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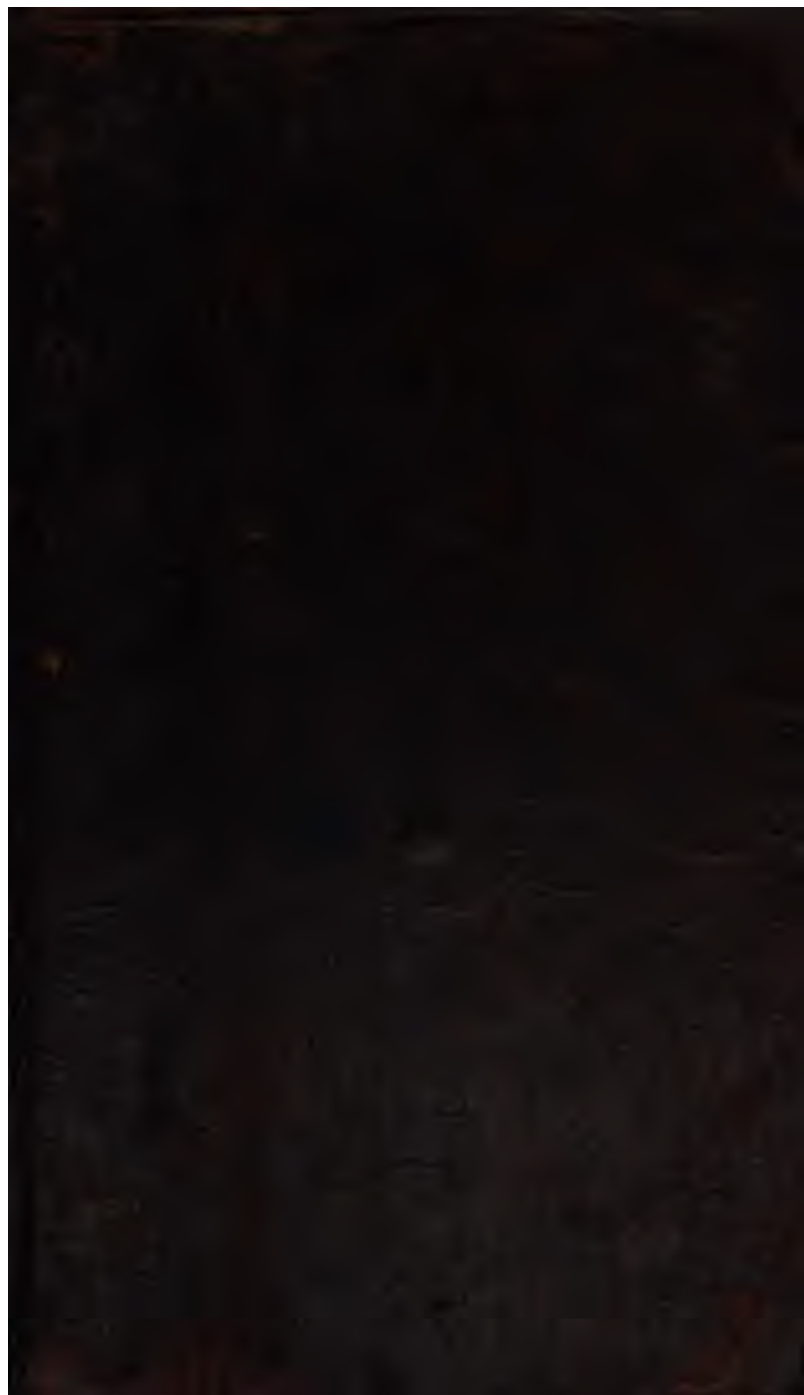
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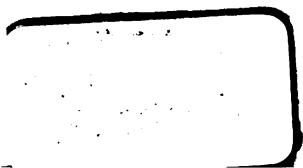
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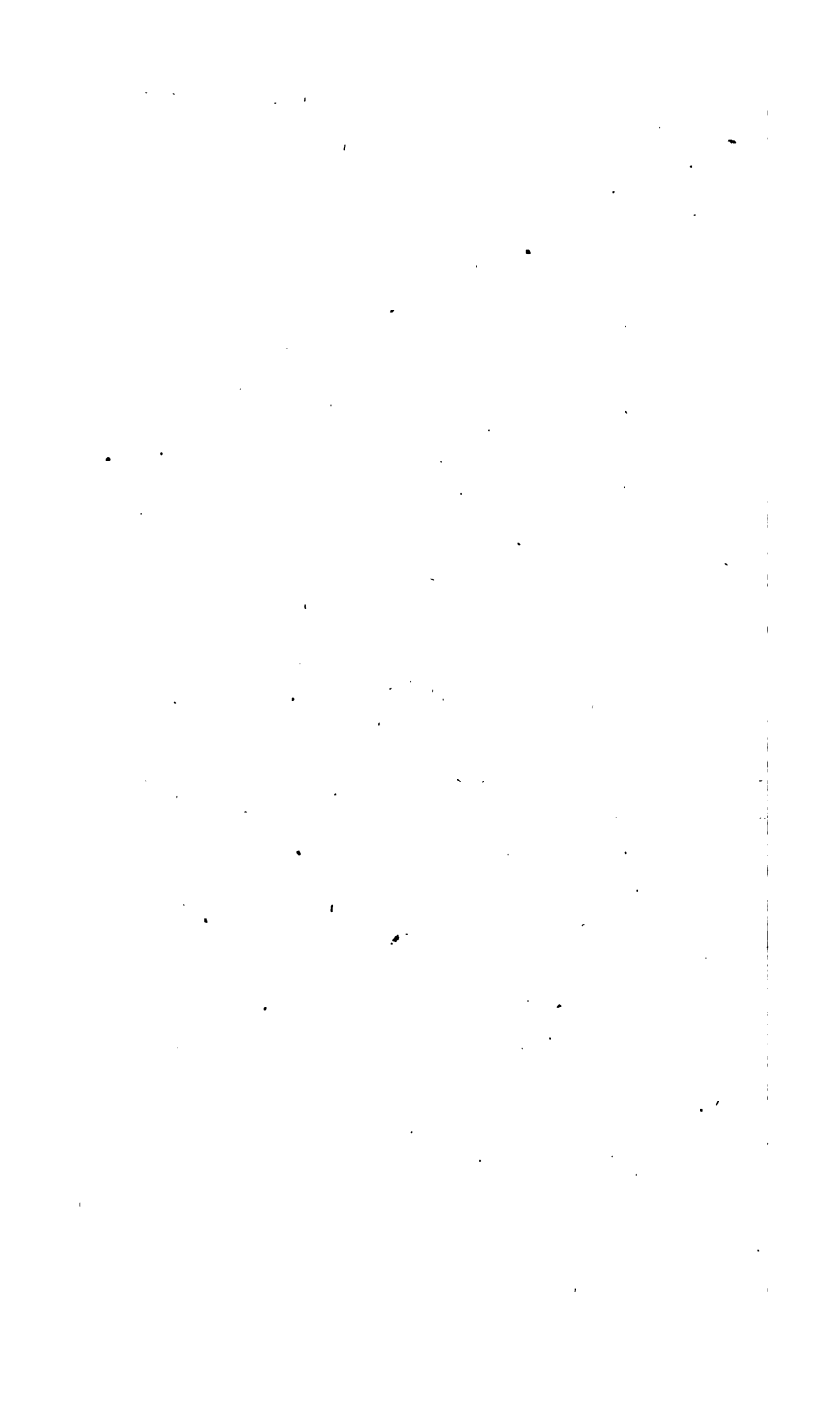
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110 k. 130







A
COLLECTION
OF
Confessions of Faith, &c.

VOL. II.



A
COLLECTION
OF
Confessions of Faith,
CATECHISMS, DIRECTORIES,
BOOKS OF DISCIPLINE, &c.

Of publick Authority in the
Church of *Scotland*:

Together with
All the Acts of Assembly, which are
STANDING RULES concerning
the DOCTRINE, WORSHIP, GO-
VERNMENT and DISCIPLINE
of the CHURCH of SCOT-
LAND.

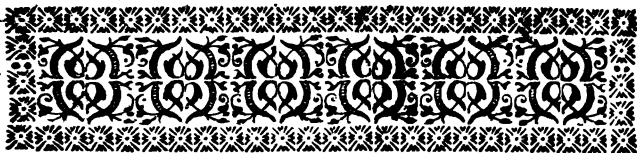
VOL. II.



EDINBURGH,
Printed by JAMES WATSON His Majesty's Printer.

MDCCLXXII.





THIS Volume, which contains the Confessions of Faith, Catechisms, Directories, Books of Discipline, &c. approved and used by the Church of *Scotland*, from the Reformation to the Year 1638. having swelled to a greater Bulk than was expected, that which was designed for a Preface to it, is left to the third Volume.

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This is according to a Copy printed 1600. compared with the *Geneva* Edition, 1558.

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III. *A general Confession of trew Christian Faith and Religion, according to Godis Word and Acts of Parliament, subscribit be the King's Majesty and his Houshold, &c, P. 103.*

This is printed according to an old Manuscript, compared with a great many Copies, particularly, that which is in the Graduation Book of the Univerity of Edinburgh, written 1585. The original Parchment, in Sir *John Maxwell* of *Pollock's* Hands, subscribed at *Holy-rood-house*, the 25 of *February* 1581. by the King, *Lennox*, *Huntley*, the Chancellor and about 95 other Persons: And with the Copy printed by *Robert Waldgrave*, 1581. The Acts of Assembly prefixed to it, are printed from the Manuscript Acts of Assembly. The King's Proclamation is in all the old Editions.

IV. A

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IV. *A general Band made for Maintenance of the trew and Christian Religion, and the King's Majesties Person and Estate ; and withstanding, &c.* P. 108.

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V. *The national Covenant, or the general Confession of Faith of the Kirk of Scotland, &c. as it was subscribed, 1638 and 1639.* P. 120.

This is printed from a Parchment subscribed by a great many Hands, compared with two or three others of the same Kind. The latter Part of it is carefully compared with the Acts of Parliament. See the Note † Pag. 125. The Acts of Assembly prefixed to it, are in the printed Acts of Assembly.

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According to a Copy printed 1600. with the Psalm Book and Book of Common Order, compared with two other Copies, and with the *French* and *Latin* Catechisms of the *French* Church.

VII. *The*

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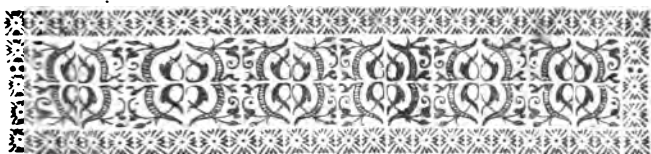




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VII. *The*

VII. *The Pelatine Catechism, &c.*

Printed according to the Copy sent to **P. 273.**

According to the Copy authorized by the King's Majesty, for the Use of Scotland, printed by Robert Waldgrave, 1591. It is a different Translation from that which was printed by Andro Hart, 1615, which likewise wants *Bastings's* Arguments and Uses. The Scriptures are corrected by *Sylburgius's* Edition of it in Greek and Latin, printed at *Heidelberg* 1597, and by a very good Copy of *Pareus's* Commentary upon it.

VIII. *Craig's Catechism.* P. 363.

According to a Copy printed 1641, compared with that which was printed at *Edinburgh* by Robert Waldgrave. The Acts prefixed to it are in the Kirk Register. The last of the Three is on the Title Page of Waldgrave's Edition.

IX. *Summula Catechismi.* P. 378.

This is the little Catechism which has always been taught in the Grammar Schools of Scotland. It is said to be composed by Mr. *Andrew Simpson*, the Author of the *Latin Rudiments*, which begins, *Quum literarum confideratio*, who was Master of the Grammar School at *Perth*, before and in the Time of the Reformation; and afterward was the first Protestant Minister of *Dumbar*.

X. *The Book of common Order.* P. 383.

Printed according to the Edition 1600, compared with several other Editions, particularly, with that of *Geneva* 1558. The Differences are marked on the Foot-margin. This Edition is divided into Chapters.

XI. *The*

XI. *The first Book of Discipline.*

P. 515.

This Edition is according to that which was printed 1621, and is said to have been published by Mr. David Calderwood. The typographical Errors are corrected; some Words which probably have been omitted by the Printer, are supplied from other Copies, but they are printed in the *Saxon* Character; and a few various Readings are printed on the Foot-margin, with some other Remarks. In this Edition the Book is divided into Chapters, and the Paragraphs are numbered.

XII. *Ane schorte Somme of the Buik of Discipline, for the Instruction of Ministers and Reideris in thair Office.*

P. 608.

The Publishers are uncertain whether this was ever printed before or not, or whether it had the publick Authority of the Church: But finding it written in an old Hand, in a Book, with some old Acts of Assembly, they have presumed to cause print it in this Collection.

XIII. *The Forme and Ordowre of the Election and Admission of the Superintendent: Which may serve in the Election of all uther Ministers.*

P. 625.

This is printed according to Robert Leckprevik's Edition 1569. It differs little from the ordinary Copies that are printed with the old Psalms, but in the Manner of spelling of Words.

XIV. *The*



ADVERTISEMENT.

THE third Volume will contain the *Westminster* Directory for the publick Worship of God. All the Acts of Assembly from the Reformation 1560. to the Year 1722. relating to the several Heads of the Directory for publick Worship; with all the Acts concerning Doctrine. The Propositions concerning Church Government. The Proceedings of the General Assembly about the Policy of the Church: All the Acts of Assembly from 1560 to 1722. concerning the Government of the Church; the Office, Power and Duty of the several Officers of the Church; and concerning the Constitution, Power, and Duty of the Judicatures of the Church, with the Method and Forms of their Proceeding; and all the Acts against Profaneness, &c. All the Acts of Parliament concerning Religion and the Church, and against Vice and Profaneness, An Appendix containing several Tracts concerning

[1]

cerning Ecclesiastical Affairs. With a Preface containing an historical Vindication of the Reformation in *Scotland*: The Agreeableness of the present publick Worship of the Church of *Scotland* with that which was used in Time of the Reformation, and after it, till the Imposition of the Articles of *Perth* and the Service-book. A Defence of the Clause of the Claim of Right, *That Scotland was reformed from Popery by Presbyters*; shewing that Prelacy was never allowed as a standing Office in the Church by any lawful Assembly, but that it hath been a great and insupportable Grievance and Trouble to the Nation: With some Remarks on the occasional Paper, intituled, *A Defence of the Scripture as the only Standard of Faith*, in answer to a Preface.

The Publishers were informed, that the very useful little Treatise, intituled, *A brief Sum of Christian Doctrine contained in the holy Scripture; and holden forth in the Confession of Faith and Catechisms*, agreed upon by the Assembly of Divines at Westminster, and received by the General Assembly of the Kirk of Scotland; with the practical Use thereof, was written by Mr. David Dickson, when he was Professor of Divinity in the University of *Glasgow*, and that it never had the publick Approbation of
the

[]
the Assembly of the Church; only some by Mistake referring the Words, *Agreed upon by the Assembly, &c.* to the *brief Sum of Christian Doctrine*, which ought to be referred to the *Confession of Faith and Catechisms*; caused print it in *Holland*, with the *Confession of Faith, Catechisms, &c.* and since that Time it has been frequently printed with them, as having an equal Authority: And therefore they did not cause print it in the first Volume, which some have very loudly complained of. But if they'll be pleased to communicate any Document of its having been composed by the Assembly of Divines at *Westminster*, or that it was ever approved by the Assembly of the Church of *Scotland*, it shall be printed in the third Volume.

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The Confession of Faith, &c.

The third
Day he
rose again
from
Death.

Scriptures doe commonlie attribute ~~our~~ regeneration to his resurrection ^{as}: for ~~as~~ by rising againe from the grave the third day¹, he conquered death², even so the victorie of our Faith standeth in his resurrection, and therefore without the one we cannot feele the benefite of the other: For as by death sinne was taken away, so our righteousness was restored by his resurrection³.

He ascended
into
Heaven,

And because he would accomplish all things, and take possession for us in his kingdome⁴, he ascended into Heaven⁵, to enlarge that same kingdome by the abundant power of his Spirite⁶, by whom wee are most assured of his continuall intercession towards God the Father for us⁷. And although hee be in Heaven, as touching his corporall presence⁸, where the Father hath now set him at his right hande⁹, committing unto him the administration of all thinges, as well in Heaven above, as in the earth beneath¹⁰, yet is hee present with us his members, even to the end of the world¹¹, in preserving and governing us with his effectual power and

And sitteth at the
right
Hand of
God the
Father Almighty,

¹ Rem. 6. 45. 1 Pet. 1. 3.
² Mat. 28. Acts 10. 40. 1 Cor. 15. 4.
³ Ofse 13. 14. 1 Cor. 15. 26, 55, 56, 57.
⁴ Rom. 4. 25.
⁵ Eph. 4. 10. John 14. 28. Heb. 6. 20.
⁶ Mark 16. 19. Luke 24. 51. Acts 1. 9, 11.

⁷ Luke 24. 49. John 14. 16, 17. 26. Acts 1. 4. and 2. 4.
⁸ Rom. 8. 34. Heb. 7. 25. and 9. 24. 1 John 2. 1.
⁹ Acts 3. 21.
¹⁰ Col. 3. 1. Rom. 8. 34. Heb. 1. 3. and 10. 11. and 12. 2.
¹¹ Eph. 1. 20, 21, 22. Phil. 2. 9. Col. 2. 10.
¹² Mat. 28. 20.

The Confession of Faith, &c.

and grace. Who (when all things are fulfilled which God hath spoken by the mouth of all his Prophets, since the world beganne ^a) will come in the same visible forme in the which hee ascended ^b, with an unspeakable Majesty, power and compa-
 ny, to separate the lambs from the goates, the elect from the reprobate ^c; so that none, whether he be alive then, or dead before, shall escape his judgement.

From
 thence
 shall he
 come to
 judge the
 quick and
 the dead.

III.

Moreover, I believe and confesse the holy Ghoste, God equal with the Father and the Sonne, who regenerateth and sanctifieth us, ruleth and guideth us into all truth ^d, perswading us moste assuredly in our consciences, that we are the children of God, brethren to Jesus Christ, and fellow-heires with him of life everlasting.

I believe
 in the ho-
 ly Ghost,

Yet notwithstanding it is not sufficient to believe that God is Omnipotent and mercifull, that Christ hath made satisfaction, or that the holy Ghoste hath this power and effect, except we do apply the same benefits to our selves ^e, who are Gods elect ^f.

A 4

IV. I

^a Acts 3. 21.
^b Acts 1. 11.
^c Mat. 25. 31-46. Phil. 3. 20.
^d Mat. 24. 30, 31. Acts 20. 42.
 and 17. 31. 1. Cor. 15. 51; 52.
^e Theff. 4. 16, 17. 2. Theff. 1. 7-10.
 2 Tim. 4. 1, 2.
 III. ^f Mat. 3. 16, 17. 1 John 5.

7. 1 Pet. 1. 12, 21. 1 Cor. 6. 18; 29.
 John 16. 7-11. Eph. 3. 16. 2 Theff.
 2. 13.
^b Rom. 8. 13-17. Gal. 4.
 6; 7-9.
^c Abac. 2. 4. Rom. 1. 17; and
 so. 9. 21. 1 John 3. 13. John 3. 36.
^d John 17. 2, 3.

The Confession of Faith, &c.

The holy
Catholick
Church,
the com-
munion of
Saints.

I Believe therefore and confesse one ha-
ly Church^a, which (as members of
Jesus Christ the onelic head thereof^b) con-
sent in Faith, Hope and Charitie^c; using
the gifts of God, whether they be tempo-
rall or spirituall, to the profite and fur-
therance of the same^d. Which Church is
not seene to mans eye, but only knowne
to God^e, who of the lost sonnes of Adam
hath ordeined some as vessels of wrath to
damnation^f; and hath chosen others as
vessels of his mercy to bee saved^g, the
which also in due time he calleth to inte-
gritie of life and Godly conversation, to
make them a glorious Church to himselfe^h.

But that Church which is visibⁱ and
seene to the eyeⁱ, hath three tokens or
marks, whereby it may be knowne. First
the word of God contained in the old and
new Testament^k, which as it is above the
authoritie of the same Church^l, and on-
ly sufficient to instruct us in all things
concerning salvation^m; so is it left for all
de-

IV. ^a *Mat. 16. 18. John 10. 14, 15, 16. Eph. 5. 25, 26, 27. Rom. 8. 18, &c. Cant. 2.*

^b *1 Cor. 12. 12, 13. Eph. 1. 10, 22, 23. and 4. 15, 16. Col. 1. 18.*

^c *Eph. 4. 3, 4, 5, 13. Phil. 3. 16. Col. 2. 19.*

^d *Acts 2. 41, &c. and 4. 32, &c. Rom. 12. 4, &c. 1 Cor. 12 Chapter. Eph. 4. 7, 11, 12.*

^e *Rom. 11. 33, 34. 2 Tim. 2. 19.*

^f *Rom. 9. 21, 22.*

^g *Rom. 9. 23. Eph. 1. 4, 5, 6, 11, 12.*

^h *Rom. 8. 30. Eph. 5. 26, 27.*

ⁱ *Mat. 18. 17; 1 Cor. 15. 9.*

^k *Mat. 23. 19, 20. Rom. 10. 14, 17. Luke 16. 31, and 24. 27. Eph. 2. 20. John 10. 16. 2 Tim. 3. 15, 16.*

^l *2 Pet. 1. 20, 21.*

^m *John 20. 31. 2 Tim. 3. 15, 16, 17.*

The Confession of Faith, &c.

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degrees of man to reade and understand ^a: For without this word neither Church, Councell or Decree can establish any point touching salvation ^o.

The second is the holy Sacraments, to wit; of Baptisme and the Lords Supper, which Sacraments Christ hath left unto us, as holy signes and scales of Gods promises ^p. For as by Baptisme once received, is signified, that we (as well infants, as others of age and discretion) being strangers from God by originall sinne, are received into his familie and congregation ^q; with full assurance that although this roote of sinne lie hid in us, yet to the elect it shall not bee imputed ^r: So the Supper declareth that God, as a moste provident Father, dorch not only feed our bodies, but also spirituallie nourish our soules with the graces and benefites of Jesus Christ; which the Scripture calleth eating of his flesh, and drinking of his blood ^s. Neither must we in the administration of these Sacraments follow mans phantasie, but as Christ himselfe hath ordeined, so must they be ministred, and by such as by ordinarie vocation are thereunto called ^t: Therefore whosoever re-

serveth

^a *Dent.* 6. 6, 7. *Jos.* 1. 8. *Psal.* 78. 5. *John* 5. 39.

^o *Mat.* 15. 3, 6, 9. and 22. 29. *Eph.* 5. 17.

^p *Mat.* 28. 19. and 26. 26-30. *Rom.* 4. 11.

^q *Rom.* 6. 3, 4, 5. *Gal.* 3. 27. *Col.* 2. 11, 12. *Tit.* 3. 5.

^r *Rom.* 4. *Psal.* 32. 1, 2.

^s *1 Cor.* 11. 23--29. *John* 6. 48-58.

^t *Dent.* 12. 32. *Heb.* 8. 4. *John* 1. 33. *1 Cor.* 4. 1.

The Confession of Faith, &c.

serveth and worshipping these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third Marke of this Church is Ecclesiastical discipline, which standeth in admonition and correction of faults^a; the final end whereof is excommunication, by the consent of the Church determined, if the offender be obstinate.

And besides this Ecclesiastical discipline, I acknowledge to the Church a politike Magistrate, who minnstreth to every man justice, defending the good, and punishing the evil, to whom we must render honour and obedience in all things^b, which are not contrary to the word of God.

And as Moses^c, Ezechias^d, Josias^e, and other Godlie Rulers purged the Church of God from superstition and idolatrie: So the defence of Christs Church appertaineth to the Christian Magistrates, against all idolaters and heretikes, as Papistes, Anabaptistes, with such like limmes of Antichrist; to roote out all doctrine of devils and men, as the Masse, Purgatorie, *Limbus Patrum*, prayers to Saints and for the dead, Free-will, distinction of meates, apparrell and dayes, vowes of single life,

pre-

^a Mat. 18. 15--22. Luke 17. 3.

^b Lev. 19. 17. Eccles. 19. 13--

17.

^c 1 Cor. 5.

^d Rom. 13. 1-7. *Wisd.* 6. 4.

Tib. 3. 1. 1 Pet. 2. 13, 14.

^e Acts 4. 19. and 5. 29.

^f Exod. 32.

^g 2 Kings 18. 4. 2 Chron. 29. 10 and 31. Chapters.

^h 2 Kings 23. 1--25. 2 Chron.

34.

The Confession of Faith, &c.

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presence at idol-service, mans merites, with such like: ^a Which draw us from the societie of Christs Church, wherein standeth onelie remission of sinnes, purchased by Christs blood to all them that believe, whether they be Jewes or Gentiles ^d; and lead us to vain confidence in creatures, and trust in our own imaginations. The punishment whereof, although God oftentimes differeth in this life ^e, yet after the generall resurrection, when our soules and bodies shall rise again to immortalitie ^f, they shall be damned to unquenchable fire ^g: And then wee, who have forsaken all mens wisdom to cleave unto Christ, shall heare the joyfull voyce, Come yee blessed of my Father, inherite ye the kingdome prepared for you from the beginning of the world ^h, and so shall goe triumphing with him in bodie and soule, to remain everlastinglie in glorie ⁱ, where wee shall see God face to face, and shall no more need one to instruct another; for we shall all know him, from the highest to the lowest ^k.

The forgiveness of sinnes,

The resurrection of the Body,

And life everlasting.

To

^a 2 Tim. 4. 2, 3, 4. Col. 2. 8, 16--23. Mar. 15. 1--9. Isa. 29. 13. Heb. 9. 12, 14, 25, 26, 28. and 10. 10, 12, 14. Acts 10. 15. 1 John 2. 22. Rom. 7. 6. Gal. 5. 1. Col. 2. 8, 16--23. Rom. 14. 1 Tim 4. 1--8. Mat. 19. 10, 11, 12. 1 Cor. 7. 2, 9. 1 Cor. 8. 1 Cor. 10. 25. 2 Cor. 6. 16, 17. Luke 17. 23. Rom. 3. 19--29. 1 Cor. 3. 11. Gal. 4. 9, 10. ^d Isa. 33. 24. Mat. 18. 18. John 20. 23. 2 Cor. 5. 18. Rom. 1.

16. and 10. 11, 12. Eph. 2. 11, &c. ^e 2 Pet. 2. Jude. Rom. 9. 22. Acts 24. 15. 1 Cor. 15. 12, &c. Phil. 3. 11, 21. 1 Thess. 4. 13, &c. ^f 2 Thess. 1. 7, 8, 9. and 2. 12. Isa. 30. 27. John 3. 36. and 5. 28, 29. Mat. 25. 30, 41, 46. ^h Mat. 25. 21, 23, 34, 46. ⁱ 1 Thess 4. 16, 17. and 5. 9, 10. John 5. 29. Isa. 26. 19. ^k 1 Cor. 13. 12. 1 John 3. 2. Jer. 31. 34. Heb. 8. 11.

12 *The Confession of Faith, &c.*

To whom with the Father and the holy
Ghōste, be all praise, honour and glory,
now and ever. So be it.



T H E

THE
CONFESSION
OF THE
Faith and Doctrine,

Belevit and professit be the
PROTESTANTIS of Scotland,

Exhibitit to the Estaitis of the same in Parli-
ament, and be their publick Votis au-
thorist, as a Doctrine groundit upon the
infallibil Worde of God, Aug. 1560. And
afterwards stablished and publickly con-
firmed be sundrie Acts of Parliaments, and
of lawful General Assemblies.

C O N F E S S I O
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Per ECCLESIAM Reformatam

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mentis verbi Dei innixa & consentanea, 1560;
deinde in conventu ordinum, lege confirmata &
stabilita, 1567.*

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¶ ROBERTUS LEKPREVIK Typographus
Christiano Lectori. S.

LIBELLUS hic christianæ fidei confessionem continens, ante annos undecim regni ordinibus, & (ut vulgo dicunt) Parlamento oblatas, ac omnium consensione receptus, primum a nobis vulgari lingua typis excusus est. Deinde cum latine esset redditus, ne exteræ nationes ignorarent quam fidei confessionem Scoticanæ ecclesiæ profiterentur, cupereque quamprimum prælo nostro subjicere: subsecutæ sunt ejusmodi hoc in regno trægædiæ, tantique tempestatum fluctus rempublicam exagitarunt; præsertim post sublatum e medio nefaria & infidiosa nece, Illustrissimum proregem nostrum Jacobum Moravia comitem, (quo religiosissime rempublicam administrante publicis comitiis hæc confessio primum erat approbata) ut minime integrum mihi fuerit perficere quod volebam. Nam & mihi varia sedes querenda erant, neque prius respirare datum est, quam amplissimi rectoris & gymnasiarcharum hujus urbis totiusque academiæ beneficentia me recrearit. Nactus itaque paululum hoc otii (christiane lector) emisi hunc libellum, cujus doctrinæ fundamentis, pii viri magno animorum consensu nulloque dissidio, ecclesias passim per Scotiam instituunt. Ex eo facile intelliges sic nobis cum optime informatis ecclesiis in religione convenire, ut a Christi doctrina & apostolorum ne pilum deslectamus. Sed quia hujus instituti ratio melius ex subjecta epistola elucescet, pluribus supersedeo. Tu qua es modestia industriam nostram æqui consules; Deoque ages gratias, qui regnum hoc vindicavit a superstitione Romani Antichristi, & lucis suæ radiis pro immensa bonitate illustraverit. Vale. Andreapoli nonis Jan. 1572.



The PREFACE.

The Estates of Scotland
with the Inhabitants
of the same professand
Christ Jesus his haly
Evangel, to their na-
tural Countrymen,
and unto all uther re-
almes professand the
same Lord Jesus with
them, with Grace,
Mercie and Peace fra
God the Father of our
Lord Jesus Christ, with the Spirit of richteous
Judgement, for Salvation.

*Ordinar ac cives Regni Scot-
torum qui Christum
profitemur, ceteris Scotis,
regnis item & nationibus
exeris eundem Chri-
stum Jesum profitemi-
bus gratiam, misericor-
diam & pacem a Deo
Patre Domini nostri Jesu
Christi, una cum spiritu
Justitie, ac recto Judicio.*

LANG have we
christed, dear
Brethren, to
have notified
to the World the Sum of
that Doctrine quhilk we
professe, and for the
quhilk we have sustained
Infamie and Danger: Bot

JAMPRIDEM op-
tatumus, Fratres
charissimi, ut ejus
quam profitemur,
ut propter quam
synonymia & periculis toties
objecti fuimus doctrina ra-
tio, si fieri posset, orbis ter-
rarum clara existeret. Sed

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sik hes bene the Rage of
Sathan againis us, and
againis Christ Jesus his
eternal Veritie latlienow
againe born amangst us,
that to this daie na Time
hes been graunted unto
us to cleir our Conscien-
ces, as maist gladlie we
wald have done. For
how we have been tof-
fir heirtofir, the maist
part of Europe, as we
suppose, dois understand.
But seing that of the in-
finit Gudnes of our God
(quha never sufferis his
affliokit utterlie to be
confoundit) abone Ex-
pectation we have ob-
teined sum Rest and Li-
bertie, we culd not bot
set furth this bres and
plaine Confessioun of sik
Doctrin as is proponed
unto us, and as we be-
leeve and profesie; part-
lie for Satisfaction of
our Brethren quha is har-
tis; we nathing doubt,
have been and zit ar
woundit be the despicht-
ful rayling of sik as zit
have not learned to speke

is fuit Sathana furor, non
modo adversus nos sed et
versus ipsum Jesum Chri-
stum, & eternam ejus ver-
itatem, per hic renatam veritatem,
ut ad hunc usque diem non
licuerit, id quod unice op-
tabamus, in istam vobis hisce
de rebus dilucide explicare
sententiam. Major enim, ut
arbitramur, Europa post
non igitur: quibus 1599 su-
periore anno fuerimus affli-
cti calamitatibus. Nunc
autem sumus immensa Dei
bonitate, (qui sapit nos, ni-
quam, penitus opprimi
suos patitur) tranquilliza-
tis, & libertatem nanciscen-
tes, non potuimus nobis
temperare, quo minus hanc
brevem, & dilucidam ecle-
siasticam Confessionem ejus Do-
ctrinae quae nobis promulgata
fuit, quamque nos & per-
suasam habemus & profite-
mur: partim ut medicare-
mur fratrum nostrorum ani-
mis, in quibus adhuc pro-
culdubio inhaerebant vestigia
vulnerum, quae ex eorum,
qui nondum recte loqui di-
dicerunt, scurrilibus accepe-
rant convitiis: partim ut

well: And partly for
flapping the mouthis of
impudent blasphemers,
quha bauldlie damne
that quhilk they have
nouther heard nor zit
understode. Not that
we judge that the can-
kred malice of sik is abill
to be cured: be this our
simple confession: na, we
know that the sweet fa-
voure of the evangel is
and sal be deathe unto
the sonnes of perdition.
Bot we have chief respect
to our weak and infirme
brethren, to quham we
wald communicate the
bottom of our hartes,
leist that they be trou-
bled or carried awaie
be diversity of rumoris,
quhilk Sathan spredis a-
gainist us to the defeat-
ing of this our maist god-
lie interprize: Protestand
that gif onie man will
note in this our confes-
sion onie Artickle or
sentence repugnand to
Gods halye word, that
it wald pleis him of his
gentleness and for chri-

os obstrueremus quibusdam
impudenter blasphemis, qui,
quia hec audierunt unquam,
nec satis intellexerunt, ea
confidenter damnare non e-
rubescant. Neque tamen ill
eo facimus, quod aliquando
fore speremus, ut inolet atq;
illa pestis hac nostra simpli-
ci & nuda confessione sa-
nari possit; præsertim cum
non ignoremus suavem e-
vangelii odorem filijs per-
ditionis letiferam futurum:
Ied quod fratram infirmo-
rum rationem habendam
duceremus; cum quibus
sententiam nostram, velut
ex intimis animi penetrali-
bus prolatam, communican-
dam esse putavimus; ne vi-
delicet perturbarentur, aut
etiam auferrentur vario-
rum rumorum ventis, quos
Sathan adversus nos exci-
tarat, ut nostrum illud san-
ctum; ac pium eluderet con-
siliam. Denunciamus igitur,
omnesque adeo roga-
mus, si quis aut caput ali-
quod, aut etiam sententiam
cum sancto Dei verbo pu-
gnantem hic animadverterit,
ut pro sua humanitate, pro-

stian charities sake to admonish us of the same in writing; and we upon our honoures and fidelitie, be Gods grace do promise unto him satisfaction fra the mouth of God, that is, fra his haly scriptures, or else reformation of that quhilk he sal prove to be amisse. For God we take to recorde in our consciences, that fra our heartis we abhorre all sectis of heresie and all teachers of erroneous doctrine: and that with all humilitie we imbrace the purity of *Christis* Gospell, quhilk is the onelie fude of our sauls, and therefor sa precious unto us, that we ar determined to suffer the extremest of wardlie daunger, rather than that we will suffer our selves to be defraudit of the sam. For heirof we ar maist certainlie perswadit, that quha sum ever denieis Christ Jesus, or is aschamit of him in the presence of men, sal be

que eo amore, quo Christum, Christique gregem prosequitur, nos per literas admoneat: id qui fecerit, sancte ei repromittimus nos eidem aut ex ore Dei, hoc est, ex sacra scriptura oraculo satisfacturos; aut quod secus a nobis dictum demonstraverit, emendaturos. Deum enim nostrorum consiliorum conscium attestamur, quod ab omni prava heresi, atque ideo erroneae assertionis authoribus animo abhorremus; quod cum summa humilitate evangelii Christi puritatem amplectimur, qui unicus est nostrorum animorum cibus, atque ideo eo usque carnis, ut decreverimus omnia quae possunt humanitus evenire potius experiri, quam ut nos eo cibo fraudari patiamur. Persuasissimum enim id habemus, quod quemcumque Christi puduerit, aut qui eum coram hominibus negaverit, hunc ille coram Patre, sanctisque ejus angelis negabit. Atque ideo ejusdem Domini nostri omnipotentis Jesu Christi presenti

The P R E F A C E.

1

denyit befoir the Father, *ope freti, in animo habemus in hujus nostræ fidei,*
and befoir his haly Angels. And therefoir be *cujus capita sequuntur, confessione perseverare.*
the assistance of the mich-
tie spirit of the same our

Lord Jesus Christ, we firmelie purpose to abide to
the end in the confessioun of this our faith, as be
Artickles followis.



1. The first part of the document
 2. describes the general situation
 3. and the results of the survey.
 4. The second part of the document
 5. describes the details of the survey.
 6. The third part of the document
 7. describes the details of the survey.
 8. The fourth part of the document
 9. describes the details of the survey.
 10. The fifth part of the document
 11. describes the details of the survey.



The CONFESSION of the
FAITH and DOCTRINE, Belee-
vit and Professit be the *Protestan-*
tis of Scotland, &c.

Matth. 24. 14.
And this glad tydings of the King-
dom shal be preached thraughout the
hail world, for a witnes unto all
nations; and then shal the end cum.

1. Cor. 9. 11.
Fundamentum aliud nemo
potest ponere, præter id quod po-
situm est: quod est, Christus Je-
sus.

I. Of God.

WE confesse and
acknowledge
ane only God,
to whom on-
ly we must cleave, whom
onely we must serve,
whom onely we must
worship, and in whom
onely we must put our
trust: Who is Eternal,

I. De Deo.

Confitemur atque
agnoscimus uni-
cum Deum, cui
uni adhaerere,
uni servire, quem unum co-
lere debeamus, in quo una
collocemus omnem spem sa-
lutis. Eundem etiam cre-
dimus æternum, infinitum,
immensum, incomprehen-
sibilem,

B 3

I. 2. Deut. 6. 4. Hear O Israel, the Lord our God is Lord onely
1 Cor. 8. 6. Unto us there is but one God. Deut. 4. 35. Unto the, it was
shewed, that thou mightest knowe, howe that the Lorde he is God.

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Infinit, Unmeasurable, *bilem, omnipotentem, invisi-*
 Incomprehensible, Om- *fibilem; essentia quidem u-*
 nipotent, Invisible *num, in tres autem distin-*
 ane in substance, and zit *ctum personas, Patrem, Fi-*
 distinct in thre personis, *lium, ac Spiritum sanctum.*
 the Father, the Sone, *Per hunc Deum assevera-*
 and the holie Gost. Be *mus atque etiam credimus*
 whom we confesse and *quacunque visibilia aut in-*
 beleve all thingis in he- *visibilia aëlo terraquē-con-*
 vin and eirth, aswel Vi- *tinētur creata esse, consta-*
 sible as Invisible, to have *re, & inscrutabili ejus pro-*
 been created, to be re- *videntia regi & gubernari:*
 tained in their being, *omniaque eo referri, quo*
 and to be ruled and guy- *ejus aternæ sapientiæ, boni-*
 ded be his inscrutable *tati & justitiæ visum est;*
nempe

and that there is none other but he. *Esai. 44. 5. 6.* One shall say,
 I am the Lordes, another shall call himself after the name of Ja-
 cob, the thyrd shall subscribe with his hande unto the Lord, and
 geve himself under the name of Israel. Thus hath the Lorde spo-
 ken, even the Kyng of Israel, and his Redeemer the Lorde of hostes,
 I am the first and the last, and without me is ther no God.

1 Tim. 1. 17. So then unto God Kyng everlastyng, immortal,
 invysible, wysse onelie, be honoure and prayse for ever and ever. *1 Kings 8. 27. & 2 Chron. 6. 18.* Beholde heaven, and hea-
 ven above all heavens are not able to contayne the. *Psal. 136. 2.*
 2. Whither shall I goe then from thy sperte, or whither shall I goe
 then from thy presence? yf I clyme up into heaven, thou art there;
 yf I goe downe to hell, thou arte there also. *Gen. 17. 1.* The Lorde
 appeared to Abram, and sayde unto hym, I am the Almighty God,
 walke befoir me, and be thou perfecte. *1 Tim. 6. 15, 16.* That he dwel-
 sed and myghtie onely, Kyng of kynges and Lorde of lordes,
 whyche onely hath immortalyte, and dwelleth in the lyght that no
 man can attayne: whom no man hath seene, neither can se. *Esai. 33. 14.*
 And God answered Moses, I am that I am, and he sayde; Thus
 shalt thou saye unto the chyldren of Israel, I am hath sent me un-
 to you. *v. 15.* Thys is my name for ever, and thys is my memo-
 riall into generacion and generacion.

Math. 28. 19. Go ye therefor and teach all nacyns, bap-
 tize them in the name of the Father, and of the Sonne, and of the
 Holy

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Providence, to sik end, *nempe ad gloriae maiestatis-*
as his Eternall Wisdome, *que ipsius illustrationem.*
Gudnes, and Justice hes
appoynted them, to the manifestation of his awin
glorie

II. Of the Creatioun of man.

WE confesse and ac-
knowledge this
our GOD to have crea-
ted man, to wit, our
first father Adam, to his
awin image and simili-
tude, to whome he gave
wisdome, lordship, ju-
stice, free-will, and cleir
knowledge of himselfe, sa
that in the faill nature
of man, there culd be
noted no imperfectioun.
Fra quhilk honour and
perfectioun, man and
woman did bothe fal:
the woman being decei-

II. De creatione hominis.

Credimus deum & conf-
temur ab hoc nostro
Deo, hominem, id est, hu-
mani generis primum pa-
rentem Adamum, ad ima-
ginem & similitudinem
ipsius fuisse creatum. Item
ab eodem sapientia, impe-
rio, iustitia, libertate ar-
bitrii, & perspicua ipsius
cognitione donatum: adeo
ut in universa hominis na-
tura nil animadverti posset,
quod non omni ex parte fo-
ret absolutum. Ab hac au-
tem dignitate, & natura
perfectiōe vir mulierque

B 4. excide-

Holy Ghoste. 1 *John*, 5. 7. For there are thre whyche beare recorde
in heaven, the Father, the Word, and the Holy Ghoste. And these
thre are one.

^d *Gen.* 1. 1. In the beginning God created heaven and earth. *Heb.*
11. 3. Thorowe sayth we understande that the world was ordeined
by the worde of God, and that thynges whych are sene, were made
of thynges whych were not sene. *Acts* 17. 28. For in hym we lyve,
move and have our beyng. *Psalm* 16. 4. The Lord doth all thynges
for his own sake.

II. * *Gen.* 1. 26, 27, 28, &c. And God sayd, Let us make man in
our ymage, after our lykenesse, and let them have rule of the fyshes
of

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ved be the Serpent, and man obeying the voyce of the woman, both conspyring against the Sovereigne Majestie of God, who in expessed words had before threatned deith, gif they presumed to eit of the forbidden tre

exciderunt; vir a muliere, mulier a serpente decepta: vir mulieris voci obtemperans, uterque conjuratione inita adversus Dei majestatem, qui aperte antea mortem eis comminatus fuerat, si de arbore vetita gustassent.

III. Of original sinne.

BE quihilk transgression, commonlie called Original sinne, wes the Image of God utterlie defaced in man, and he and his posteritie of nature become eni-

III. De peccato originali.

IAC imperii contemptio, quod originalia peccatum vulgo dici solet, imago Dei in homine penitus oblitterata fuit; eaque contemptio, ipsum hominem totamque ejus posteritatem ita

of the see, and foule of the ayre, and cattel, and all the erth, and of every crawinge, thyng that crepeth upon the erth. And so God created man in hys owne ymage, in the ymage of God created he hym, male and female created he them. And God blessed them, and God sayde unto them, Growe and increase and feild the the erth, and subdue it: and have dominion of the fysh of the see and foule of the ayre, and of every lyving thyng that moveth upon the erth, &c. Col. 3. 10. And have put on the newe man which is renewed into the knowlage and ymage of hym that made hym. Eph. 4. 24. And to put on that newe man, whych after God is shapen in, ryghteousnesse and true holynesse.

Gen. 3. 6. And so the woman (seyng that the same tree was good to eate, and lustie to the eyes, and that the same tree was pleasaunte to get wysedom) took of the frute thereof, and dyd eate, and gave unto her husbände beyng wyth her, which dyd eate also. Gen. 2. 17. But as touchyng the tre of knowlage of good and evill, thou shalt not eate of it, els in what daye soever thou eatest thereof, thou shalt dye the death.

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mies to GOD, slaves to *Deo inimicam, Sathan*
Sathan, and servandis *mancipium, & peccator red-*
unto sin^e. In samekle *didit obnoxiam, ut sempi-*
that deith everlasting hes *terna mors dominata fuerit,*
had, and fall have pow- *atque adeo in posterum do-*
er and dominion over *minatura sit in omnes, qui*
all that have not been, *non fuerint, sunt, aut e-*
ar not, or sal not be re- *runt divinitus regenerati.*
generate from above? *Hæc autem regeneratio est*
quhilk regeneratioun is *actio Spiritus sancti, qui*
wrocht be the power of *in corda eorum quos Deus*
the holie Gost, working *elegit, constantem inserit fi-*
in the hartes of the elect *dem de promissis, quæ De-*
of GOD, ane assured faith *us verbo suo nobis revela-*
in the promise of GOD, *vit: qua fide Jesum Chri-*
reveiled to us in his *stum, omnemque gratiam*
word, be quhilk faith *& beneficentiam in Christo*
we apprehend Christ Je- *nobis promissam apprehen-*
sus, with the graces and *dimus.*
benefites promised in
him^a.

IV. De

III. & *Psal.* 51. 5. Behold, I was shapen in wyckedness, and in sinne,
hath my mother conceived me. *Rom.* 5. 10. For yf when we were
enimyes we were reconcyled to God, by the death of hys Sonne
Rom. 7. 5. For when we were in the fleshe the lustes of synne which
were stered up by the lawe, raygned in our members, to brynge forth
fruite unto death. 2 *Tho.* 2. 25. And that they maye come to
themselves againe out of the snare of the deuel whyche are holden
captyve of hym at hys wyll. *Eph.* 2. 1, 2, 3. And you hath he
quyckened, whereas ye were dead in trespases and synnes in the which
in tyme passed ye walked, accordynge to the course of this world,
even after the governer that ruleth in the ayre, the spiete that nowe
worketh in the chyl dren of unbeliefe, amonge whome we all had our
conversatioun also in tyme pasty in the lustes of our fleshe, and full-
fylled the wyl of the fleshe, and of the mynde: and were by nature
the chyl dren of wrath, even as well as other.

^a *Rom.* 5. 14, 21. Neverthelesse deathe raygned from Adam to
Moses, even over them also that had not synned with lyke transgres-
sion as did Adam. That as synne had raygned unto death, even so
myghte

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God, multiplied, honoured, decored, and from death called to life, his Kirk in all ages fra Adam, till the cumming of Christ Jesus in the flesh. For Abraham he called from his Fathers cuntry, him he instructed, his seede he multiplied; the same he marvellouslie preserved, and mair marvellouslie delivered from the bondage and tyrannie of Pharaohⁿ; to them he gave his lawes, constitutions and ceremoniesⁿ; them he possessed in the land of Canaanⁿ; to them after Judges^p, and after Saul^q, he gave David to be

sibns, ab Adamo ad Jesu Christi adventum in carnem, ecclesiam suam conservaverit, erudierit, multiplicaverit, honore affegerit, decoraverit, & a morte ad vitam evocaverit. Evocavit enim Abrahamum e patria, ac majorum suorum sedibus: eum erudit, semen ejus multiplicavit, multiplicatum mirabiliter conservavit; mirabiliter etiam e servitute ac tyrannide Pharaonis exemit. His (posteris Abrahami intelligimus) leges suas instituta, & ceremonias dedit. Hos ad possidendam terram Canaan introduxit. His judices, his Saulem, his Davidem regem dedit: cui

ⁿ Ezek. 16. 6---14.

¹ Gen. 12, &c.

^m Exod. 1, &c.

^o Exod. 20, &c.

^p Jos. 1. 3. All the places that the sooles of your feet shal treade upon, have I given you, as I sayed unto Moses; from the wyldernesie and this Libanon, unto the greare tyer Euphrates. Jos. 23. 4. Behold, I have subdued unto you these nacions that remayne, to be ane enheritaunce for your trybes: even from Jordan, and (from the landes) of al the nacions that I have destroyed even unto the greate see westwarde.

^q Judg. 1, &c.

^r 1 Sam. 10.

^s 1 Sam. 16. 13. Sammel toke the horne wyth the oyntment, and annoynted hym in the myddes of hys brethren: and the sprete of the Lorde came upon David from that dale forewarde.

^t 2 Sam.

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king ⁊, to whome hee promist e fructu lumborum
made promise, that of ejus futurum, qui perpetuo
the fruite of his loynes super regium ejus thronum
suld ane sit for ever up- sederet. Ad hanc ipsam
on his regall seat ⁊. To gentem diversis subinde tem-
this same people from poribus misit prophetæ, qui
time to time he sent pro- eam in viam Dei sui redu-
phets, to reduce them to cerent: a qua sæpe ad ido-
the right way of their lorum cultus deflexerant.
God ⁊: from the quhilk Et quanquam ob protervum
oftentimes they declin- justiciæ contemptum sæpe eas
ed be idolatry ⁊. And potestati inimicorum permi-
albeit that for their stub- serat (quemadmodum an-
borne contempt of Jü- tea per Moſen comminatus
stice, he was compelled erat) adeo ut sancta civi-
to give them in the hands tas eversa fuerit, templum
of their enemies ⁊, as be- incensum, ac universa eo-
foir was threatned be rum regio per spatium se-
the mouth of Moſes ⁊, in ptuaginta annorum in va-
sa meikle that the haly stam redacta solitudinem:
cittie was destroyed, the nihilominus misericordia ad-
ductus

⁊ 2 Sam. 7. 12.

⁊ 2 Kings 17. 13. And the Lorde testified in Israel and in Juda, by al the prophetes, and by al the sears, saying, Turne from your wycked wayes, and kepe my commandements and my statutes: accordyng to al the lawe whych I commaunded your fathers, and whych I sente to you by my servauntes the prophetes.

⁊ 2 Kings 17. 14, 15, &c. Norwithstandyng, they wolde not heare, but rather hardened their neckes, lyke to the stubbrunes of theyr fathers, that dyd not beleve in the Lorde theyr God. For they refused his statutes, and hys appoyntment that he made wyth theyr fathers, and the witnesses wherewyth he wytnessed unto them, and they folowed vanitie, &c.

⁊ 2 Kings 24. 3, 4. Att the byddyng of the Lorde happened it so to Juda, to put them out of syghte, for the synnes of Manasse, accordyng to al that he dyd, and for the innocent blude that he shed, and fylled Jerusalem with innocent blood, and the Lorde wolde not be reconcyled.

⁊ Deut. 28. 36, &c.

⁊ 2 Kings

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temple burnt with fire, *ductus, eos Hierosolymam*
 and the haill land left *reduxit; ac civitate in-*
 desolate the space of lxx *staurata, templo restituto,*
 years: zit of mercy did *juxta promissionem eis fa-*
 he reduce them againe *ctam, adversus omnes artes*
 to Jerusalem, where the *atque oppugnationes Sath-*
 cittie and temple were *nae adventum ibi Messia*
 reedified, and they a- *expectaverunt.*
 gainst all temptations and
 assaultes of Sathan did abide, till the *Messias* come,
 according to the promise

VI. Of the Incarnation of Christ Jesus.

QUhen the fulnes
 of time came, God
 sent his Sonne, his
 eternall Wisdome, the
 substance of his awinglo-
 ry in this world; quha
 take the nature of man-
 head of the substance of

VI. De Incarnatione Jesu Christi.

*C*um plenitudo temporis
 venisset, Deus filium
 suum, aeternam suam sa-
 pientiam, & gloriae suae
 substantiam misit in hunc
 mundum. Isque filius, co-
 operante spiritu sancto, hu-
 manam assumpsit naturam
 ex

^a 2 Kings 25.

^a D n. 9. 2. I Daniel desyred to knowe the yearly nombre out of the bokes, wherof the Lorde spak unto *Jeremy* the prophete, that *Jerusalem* shulde lye waste lxx yeares;

^b *Jeremy* 30. *Ezra* 1, &c. *Hag.* 1. 14. So the Lorde waked up the sprite of *Zorobabel* the pryncce of *Juda*, and the sprite of *Jesua* the sonne of *Josedech* the hye preest, and the sprite of the remnaunt of al the people: that they came and laboured in the house of the Lorde of hostes theyr God. *Hag.* 2. 7, 8, 9: I wyll move al heathen, and the comforte of al heathen shal come, and so wyl I fyll this house with honoure, saith the Lorde of hostes. The sylver is myne, and the golde is myne, sayeth the Lorde of hostes. Thus the glory of the last house shal be greater then the fyrst, sayth the Lorde of hostes, and in thys place wyl I gyve peace, sayeth the Lorde of hostes. *Zech.* 3. 8. Beholde, I wyl bryng forth the braunche of my servant.

^c *Gal.*

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woman, to wit, of a *ex femina, ejusdemque vir-*
 virgine, and that be o- *ginis, substantia. Atque*
 peratioun of the holie *ita editum est justum illud*
 Ghost: and so was borne *semen Davidis, Angelus il-*
 the just seede of *David,* *le magni consilii. Idem ve-*
 the Angell of the great *rus fuit Christus in lege*
 counsell of God, the very *promissus; quem nos agno-*
Messias promised, whome *scimus & confitemur Em-*
 we confesse and acknow- *manuel, verum Deum,*
 ledge *Emmanuel,* very *verum hominem, unamque,*
 God and very man, two *quæ ex duabus perfectis na-*
 perfit natures united, *turis constet, personam. Hac*
 and joyned in one per- *itaque nostra confessione*
 soun. Be quhilk our *damnamus perniciosam &*
 Confessioun we con- *pestilentem Arii, Marchi-*
 demne the damnable and *onis, Eutychis, Nesto-*
 pestilent heresies of *rii, & aliorum id genus*
Arius, Marcion, Eutyches, Ne-
storius, and sik uthers, as *hominum, hæresim, qui aut*
 either did denie the e- *aternitatem divinitatis ejus*
 ternitie of his God-head, *negant, aut humanæ natu-*
 or the veritie of his hu- *ræ veritatem; aut utram-*
 maine nature, or con- *que in eo naturam confun-*
 founded them, or zir de- *dunt, aut separant.*
 vided them.

VII. Cur

VI. c *Gal. 4. 4.* But when the tyme was ful come, God sent his Sonne,
 made of a woman, and made bonde unto the lawe. *Luke 1. 31.* Be-
 holde, thou shalt conceive in thy wombe and beare a sonne, and
 shalt cal his name *Jesus.* *Mat. 1. 18.* When hys mother *Marye* was
 marryed to *Joseph* (before they came to dwell togeather) she was founde
 wyth chylde by the holie Ghooft. *Mat. 2. 1.* When *Jesus* was borne
 at *Bethleem,* a citie of *Jewrye,* in the tyme of *Herode* the Kynge.
Rom. 1. 3. Of his Sonne whych was borne of the seede of *David* af-
 ter the fleshe. *Mat. 1. 23.* Beholde, a mayde shal be wyth chylde,
 and shal bryng forth a soane, and they shal cal hys name *Em-*
manuel;

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VII. *Why it behooved the Mediator to be very God and very Man.*

WE acknowledge and confesse, that this maist wonderous conjunction betwixt the God-head and the man-head in *Christ Jesus*, did proceed from the eternal and immutable decree of God; from quhilk al our salvatioun springs and depends.

VIII. *Of Election.*

FOR that same eternal God and Father, who of meere grace elected us in *Christ Jesus* his Sonne, befor the foundatioun of the world

VII. *Cur oporteat Mediatorem & Pacificatorem verum esse Deum & verum hominem.*

A Guoscimus item & fatemur, hanc maxime admirabilem divinitatis cum humanitate conjunctionem, ab eterno & immutabili Dei decreto profectam: unde omnis nostra salus emanat ac pendet.

VIII. *De Electione.*

Idem enim sempiternus Deus, ac Pater, qui ex mera sua gratia nos in Christo Jesu Filio suo elegit, antequam mundi jacta essent fundamenta, eum nobis

mel, whych yf a man interprete, it is as muche to saye, as God with us. *John* 1. 45. *Phylp* founde *Nathaniel*, and saieth unto hym, We have founde hym of whome *Moses* in the lawe, and the prophetes did wryt, *Jesus* the son of *Joseph* of *Nazereth*. *1 Tim.* 2. 5. For there is one God, and one Mediator betwene God and man, even the Man *Christ Jesus*.

VII. *1 Eph.* 1. 3, 4, 5, 6. Blessed be God the Father of our Lord *Jesus Christ*, whych hath blessed us wyth all maner of spyrtyual bleffynge in heavenly thynges by *Christ*, accordynge as he had chosen us in hym, befor the foundacyouns of the world were layde, that we shulde be haly and wythout blaim befor hym, thorowe love. whych ordeyned us befor thorowe *Jesus Christ*, to be heyres unto hymself, accordynge

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was laide^s, appointed *hic caput, fratrem, pastorem, ac magnum animum nostrorum pontificem designavit. Sed quia tam uersa, atque inimica peccatis nostris erat Dei iustitia, ut nulla per se caro ad Deum peruenire posset, Deum Filium oportuit ad nos descendere. Et corpus e nostro corpore, carnem e carne, ex ossibus assumere, atque*

to the good pleasure of his wyll, to the praise of the glory of his grace, wherewith he hath made us accepted thowhe the beloved.

VIII. *Eph. 1. 11.* Even by hym by whome we are made heires, and were thereto predestynate accordyng to the purpose of hym, by whose power all thynges are wrought accordyng to the purpose of his owne wyll. *Matth. 25. 34.* Then shall the Kyng saye to them that shall be on his ryght hande, Come, ye blessed of my Father, inheret the kyngdome prepared for you from the begynnyng of the world.

Eph. 1. 22, 23. And hath put all thynges under his fete, and hath made hym above all thynges, the head of the congregacyon, which is his body, and the fulnes of hym that fylleth all in all.

Heb. 2. 7, 8. Thou madest hym a lytle lower then the Angels, thou hast crowned hym wyth honour and glory, and has set him above the worckes of thy handes. Thou hast put all thynges in subjection under his fete. In that he put all thynges under hym, he left nothyng that is not put under hym. *Ps. 11, 12.* For which causes sake he is not ashamed to call them brethren, saying (*Psal. 22. 22*) I wyll declare thy name unto my brethren: in the middes of the congregacyon wil I prayse the.

Heb. 13. 20. The God of peace that brought agayne from deathe our Lord Jesus, the great Shepherde of the shepe, thowhe the bloud of the everlasting Testament. *1 Pet. 2. 25.* For ye were as shepe goynge astraye, but are now turned unto the Shepherde and Byshoppe of your soules. *1 Pet. 5. 4.* And when the chiefe Shepherde shall appeare ye shall receave an incorruptible crowne of glory.

Psal. 130. 3. Yf thou, Lord, wyll be extreme to marke what is done amysse, Oh Lord, who maye abyde it, *Psal. 143. 2.* And entre not into judgement with thy servaunt: for in thy sight shall no man living be justified.

1 Tim.

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because the onely God-*id est divinitatis, invicta*
head culd not suffer. & *immensa vi, de morte*
death; neither zit culd *triumpharet; nobisque vi-*
the onlie man-head o-*tam, libertatem, ut perpe-*
vercome the samin, he. *tuum pareret victoriam.*
joyned both together in
one persone, that the imbecillitie of the ane, suld
suffer and be subject to death, quhilk we had de-
served: And the infinit and invincible power of
the uther, to wit, of the God-head, suld triumph
and purchesse to us life, libertie and perpetuall vi-
ctory: And so we confes, and maist undoubtedly
believe.

IX. *Of Christ's Death,* *Passion and Burial.*

IX. *De morte, passione,* *& sepultura Christi.*

That our Lord Je-
sus offered himselfe
a voluntary Sacrifice un-

Item, asseveramus, & pro
certo persuasum habemus
quod Dominus noster Jesus
Christus Patri sese victi-
mam

staying to the flesh, but was quickened in the sprete. *Esa. 53. 8.*
He was cut of from the ground of the living, whilk punishment
dyd goe upon hym for the transgression of my people, which indeede
had deserved that punishment.

Act. 2. 24. Whom God hath raysed up, and loosed the sorowes
of death, because it was impossible that he should be holden of it.

1 John 1. 2. And the lyfe appeared, and we have sene and beare
wytnes, and shewe unto you that eternal lyfe whych was wyth the
Father, and appeared unto us. *Act. 20. 28.* To rule the congrega-
cyon of God which he hath purchased wyth hys bloude. *1 Tim. 3. 16.*
And wythout doubte great is that mystery of godlynes, God was
shewed in the flesh, was justified in the sprete, was sene among the
aungels, was preached unto the Gentyles, was believed on in the world,
and receaved up in glorye. *John 3. 16.* For God so loved the world,
that he gave hys onely begotten Sonne, that whosoever beleveth in
hym, shuld not perishe, but have everlasting lyfe.

IX. = Heb.

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to his Father for us, *nam ultro pro nobis obtulerit: quod a peccatoribus contumeliis sit vexatus, quod pro nostris peccatis vulnera passus, quod cum purus & innocens Dei agnus esset, ad tribunal terreni iudicis fuerit damnatus, ut nos ante tribunal Dei nostri absolueremur: quod noua modo mortem in cruce atrocem, & Dei ore exequatam subierit; sed, quam*

C 3 pecca-

IX. ^v Heb. 10. 4. The bloude of oxen and of gootes cannot take away synnes, ^v 5. Wherefor when he cometh into the world he sayeth, Sacrifice and offryage thou woldest not have, but a body hast thou ordeyned me. ^v 6. Burnt offeringes also for sinne hast thou not allowed. ^v 7. Then sayed I, Lo I am here, in the begynnyng of the booke it is written of me, that I shuld do thy wyll, O God. ^v 8. Above when he sayeth, Sacrifice and offryng, and burnt sacrifices, and synne offeringes thou woldest not have, nether haste thou allowed them (whych yet are offered by the Lawe) ^v 9. Then sayde he, Lo I am here, to do thy wyl, O God, he taketh awaye the fyrste to stablysh the latter. ^v 10. By which wyl we are made holy, even by the offerynge of the bodye of *Jesu Christe* once for all. ^v 11. And everye prest is ready dayly ministringe and offeryng aften tymes one maner of oblacion which can never take awaye synnes. ^v 12. But this man, after he hath offered one sacrifice for synnes, is set downe for ever on the ryght of God.

^v Esa. 53. 5. Whereas he, notwithstanding, was wounded for oure offences, and smitten for our wickednes. For the chastisement of our peace was layde upon him, and with his strippes we are healed. Heb. 12. 3. Consider therefore how that he endured suche speaking agaynst hym of synners.

^x John 1. 29. The nexte daye *John* seeth *Jesu* commyng unto him, and sayeth, Behold the Lambe of God whiche taketh awaye the synne of the worlde.

^v Math. 27. 11. *Jesu* rode before the debyte, and the debyte asked hym, sayenge, Arte thou the Kyng of the *Yewes*? *Jesu* sayeth unto hym, Thou sayeste. ^v 26. Then let he *Barabbas* loose unto them, and scourged *Jesu*, and delyvered hym to be crucified. Mark 15. Luke 23.

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We know that his Resurrection was confirmed be the testimonie of his verie Enemies^a; be the resurrection of the dead, quhais Sepultures did open; and they did rise, and appeared to mony, within the Cittie of Jerusalem. It was also confirmed be the testimonie of his Angels^b, and be the senses and judgements of his Apostles, and of others, quha had conversatioun, and did eate and drink with him, after his Resurrection.

nisi; item resurrectione mortuorum, qui apertis sepulchris reuixerunt, ac in urbe Hierosolyma compluribus se videndos exhiberunt. Confirmata est etiam testimonio angelorum, item apostolorum, qui eum viderunt & contrectarunt; aliorum item complurium, qui post resurrectionem, consuetudine ejus usque familiariter, cum eo ederunt & biberunt.

XI. of

them, that thorowe death he myghte expel hym that had lordship over death, that is to say, the devel. And that he myghte deliuer them, whyche thorowe fear of death were all theyr lyfetyne subdoed unto bondage.

^a *Matth. 28. 4.* And for feare of hym the keepers were astonnyed, and became as dead men.

^b *Matth. 27. 52, 53.* And graves dyd open: and many bodies of sayntes which slepte, arose and went out of the graves after hys resurrection, and came into the holie cytie; and appeared unto many.

^c *Matth. 28. 5, 6.* The angel answered and sayde unto the women, Feare ye not, for I knowe that ye seke *Jesus* which was crucified: he is not here, he is risen, as he sayd.

^d *John 20. 27.* And after that sayd he to *Thomas*, Brynge thy finger hyther, and se my handes; and reach hyther thy hande and thruste it into my syde, and be not faythlesse, but belevyng. *John 21. 7.* Then sayde that discipule whom *Jesus* loved, unto *Peter*, It is the Lord. *v. 12, 13.* *Jesus* sayth unto them, Come and dyne, and none of the dyscyples durst ask hym, What art thou? for they knew it was the Lord. *Jesus* then came and tokethe bread, and gave them, and fyste lykwyse. Thys is now the thyrde tyme that *Jesus* appeared to his dyscyples, after that he was risen agayne from death. *Luke 24. 41, 42, 43.* And while they yet beleied not for joy, and wondered,

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XI. Of the Ascension.

WE nothing doubt, bot the self same bodie, quhilk was borne of the Virgine, was crucified, dead, and buried; and quhilk did rise againe, did ascend into the heavens, for the accomplishment of all thinges^m: Quhere in our names, and for our comfort, he hes received all power in heaven and earthⁿ, quhere he sittes at the richt hand of the Father, in augurate in his kingdome, Advocate and onlie Mediator for us^o. Quhilk glorie, honour, and prerogative, he alone amonges the brethren sal posses, till that all his E-

XI. De ascensione.

NEque dubitamus quin idem corpus, quod ex virgine natum, cruci affixum, mortuum, & resuscitatum fuerat, in caelum ascenderit, ut omnia impleteret nostro nomine, & ad nostri consolationem accepit omnium potestatem in caelo & in terra; & regno suscepto sedet ad dextram patris, patronus & unus intercessor pro nobis. Atque hanc gloriam, honorem & prerogativam ille unus e fratribus tenebit, donec perdat inimicos suos scabellum pedum suorum. Ibiq; credimus usque ad ultimum iudicium, futurum; ad quod exercendum, credimus constanter eundem Dominum nostrum Jesum Christum

dered, he sayde unto them, Have ye here any meate? and thei offered hym a pece of a broyled fishe and of an hony combe, and he toke it, and did eat before them.

^m *Luke 24. 51.* And it came to passe, as he blessed them he departed from them, and was caryed up into heaven. *Acts 1. 9.* And when he had spoken these thynges he was taken up on hys, and a cloude receaved hym up oute of theyr sight.

ⁿ *Matth. 28. 18.* And *Jesus* came, and spake unto them, sayenge, All power is geven unto me in heaven and in earth.

^o *1 John 2. 1.* And yf any man synne, we have an advocate wyth the Father, *Jesus Christe* the ryghteous. *1 Tim. 2. 5.* For there is one God,

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nimies be made his fute-
stake^p, as that we un-
doubtedlie beleve, they
fall be in the finall Judg-
ment: To the Execution
whereof we certainelie
beleve, that the same
our Lord JESUS fall vi-
siblie returne, as that hee
was sene to ascend^q.
And then we firmly be-
leve, that the time of re-
freshing and restitution
of all things fall cum^r,
in samekle that thir, that
fra the beginning have
suffered violence, injurie,
and wrang, for richter-
ousnes sake, sal inherit
that blessed immortalitie
promised fra the begin-
ning^s. Bot contrariwise
the stubburne, inobedi-

stum visibilem, & qualis
erat cum ascenderat, ven-
turum: ac tum omnia in-
stauratum & redintegratum
iri, usque adeo, ut qui to-
lerant vim, contumelias,
injurias, justitiæ ergo, beata
illius quæ ab initio promissa
est immortalitatis fient he-
redes. Contra protervi, in-
obedientes, crudeles, violen-
ti, impuri, idololatæ, ac cæ-
tera impiorum genera con-
jicientur in carcerem tene-
brarum exteriorum, ubi nec
vermis eorum morietur, nec
ignis exstinguetur: cujus ju-
dicii exercendi dies, ejusque
memoria non solum nobis pro-
frano est ad voluptates car-
nis coercendas, sed inestima-
bilis etiam animi confirma-
tio, quæ nos ita corroboret,
ut

God, and one Medyator betwene God and man, even the man
Chryst Jesus.

^p Psal. 110. 1. Matth. 22. 44. Mark 12. 36. Luke 20. 42, 43.
The Lorde said unto my Lord, Sit thou on my ryght hande, untill
I make thyne enemies thy footstole.

^q Acts 1. 11. Thys same Jesus, whyche is taken up from you into
heaven, shal so come, even as ye have sene hym go into heaven.

^r Acts 3. 19. Let it repent you therefore, and convert that your
synnes may be done away, when the tyme of refreshing commeth,
which we shal have of the presence of the Lorde.

^s Matth. 25. 34. Then shall the Kynge saye to them that shal
be on hys ryght hande, Come, ye blessed of my Father, inheret the
kyngdome prepared for you from the begynnyng of the worlde.

2 Thess.

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ent, cruell oppressours, filthie personis, idolaters, and all such sortes of unfaithfull, sal be cast in the dungeoun of utter darkenesse, where their wormes fall not drie, neither zit their fyre fall bee extinguished. The remembrance of quhill day, and of the Judgement to be executed in the same, is not onelie to us ane brydle, whereby our carnal lustes are re-

ut neque minis principum terrenorum, neque mortis huius momentanea admodum metu, nec presentia ulla periculi commoveamur, ut beatam illam dirimamus societatem quae nobis, utpote membris; conflatam est cum capite nostro, & unico intercessore Jesu Christo. Quem nos profitemur & asseruimus esse Messiam in lege promissum, unicum ecclesiae suae caput, justum nostrum legislatorem, unicum nobis sum-

2 *Theff.* 1. 4, &c. So that we oure selves boaste of you in the congregacions of God, over your pacyence and fayth in al your persecucions and trybulacions, that ye suffre, which is a token of the ryghteous judgement of God, that ye are counted worthy of the kyngdom of God, for which ye also suffre. It is verelie a ryghteous thinge with God, that he recompence tribulacion to them that trouble you; and to you which are troubled, rest with us. When the Lord *Jesus* shal shewe hymself from heaven, with the angels of hys power, wyth flamyng fyre which shal rendre vengeaunce unto them that knowe not God, and that obeye not the gospel of our Lorde *Jesus Christus*, which shall be punyshed wyth everlastyng damnacon, from the presence of the Lorde, and from the glory of hys power, when he shall come to be gloryfied in hys sayntes, and to become marvelous in all them that beleve.

¹ *Rev.* 21. 27. And there shall enter into it, none uncleane thyng, neither wharsoever worketh abhominacyon or maketh lyes. *Esa.* 66. 24. For theyr wormes shall not dye, neyther shall theyr fyre be quenched. *Matth.* 25. 41. Then shall he saye also unto them that shall be on the left hande, Depart from me, ye cursed, into everlastyng fyre, whyche is prepared for the devel and his angels. *Mark* 9. 44, 46, 48. To go into hell into fyre that never shall be quenched, wher theyr worme dyeth not, and the fyre goeth not out. *Matth* 22. 13. Then sayde the Kynge to the mynysters, Take and bynde hym hande and fete, and caste hym into utter darkenesse, there shall he wepyng and gnawynge of teth.

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frained, bot als wa sik in- *sumum pontificem, patro-*
estimable comfort, that *num, & pacificatorem. E-*
nether may the threat- *ius hos honores, atque hac*
ning of worldly Princes, *munera si quis hominum aut*
nether zit the feare of *angelorum arroganter & su-*
temporal death and pre- *perbe sibi attribuat, eum nos*
sent danger, move us to *aspernamur, & detestamur*
renounce and forsake that *velut blasphemum adversus*
blessed societic, quhilk *supremum nostrum rectorem*
we the members have *Jesum Christum*
with our Head and one-

lie Mediator CHRIST JESUS: Whom we con-
fesse and avow to be the Messias promised, the
onlie Head of his Kirk, our just Lawgiver, our
onlie hie Priest, Advocate, and Mediator: In
quhilk honoures and offices, gif man or Angell
presume to intruse themself, we utterlie detest and
abhorre them, as blasphemous to our Sovereigne
and supreme Governour CHRIST JESUS.

XII. of

¶ 2 Pet. 3. 11. Seynge then that all these thynges shall peryshe,
what maner of persons ought ye to be in holy conversacyon and god-
lynnes. 2 Cor. 5. 9, 10, 11. Whether wee bee at home or from home,
wee endeavour ourselves to please hym. For we must all appear be-
fore the judgment seate of *Christe*, that everie manne maie receive
the woorkes of hys body accordyng to that he hathe doen, whether
it bee good or bad. Seeyng then that we knowe how the Lord is to
be feared, we fare fayre with menne. Luke 21. 27. 28. And then
shal thei see the Sonne of manne come in a cloude with power and
greate glory. When these thynges begyune to come to passe, then
loke up, and lifte up your heddes, for your redempcion draweth nie.
John 14. 1, &c. And he sayde unto his disciples, Lette not your
herte be troubled, ye beleve in God, beleve also in me, in my Fa-
thers house are many mansyons: yf it were not so, I woulde have
tolde you: I goo to prepare a place for you, I wyll come agayne
and receyve you, even unto my self: that where I am there maye
ye be also.

¶ Esa. 7. 14. Beholde a vyrgyne shall conceive and beare a sonne,
and (thou his mother) shalt call his name *Emanuel*. Eph. 1. 22. And
hath

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XII. Of Faith in the holy Goste.

THis our Faith and the assurance of the same, proceeds not fra flesh and blude, that is to say, fra na natural poweris within us, bot is the inspiration of the holy Gost *: Whome we confesse God equall with the Father and with his Sonne *, quha sanctifyis us, and bringis us in al veritie be his awin operation, without whome

XII. De fide in Spiritum sanctum.

HÆC nostra fides, ejusque certitudo, non à carne & sanguine proficiscitur, hoc est, a nulla quæ in nobis est vi & potentia naturali; sed ab inspiratione & instinctu sancti Spiritus, quem nos item Deum confitemur æqualem patri & filio: qui nos sanctificat, qui omnem in nobis veritatem operatur, sine quo perpetuo maneremus inimici Deo, & Jesum Christum filium

hath pur all thynges under his fete, and hath made hym above all thynges the head of the congregacyon. *Col. 1. 18.* And he is the head of the bodye, even of the congregacyon. *Heb. 9. 11.* But *Christ* being an hye prest of good thynges to come. *v. 15.* And for thys cause he is the Medyatour of the newe Testament. *Heb. 10. 21.* And seyng also that we have an hye preast, which is ruler over the house of God, let us drawe nye with a true hert in sure fayth. *1 John 2. 1. 1 Tim. 2. 5. See above in °.*

XII. = *Matth. 16. 17.* And *Jesús* answered and sayde unto hym, Happy art thou, *Simon* the sonne of *Jonas*, for fleshe and bloud hath not opened that unto the, but my Father which is in heaven. *John 14. 26.* But the Comforter, which is the holy Ghost, whom my Father wyll sende in my name, he shall teach you al things. *John 15. 26.* But when the Comforter is come, whom I wyll sende unto you from the Father, even the Spire of truthe, whiche procedeth of the Father, he shall testifye of me. *John 16. 13.* When he is come, whiche is the Spire of truthe, he wyll leade you into all truth.

1 John 5. 3. But *Peter* sayde, *Ananias*, howe is it that *Sathan* hath sylled thyne hart, that thou shouldest lye unto the holy Goste? *v. 4.* Why hast thou conceived thys thyng in thyne herte? thou hast not lyed unto menne, bur unto God,

= *Col.*

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we sulde remaine for ever enemies to God, and ignorant of his Sonne *Christ Jesus*; for of nature we are so dead, so blind, and so perverse, that nether can we feill when we ar pricked, see the light when it shines, nor assent to the will of God when it is reveiled, unles the Spirit of the Lord *Jesus* quicken that quhilk is dead, remove the darknesse from our myndes, and bowe our stubburne hearts to the obedience of his blessed will². And so as we confesse, that God the Father created us, when *filium ejus ignoraremus. Natura enim ita sumus mortui, obcæcati, depravati, ut neque stimulis confissi quicquam sentiamus, neque lumen oblatum videamus, neque cum voluntas Dei revelata est nobis, ei assentiamur; nisi Dei Spiritus, & mortuos ad vitam revocet, & a mentis nostræ oculis tenebras discutiat, & contrumaces flectat animos, ut sanctæ ipsius voluntati pareamus. Et quemadmodum confitemur a Deo patre nos creatos, cum antea nihil essemus, ab Jesu Christo redemptos, cum inimici essemus; similiter fatemur nos a Spiritu sancto renatos, & sancti-*

² *Col. 2. 13.* And ye when ye were dead thorowe synne and thorowe the uncircumcysion of your flesh, hath he quyeckned with hym. *Eph. 2. 1.* And you hath he quyeckned, wheras ye were dead in trespasses and synnes. *John 9. 39.* And *Jesus* sayde unto hym, I am come unto judgements into this world, that they whiche se not, myghte se. *Rev. 3. 17.* Because thou sayest, I am rich and increased wyth goods, and have neede of nothyng, and knowest not, howe thou arte wretched, and miserable, and pore, and blynde, and naked. *Matth. 27. 17.* *Mark 9. 19.* *Luke 9. 41.* *Jesus* answered and sayd, O saythelesse and croked nacion, howe longe shall I be wyth you and suffer you? *Jehn 6. 69.* It is the Spere that quyecknesh, the fleshe profyteth nothyng. *Mic. 7. 8* Though I sit in darknes, yet the Lorde is my lyght. *1 Kings 8. 57, 58.* The Lorde our God be with us, as he was wyth our fathers, and forsake us not, neyther leave us, but that he maye bowe our hartes unto hym, that we maye walke in all hys wayes, and kepe hys commaundements.

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we were not^a, as his Sonne our Lord *Iesus* re- deemed us, when wee were enimies to him^b; so also do we confesse that the holy Ghost doth sanctifie and regenerate us, without all respect of ony merite proceeding from us, be it before, or be it after our Regeneration^c. To speak this ane thing wit in mair plaine words: As we willingly spoyle ourselves of all honour and gloir of our awin Creation and Redemption^d, so do we also of our Regeneration and Sanctification, for of our selves we ar not suf-
sanctificatos esse, nulla ratione habita meritorum nostrorum, siue qua regenerationem praecesserint, siue qua sequantur. Atque ut hanc rem paulo explicatius dicamus, quemadmodum non iniuriti nosmetipsos omni creationis & redemptionis nostrae gloria spoliamus; ita regenerationis & sanctificationis nostrae ne minimam quidem partem nobis nostrisque meritis arrogamus: nam naturae nostrae sponte, ne ad cogitandum quidem quicquam boni sumus idonei; sed is qui bene operari in nobis coepit, idem solus etiam opus continuat ad gloriam & laudem nominis sui; quippe qui sua munera

^a *Psalm. 130. 3.* Be ye sure that the Lorde he is God: it is he that made us, and not we our selves.

^b *Rom. 5. 10.* For yf when we wer enemyes we wer reconcyled to God, by the death of hys Sonne.

^c *Iohn 3. 5.* *Iesus* answered, Verely verely I say unto the, Excepte a man be borne of water and of the Sperte, he cannot enter into the kyngedome of God. *Tit. 3. 5.* Not by the dedes of righteounes which we wroughte, but accordynge to hys mercy he saved us by the fountayne of the newe byrthe, and rennyng of the holy Ghost. *Rom. 5. 8.* But God setteth out his love towarde us, scyng that whyle we were yet synners, *Christ* dyed for us.

^d *Phil. 3. 9.* And be founde in hym, not havyng myne own ryghteounes of the lawe, but that whych is thorowe the fayth of *Christ*, even the ryghteounes which cometh of God thorowe fayth.

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Efficient to think one gude munera nobis gratis impar-
thocht, bot he quha hes titur, non meritis vendit.
begun the wark in us, is
onlie he that continewis us in the same *, to the
praise and glorie of his undeserved grace †.

XIII. Of the cause of
gude warkis.

XIII. De causa bono-
rum operum.

SA that the cause of
gude warkis, we
confesse to be not our
free wil, bot the Spirit
of the Lord Jesus, who
dwelling in our hearts
be trewe faith, bringis
furth sik warkis, as God
hes prepared for us to
walke in. For this wee
maist boldelie affirme,
that blasphemy it is to
say, that Christ abydes
in the heartes of sik, as
in whome there is no spi-
rite of sanctification †.
And therefore we feir

*Itaque bonorum in nobis
operum causam esse asse-
rimus, non arbitrii nostri
libertatem, sed spiritum Do-
mini nostri Jesu Christi,
qui in cordibus nostris per
veram habitat fidem, eae-
que dedit opera bona, quae
a Deo praeprarata sunt, ut
in eis ambulemus. Quam-
obrem blasphemum esse di-
ctu constanter asseveramus,
in cordibus eorum in quibus
Spiritus sanctificationis non
est, Christum inhabitare.
Idcirco etiam non veremur
affirmare in homicidis, in
violen-*

* Phil. 1. 6. And am surely certyfyed of thys, that he which hath
begonne a good worke in you, shall perfourme it untill the day of
Jesus Christ. 2 Cor. 3. 5. Not that we are sufficiente of oure selves
to thinke any thing as of oure selves, but if wee bee able unto any
thyng, thesame commeth of God.

† Eph. 1. 6. To the prayse of the glory of his grace, wherewith he
hath made us accepted thorowe the Beloved.

XIII. 8 Eph. 2. 10. For we are his workmanship created in Christ Jesus
unto good workes, whych God ordeyned that we shulde walke in them.
Phil. 2. 13. For it is God which worketh in you both the wyl, and
also

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not to affirme, that murderers, oppressers, cruel persecuters, adulterers, huremongers, filthy persons, Idolaters, drunkards, thieves, and all workers of iniquity, have nether trew faith, nether ony portion of the Spirit of the Lord JESUS, so long as obstinatie they continew in their wickednes. For how soone that ever the Spirit of the Lord JESUS, quhilk Gods elect children receive be trew faith, taks possession in the heart of ony man, so soone dois he regenerate and renew the same man. So that he beginnis to hait that quhilk before he loved, and begins to love that quhilk befor he hated, and fra thine cummis that continuall battell, quhilk is betwixt

violentis, in his qui veritatem per vim opprimere contendunt, in adulteris, in fornicatoribus, aut alioqui impuris, in idololatriis, in ebriosis, in latronibus, alterive cuius flagitio aut sceleris deditis, neque veram inesse fidem, neque ullam spiritum Domini Jesu scintillam, quamdiu in sua nequitia obstinate perseverant. Quia cum primum spiritus Domini nostri Jesu Christi (quem electi Dei filii per fidem accipiunt) hominis concupiscentiam cor possidet, tum continuo hominem regenerat, ac renovat, adeo ut quae antea oderat, amare incipiat, quae antea amaverat, odisse. Hinc autem in filiis Dei perpetuum illud bellum spiritus adversus carnem proficiscitur; dum caro ac homo animalis suae corruptioni consentiens, suae naturae consentaneas appetit voluptates,

D rebus

also the dede, even of good wyl. *John 15. 5. I am the vyne, ye are the braunches: he that abydeth in me, and I in hym, the same bryngesh forth much frute. For without me ye can do nothing. Rom. 8. 9. But ye are not in the flesh, but in the sprete, yf so be that the frute of God dwell in yow: yf any man have not the sprete of Chryst, the same is none of his.*

A Rom.

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the flesh and the Spirit in Gods children, till the flesh and natural man, according to the awin corruption, lustes for things pleisand and delectable unto the self, and grudges in adversity, is lyfted up in prosperity, and at every moment is prone and reddie to offend the majestie of God. Bot the spirite of God, quihilk gives witnessing to our spirite, that we are the sonnes of God, makis us to resist filthie plesures, and to groane

rebus adversis contrahitur, secundis angetur, ac singulis momentis prona ad offensionem divinae majestatis inclinatur. At quod inhonestis voluptatibus obfistimus, quod ante Deum ingemiscimus ab hac servitute corruptionis liberari flagitemus, denique quod ita de peccato triumphemus, ut in hoc mortali corpore regnum non obtineat, id a spiritu Dei est, qui spiritui nostro testificatur quod filii Dei sumus. Homines autem carni obnoxii, qui spiritu Dei carent, hoc etiam bello carent;

^a *Rom. 7. 15.* Because I allow not that which I do: for what I wold that do I not, but what I hate that do I. *v. 16.* Yf I do now that which I wold not, I consent unto the lawe that it is good. *v. 17.* So then now it is not I that do it, but synne that dwelleth in me. *v. 18.* For I knowe that in me (that is to saye, in my flesh) dwelleth no good thyng, for to wyl is present with me, but I fynde no meanes to performe that which is good. *v. 19.* For the good that I wold, do I not; but the evell which I wold not, that do I. *v. 21.* I fynde then by the law, that when I wold do good evell is present with me. *v. 22.* For I delyte in the lawe of God, after the inward man. *v. 23.* But I see another lawe in my members; rebellyng agaynst the lawe of my mynde, and subduyng me unto the lawe of synne, which is in my members. *v. 24.* O wretched man that I am, who shall delyver me from this body subdued unto death! *v. 25.* I thanke God thorow *Jesus Christ* our Lorde. So then wyth the mynde I serve the lawe of God, but with the flesh the law of synne. *Gal. 5. 17.* For the fleshe lusteth contrarye to the sprete, and the sprete contrary to the flesh. These are contrarye one to the other, so that ye cannot do whatsoever ye wolde.

ⁱ *Rom. 8. 16.* The same sprete certifyeth our sprete, that we are the sonnes of God.

^k *Rom.*

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in Gods presence, for deliverance fra this bondage of corruption ; and finally to triumph over sin, that it reygne not in our mortal bodyis¹. This battell hes not the carnal men, being destitute of Gods Spirite, bot dois followe and obey sinne with greedines, and without repentance, even as the Devill, and their corrupt lustes do prick them². Bot the spennes of God, as before wes said, dois fecht against sinne; dois sob and murne, when they perceive themselves tempted in iniquitie ; and gif they fal, they rise againe with earnest and unfained repentance : And thir thingis they do not be their awin power, bot

D 2 be

¹ Rom. 7. 24. See above in b. Rom. 8. 22. For we know that every creature groneth with us also, and travayleth in payne even unto this tyme.

² Rom. 6. 12. Let not synne raygne therefore in your mortal body, that ye shulde therunto obey by the lustes of it.

³ Eph. 4. 17, &c. This I say therefore, and testifie thorowe the Lorde, that ye henceforth walk nor, as other Gentiles walk, in vanitye of their mynd, whyle they are blynded in theyr understanding, being farre from a godly life, by the meanes of ignorance that is in them, and because of the blyndnes of theyr hertes: which beyng past repentaunce, have geven themselves over unto wantonnes, to work all maner of uncleanes even wyth greedynes. But ye have not so learned Christ.

⁴ 2 Tim. 2. 26. And that they maye come to themselves againe, out of the snare of the devel, whyche are holden captyve of hym at hys wyll.

• Joha

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be the power of the Lord *Jesus*, without whom they were able to do nothing.

XIV. *What warkis are
reputit gude befor God.*

WE confesse and acknowledge, that God hes given to man his holy Law, in quhilk not only ar forbidden all sik warkes as displeis and offend his godly Majestie, but allwa ar commanded al sik as pleis him, and as he hes promised to rewaird^P: And thir warkes be of twa sortes. The ane are done to the honour of God, the uther to the profite of our Nichtbouris; and both have the reveiled will of God for their assurance. To have ane God, to worship and honour him, to call upon him in all our troubles, reverence his holy name, to heare his word, to be-

XIV. *Qua opera apud
Deum habentur bona.*

Atemur item & pro certo tenemus, quod sanctissimus Deus leges homini dederit, quæ non modo ventent opera omnia quæ divinitam ejus offendunt majestatem; sed ea jubeant quibus gaudet, quæque se remuneraturum pollicetur: eorum autem operum duo sunt genera; altera ad Dei referuntur honorem, altera ad proximi utilitatem: utraque fidem & auctoritatem assumunt ex voluntate Dei nobis revelata. Deum venerari, honore prosequi, eum in omni labore & molestia invocare, sanctum nomen ejus revereri, verbum audire, audito parere, communione sacramentorum ejus uti; hæc sunt quæ priore tabula præcipiuntur opera.

At

* John 15. 5. See above in 8.

XIV. P Exod. 20. 1, &c. Deut. 5. 6, &c. Deut. 4. 8. What nation is so great, that hath ordynaunces and lawes so ryghteous as all this lawe which I set before you this daye,

1 Luke

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leve the same, to com- *At patrem, matrem, reges,*
 municate with his holy *magistratus, omnesque qui*
 Sacraments¹, are the *jus & potestatem in nos ha-*
 warkes of the first Tabill. *bent; honore officere; eos*
 To honour Father, Mo- *amare, iis opitulari, dictis,*
 ther, Princes, Rulers, *factis audientes esse, quoties*
 and superiour powers; *cum Dei praeceptis non pu-*
 to love them, to support- *gnant; vita bonorum ad-*
 them, zea to obey their *esse, tyrannidem opprimere,*
 charges (not repugning *ab infirmioribus vim inpro-*
 to the commaundment *borum defendere, corpus no-*
 of God) to save the lives *strum sanctum ac purum*
 of innocents, to repress- *servare, sobrieque & tem-*
 tyrannie, to defend the *peranter vivere; in omnibus*
 oppressed, to keepe our *dictis factisque jure aequa-*
 bodies cleane and halie, *bili cum omnibus uni; & o-*
 to live in sobernes and *mnem proximi offendendi*
 temperance, to deall just- *libidinem cohibere; haec sunt*
 lie with all men both in *opera posterioris tabulae; Deo*
 word and deed; and fi- *imprimis grata ac accepta,*
 nally, to repress all ap- *utpote ab ipso imperata.*
 petite of our Nichtbou- *Horum autem contraria in*
 ris hurt², are the gude *vitiorum genere sunt, Deo*
 warkes of the second *invisa, ingrata, eumque*

D 3 ad

¹ Luke 17. 4, 75. That we, delyvered oute of the handes of oure enemyes, myght serve him without fear all the dayes of our lyfe, in such holynes and ryghteousnes as are accepted before hym: *Msc.* 6. 8. I wyl shewe the, O man, what is good, and what the Lord requyreth of the, namely to do right, to have pleasure in lovyng kyndnesse, to be lowlye, and walke with thy God.

² Eph. 6. 1, Chyldren, obeye your fathers and mothers in the Lorde, for that is ryght. v. 7. Doyng the wyl of God from the herte wyth good wyl, servinge the Lorde and not men. *Ezech.* 22. 1, &c. The worde of the Lorde came unto me and sayd, Thou sonne of man, wylt thou not reprove this bloud thursaye cytie? shewe them theyr abhominacyons, &c. *1. Cor.* 6. 19, 20. Knowe ye not howe that your

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Tabill, quhilk are maist *ad iram incitanda*; *speciale*
pleisfing and acceptabill *est, non enim solum invocare*
unto God, as thir warkes *cum res possidat*; wolle
that are commanded be *verbum ejus reverenter au-*
himselfe. The contrary *dire, aut etiam aspernari*
quhair of, is sinne maist *ac parvi pendere*; idola
odious, quhilk alwayes *aut venerari aut apud se*
displeisfis him, and pro- *habere*; cultum idolorum
vokes him to anger: As *fovere ac tuari*; nomen Dei
not to call upon him a- *venerabile parvi facere*;
lone, when we have need; *prophanare, abuti, aut con-*
not to hear his word *temnere sacramenta a Do-*
with reverence, to con- *mino instituta*; non parere,
temne and despise it; to *ac etiam resistere iis quibus*
have or worship idols, *authoritas data est divini-*
to maintene and defend *tus, praesertim quamdiu in-*
Idolatrie; lichtlie to e- *tra juris* O muneris sui
steeme the reverend name *terminos sese continent*; cae-
of God; to prophane, *dem facere, aut quo fiat co-*
abuse, or contemne the *ire & consensire*; odium
conce-

your bodies are the temple of the holy Ghost, which dwelleth in you, whom ye have of God: and how that ye are not your owne? for ye are dearly bought, therefore glorifie God in your bodies, and in your spytes which are Goddes. 1 Thess. 4. 3, 4, 5, 6, 7. For this is the wyl of God, even youre holynesse, that ye should abstayne from fornicacion, and that every one of you shuld knowe howe to kepe his vessel in holynesse and honoure, and not in the luste of concupiscence, as do the heathen whiche knowe not God: that no man oppresse and defraude his brother in bargayning, because that the Lorde is the avenger of all such thynges, as we tolde you before and testified: for God hath not called us unto uncleannes, but unto holynesse. 1 Cor. 22. 32 etc. Thus the Lorde commaundeth, Kepe equite and righteounesse, delvyer the oppressed from the power of the vyolant, do not greve nor oppresse the straunger, the fatherlesse nor the wydowe, and shed no innocent bloude in this place, &c. Esa. 50. 1. Beholde, for youre owne offence are ye solde, and because of youre transgression is youre mother forsaken.

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Sacraments of Christ Je-
sus; to disobey or resist
any that God has placed
in authoritie, quhilk they
passe not over the bounds
of their office; to mur-
ther, or to consent there-
to; to beare hatred, or
to let innocent blude bee
shed, gif wee may with-
stand it. And finally, the
transgression of any
other commandement in
the first or secund Tabill,
we confesse and affirme
to be sinne; by the
quhilk Gods anger and
displeasure is kindled a-
gainst the proud un-
thankfull world. So that
gude warkes we affirme
to be thir onlie, that
are done in faith, and
at Gods commandment,

*conceptum continere; opti-
mum; ut innoxius fundatur; au-
tem: cuius impedire non possit:
in auctoritate, quousque: quicquid ad-
passum: praecepta prioris aut
posterius: subinde committi-
tur; id peccatum esse: asse-
rentur; non tale peccatum
quid iram, indignaque Dei
indignus: hominum ingrati-
tudinem accendat. Itaque
iuxta nostram sententiam,
ea opera bona sunt; quae ex
fide proficiuntur; ac sunt
iuxta praecepta Dei, opti-
me lata, quid fieri vellet
diserte cavit. Contra, ea o-
pera dicimus mala, non
modo quae aperte cum verbo
Dei pugnant; sed ea etiam
quae in rebus quae ad pietat-
em ac Dei cultum spectant,
nullum aliud habent firma-
mentum, nisi ab hominis o-*

D 4 pi-

* 1 Thess. 4. 6. See above in 1. Rom. 13. 2. Whosoever therefore
resisteth power, resisteth the ordynance of God: but they that re-
sist shall receive to themselves damnation.

* Ezech. 22. 19, &c. Beholde, I have smitten my handes upon
thy covetousnesse that thou hast used, and upon the blouds which
hath bene shed in the,

* 1 John 3. 4. Whosoever committeth synne, transgresseth also
the lawe, for synne is the transgression of the lawe.

* Rom. 14. 23. Whatsoever is not of fayth, the same is syane.
Heb. 11. 6. Wythout fayth it can not be that anye man shoulde please
hym.

* 1 Sam. 15, 22, And Samuel sayd, Hath the Lorde as great
pleasure in burnt sacrifices and offrynges, as when the voyce of the
Lorde

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quha in his Lawe hes *pinione & commento*; he-
 expressed what the thin- *jus enim generis opera Deum*
 gis be that pleis him. *ab initio usque semper reje-*
 And evill warkis we at- *cit & adversarius est,* uti
 firme not only thir that *ex Esaia propheta,* & his
 expressedly ar done a- *Christi verbis edocti sumus,*
 gainst Gods commaun- *Frustra me colunt, do-*
 dement ^v: bot thir alswa *centes doctrinas & præ-*
 that in matteris of Reli- *cepta hominum.*
 gioun, and worschipping

of God, hes na uther assurance bot the inventioun
 and opinioun of man: quhilk God fra the begin-
 ning hes ever rejected, as be the Prophet *Esay* ^v,
 and be our Maister CHRIST JESUS we ar
 taught in thir words, *In vaine do they worship me,*
teaching the doctrines the precepts of men.

XV. Of the perfectionn of
the Law, and the imper-
fectionn of man.

XV. Legem esse numeris
omnibus perfectam, ho-
mines autem imperfectos.

THE Law of God
 we confesse and ac-
 knowlege maist just,
 maist equall, maist halie,
 and maist persfite, com-

Legem Dei maxime ju-
stam, æquabilem, &
perfectam agnoscimus &
fatemur, eā jubentem quæ,
si perfecta pleneque præsta-
rentur,

Isorde is obeyed? beholde, to obeie is better than sacrificye, and to
 hearken is better than the fat of rammes. ¹ *Cor. 10. 31.* Whether
 therefore ye eate or drynck, or whatsoever ye doe, dooe all to the
 praise of God.

¹ *John 3. 4. See above in u.*

² *Esa. 29. 13.* For so muche as thys people, when they be in
 trouble, do honour me wyth their mouth, and wyth their lypes, but
 theyr herte is far from me, and the fear whych they have unto me,
 proceedeth of a commandment that is taught of men.

³ *Math. 15. 9. & Mark 7. 7.*

XV. ^b *Leg.*

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maunding thir thingis, *rentur; vitam dare possent,*
 quhilk being wrocht in *& ad eternam nos perdu-*
 perfectioun, were abill *cere felicitatem. Sed nostra*
 to give life, and abill to *natura adeo est corrupta &*
 bring man to eternall fe- *infirmis, ut nunquam ad*
 licitie ^b. Bot our nature *opera legis perfecte præ-*
 is sa corrupt, sa weake, *standa firmis idonei; nam si*
 and sa unperfite, that we *peccatum nos habere etiam*
 ar never abill to fulfill *post regenerationem negemus,*
 the warkes of the Law *nosmetipsos decipimus, &*
 in perfectioun ^c. -Zea, gif *veritas Dei non est in nobis.*
 we say we have na sinne, *Propterea, necesse erat, ut*
 evin after we ar regene- *Christum, qui legis est fir-*
 rate, we deceive our *nis & consummatio; cum*
 selves, and the veritie of *sua iustitia & satisfactione*
 God is not in us ^d. And *apprehenderemus; qui in li-*
bertatem

XV. ^b *Lev. 18. 5.* Ye shall kepe therefore myne ordynauces, and my judgements, which yf a man do, he shall lyve in them. I am the Lorde. *Gal. 3. 12.* The lawe is not of fayth, but the man that fullfylleth the thinges (conrayned in the lawe) shall lyve in them. *1 Tim. 1. 8.* We knowe that the law is good, yf a man use it lawfullye. *Rom. 7. 12.* Wherefore the lawe is holy, and the commaundement holy and just and good. *Psal. 19. 7, 8, 9, 11.* The lawe of the Lorde is an undefiled lawe, convertying the soule. The testimony of the Lorde is sure, and geveth wysdome unto the symple. The statutes of the Lorde are right, and rejoyce the hearts. The commaundement of the Lord is pure, and geveth light unto the eyes. The fear of the Lorde is cleane, and endureth for ever. The judgements of the Lord are true and righteous altogether: moreover by them is thy servaunt taught, and in keepyng of them there is a great reward.

^c *Deut. 5. 29.* Oh that there were such an hart in them, that they wolde feare me, and kepe all my commaundements alwaye, that it myght go well wyth them and wyth theyr chyldren for ever. *Rom. 10. 3.* For they, beyng ignoraunt of Gods ryghteousnes, and goyng about to stablishe their owne ryghteousnes, have not bene obedient unto the righteousness of God,

^d *1 Kings 8. 46.* & *2 Chron. 6. 36.* For ther is no man that synneth not. *Prov. 20. 9.* Who can saye, My harte is cleane, I am innocent from synne? *Ecl. 7. 22.* For thyne owne hert knoweth, that thou

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therefore, it behovis us to apprehend *Christ Jesus* with his justice and satisfaction, quha is the end and accomplishment of the Law, be quhome we ar set at this liberty, that the curse and malediction of God fall not upon us, albeit we fulfill not the same in al pointes*. For God the Father beholding us, in the body of his Sonne *Christ Jesus*, acceptis our imperfecte obedience, as it were perfite^c, and covers our warks, quhilk ar defyled with mony spots^e, with the justice of his Sonne. We do not meane that we ar so set at li-

bertatem nos asseruit, ne in execrationem ac maledictionem Dei incideremus, etiamsi opera in lege jussa non omni ex parte plene perfecteque faceremus: Deus enim pater, in corpore filii sui Jesu Christi nos intruens, imperfectam nostram obedientiam boni consulit, & pro perfecta habet; & peribulque nostris, quae multis maculis polluta sunt, filii sui justitiam praeendit. Neque tamen ita nos emancipatos dicimus, ut nullam legi obedientiam deberemus, obedientiam enim deberi supra aperte sumus confessi: illud autem affirmamus, neminem unquam praeter unum Christum ita legi

thou thy self also hast oft tymes spoken evell by other men. *1 John* 1. 8. Yf we saye that we have no synne, we deceave our selves, and the truth is not in us.

^c *Rom.* 10. 4. For *Christ* is the fulfylling of the lawe, to justifie all that beleve. *Gal.* 3. 13. *Chryst* hath delivered us from the curle of the lawe, in as muche as he was made accursed for us. *Deut.* 27. 26. Cursed be he that contynueh not in all the wordes of this law, to do them.

^e *Phil.* 2. 15. That ye may bee such as no man can complayne on, and unfayned sonnes of God without rebuk, in the myddes of a croked and perverse nacyon.

^f *Esa.* 64. 6. We are all as an uncleane thyng, and all oure ryghteousnes are as the clothes stayned with floures of a woman: we fall every ech on as the leafe; for our synnes carye us awaye lyke the wynde.

^h *Luke*

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berty, that we swe ma *legi paruisse, parere, aut pa-*
 obedience to the Law *rituram esse, quemadmo-*
 (for that before wee have *dum lex exigit: sed cum*
 plainly confessed) bot *omnia fecerimus, procum-*
 this we affirme, that na *bantur oportet, ac fateamur*
 man in eird (*Christ Iesus ingenas. servos nos inutiles*
 onlie except) hes given, *esse. Quia propter quicunque*
 gives; or fall give in *operum suorum merita osten-*
 worke, that obedience to *tat, aut in operibus superer-*
 the Law, quhilk the Law *ogationis ullam collocat fi-*
 requiris. Bot when we *duciam, is se sciat id ja-*
 have done all things, we *ctura quod omnino nihil est,*
 must falle down and un- *& spem salutis in idololatria*
 foinedly confesse, that *exitiabili collocare,*
 we are unprofitable ser-
 vands. And therefore, quhesoever boastis them-
 selves of the merits of their awin works, or put
 their trust in the works of Supererogation, boast
 themselves in that quhilk is nocht, and put their
 trust in damnable Idolatry.

XVI. Of the Kirk,

XVI. De Ecclesia.

AS we beleve in ano
 God, Father, Sonne,
 and halie Ghaist; sa do
 we maist constantly be-
 lieve, that from the be-
 ginning there hes bene,
 and now is, and to the
 end of the world fall be,
 ane Kirk, that is to say,

Quemadmodum credimus
in unum Deum, pa-
trem, filium, & spiritum
sanctum; ita firmissime te-
nemus, quod ab usque rerum
initia fuerit, nunc extet, ac
futura sit usque ad mundi
finem una ecclesia, id est,
unus cœtus & multitudo ho-
minum

^h *Luke 17. 10.* When ye have dooen all those thynges which are
 commaunded you, saye, We are unprofitable servants.

XVI. ⁱ *Matth,*

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ane company and multitude of men chosen of God, who richtly worship and imbrace him be-
trew faith in *Christ Jesus*, quha is the only head of the same kirk, quhilk alswa is the bodie and spouse of *Christ Jesus*, quhilk kirk is catho-
like, that is, universal, because it containis the Elect of all ages, of all realmes, nations, and tongues, be they of the *Jewes*, or be they of the *Gentiles*, quha have com-
munion and societie with God the Father, and with his Son *Christ Jesus*, throw the sanctificatioun of his haly Spirit: and there-
minum a Deo electorum, qui recte ac pie Deum venerantur & amplectuntur: per veram fidem in Jesum Christum, qui solus est caput ejus ecclesie, quae & ipsa corpus est & sponsa Christi. Eademque est catholica, hoc est, universalis; quia omnium aetatum, nationum, gentium & linguarum electos continet, sive illi Judaei sint, seu gentes; iisque communio est & societas cum Deo patre, cumque ejus filio Jesu Christo per sanctificationem sancti Spiritus: atque ideo non hominum prophanorum; accipitur communio, sed sanctorum, qui etiam Hierosolymae caelestis sunt cives, fruunturque bonis

XVI. *Matth. 28. 20.* And lo I am wyth you alwaye, even untill the ende of the worlde. *Eph. 1. 4.* Accordynge as he had chosen us in hym, before the foundacyons of the worlde were layde; that we shulde be holy, and wythout blame before hym, thorowe love.

^k *Col. 1. 18.* And he is the head of the bodye, even of the congregacyon. *Eph. 5. 23, 24, &c.* Even as *Christe* is the head of the congregacyon, and the same is he that ministrerth salvacyon unto the bodye: therfor as the congregacyon is in subjection to *Christ*—even as *Christ* also loved the congregacyon; and gave himself for it to sanctifye it, and cleanned it in the fountayne of water, thorowe the Word, to make it unto himselfe a glorious congregacyon, withoute spot or wrinkle, or any suche thyng, but that it shuld be holy and without blame. *Rev. 7. 9.* After this I behelde, and lo a greate multitude, whych no man coulde number, of all nacyns and people,

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fore it is called the communie, not of prophane persones, bot of Saints, quha as citizenis of the heavenly *Jerusalem*¹, have the fruitioun of the maist inestimable benefites, to wit, of ane God, ane Lord *Jesús*, ane faith, and ane baptisme^m: Out of the quhilk Kirk, there is nouthir lyfe, nor eternall felicitie. And therefore we utterly abhorre the blasphemie of them that affirme, that men quhilk live according to equitie and justice, sal be saved, quhat Religioun that ever they have professed. For as without *Christ Jesús*, there is nouthir life nor salvationⁿ; so sal there nane be participant thereof, bot sik as the Father hes given unto his Sonne

bonis maxime inestimabilibus, nempe uno Deo, uno Domino nostro Jesu, una fide, & uno baptismo. Extra hanc ecclesiam nulla est vita, nulla aeterna felicitas; idcirco plane ex diametro abhorremus ab eorum blasphemis, qui asserunt, cujusvis sectae, aut religionis professores fore saluos, modo vita sua actiones ad justitiam & aequitatis normam confirmaverint: nam uti absque Jesu Christo nulla est vita, nulla salus; ita salutis ejus nemo erit particeps, nisi quem pater dederit filio suo Jesu Christo, quique ad eum dum tempus habet, adveniet, ejus doctrinam profitebitur, & in eum credet; cum adultis autem parentibus, pueros etiam comprehendere intelligo. Hac ecclesia invisibilis est, uni Deo cognita,

ple, and toungeis stode before the sear; and before the Lambe, clothed wyth longe whyt garments, and palmes in theyr handes.

¹ *Eph. 2. 19.* Nowe therefore, ye are not straungers and foreyners, but cytesyns wyth the sayntes, and of the housholde of God.

^m *Eph. 4. 5.* One Lorde, one saythe, one baptyme.

ⁿ *John 3. 36.* He that beleveth on the Sonne, hathe everlastyng lyfe: he that beleveth not the Sonne, shall not se lyfe, but the wrath of God abydeth on hym.

• *John*

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Christ Jesus, and they *gnita, qui solus uerit, qui*
 that in time cum, unto *elegerit. Hac aequē conti-*
 him, avowe his doctrine, *net electos, qui jam decesse-*
 and beleeve into him. *runt, quos vulgo ecclesiam*
 we comprehend the chil- *triumphantem appellant,*
 dren with the faithfull *ac eos qui nunc vivunt, &*
 parentes ^p. This Kirk *adversus peccatum & Sa-*
 is invisible, knawen one- *thanam praeliantur, eosque*
 lie to God, quha alane *qui post nos futuri sunt.*
 knawis whome he hes
 chosen ^a; and comprehends as weill (as said is) the
 Elect that be departed, commonlie called the Kirk
 Triumphant, and they that zit live and secht a-
 gainst sinne and *Sathan*, as fall live hereafter.

XVII. of

• *John* 6. 37. All that the Father geveth me shal come to me, and him that cometh to me I cast not away. v. 39. And thys is the Fathers wil which hath sent me, that of all, whyche he hath given me, I shal lose nothyng, but rayse them up agayn at the last day. v. 63. And he sayed, Therefore sayed I unto you, that no man can come unto me, except it wer given unto hym of my Father. *John* 17. 6. I have declared thy name unto the men whiche thou gavest me out of the worlde: thyne they wer, and thou gavest them me, and they have kepte thy worde.

^p *Act* 2. 39. The promyse was made unto you, and to youre chyldren.

^a *2 Tim*. 2. 19. But the sure grounde of God standeth styll, and hath thys seale, The Lord knoweth them that are his. *John* 13. 18. I speak not of you all, I know whome I have chosen.

^r *Eph*. 1. 10. That he myght set up all thynges perfectlye by Christ, both the thynges which are in heaven, and the thynges whiche are in earth, even by hym by whome we are made heyres. *1 Col*. 1. 20. And by hym to reconeyle all thynges unto hymself, and to set at peace by hym thorowe the bloude of hys crosse, both thynges in heaven and thynges in earth. *Heb*. 12. 4. For ye have not yet resisted unto blood striving against synne.

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XVII. *Of the immortalitie of the Saules.*

THE Elect departed are in peace and rest fra their labours : Not that they sleep, and come to a certaine oblivion; as some Phantasticks do affirme; bot that they are delivered fra all feare and torment, and all temptatioun, to quhilk we and all Goddis Elect are subject in this life; and therefore do beare the name of the *Kirk Militant*: As contrariwise, the reprobate,

XVII. *De immortalitate animorum.*

Electi qui jam decesserunt, laboribus liberi, pace & tranquillitate fruuntur; non quod dormiant, aut oblivione sopiantur, ut fanatici quidam affirmant; sed quod ab omni metu, cruciatu, & tentatione sint exempti, quibus nos ac ceteri omnes electi Dei summa obnoxii quamdiu hac vita fruimur, ideoque nomine ecclesie militantis censemur: contra vero, reprobi & infideles qui decesserunt, in iis molestiis & cruciatibus de-

XVII. * *Rev.* 14. 13. Blessed are the dead, which hereafter dye in the Lord, even so sayth the Spryte. that they rest from theyr labours, but theyr workes followe them.

* *Esa.* 25. 8. As for death, he hath destroyed it for ever, and the Lorde God shall wipe away teares from all faces, and the rebuke of his people shall he take awaye out of all the earth. *Rev.* 7. 14, 15, 16, 17. These are they which came out of great tribulation, and made theyr garments large, and made them whyte by the bloude of the Lambe: therefore are they in the preasence of the seat of God, and serve hym daye and nyght in hys temple, and he that syteth in the seat wyll dwell among them. They shall hunger no more, nether thurst, nether shall the sonne lyght on them, nether any hear. For the Lambe which is in the myddes of the seat shall fede them, and shall lead them unto fountaynes of lyvyng water, and God shall wype awaye all teares frome theyr eyes. *Rev.* 21. 4. And God shall wype awaye all teares from theyr eyes, and ther shall be no more death, nether sorow, nether cryeng, nether shall ther be any more pain, for the olde thynges are gone. And he that sate upon the seate, sayde, Behold, I make all thinges newe.

* *Rev.*

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and unfaithfull departed have anguish, torment, and paine, that cannot be expressed ^u. Sa that nouthir are the ane nor the uther in sik sleepe, that they feele not joy or torment, as the Parable of Christ Jesus in the 16th of Luke ^w, his words to the thiefe ^x, and thir wordes of the saules crying under the Altar ^y, O Lord, thou that art righteous and just, How lang sall thou not revenge our blude upon thir that

degunt, quæ verbis exprimi non possunt. Neque enim aut illi ita sunt sopiti, ut omni sensu, aut hi, ut sensu pœnarum careant; ut indicat Jesu Christi parabola quæ Lucæ 16 est, item ut illa testificantur animarum verba sub altari clamantium, O Domine, qui sanctus es & justus, quoad usque non judicas & vindicas sanguinem nostrum de iis qui habitant in terra?

lang sall thou not revenge our blude upon thir that dwellis in the Eird? dois testifie.

XVIII. of

^u Rev. 16. 10, 11. And the first angel poured out his vyal upon the seat of the beast, and hys kyngdome waxed dark, and thei gnawe their tonges for sorowe, and blasphemed the God of heven for sorow and pain of their sores, and repented not of theyr dedes. Esa. 66. 24. Mark 9. 44, 46, 48. Theyr worme dieth not, and the fire goeth not out.

^w Luke 16. 23, 24, 25. And beyng in hell torments, he lifte up his eyes, and sawe Abraham as farre of, and Lazarus in his bosome, and he cryed and said, Father Abraham, have mercy on me, and send Lazarus, that he maie dippe the tippe of hys synger in water, and coule my tongue; for I am tormented in this flame: But Abraham said, Sonne, remember that thou in thy life tyme receivdest thy pleasure, and contrary wise Lazarus received payne, but now is he comforted, and thou art punished.

^x Luke 23. 43. And Jesus said unto hym, Verely I saie unto thee, To daie shalt thou be with me in paradise.

^y Rev. 6. 9, 10.

XVIII. * Gen.

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XVIII. *Of the notis, be the quhilk the trewe Kirk is decernit fra the false, and quha sall be Judge of the doctrine.*

BEcause that Sathan from the beginning, hes laboured to deck his pestilent Synagoge with the title of the Kirk of God, and hes inflamed the hertes of cruell murderers, to persecute, trouble and molest the trewe Kirk and members thereof, as Cain did *Abell*; *Ismael Isaac*^b, *Esau Jacob*^c, and the hail Priesthead of the *Jewes Christ Jesus* himselfe, and his Apostles after him^d.

XVIII. Quibus indicis vera ecclesia distinguatur a falsa, & quis in ecclesiasticæ doctrinæ controversiis sit iudex.

Quia Sathan ab initio semper laboravit, ut pestilentem synagogam veræ Dei ecclesiæ titulo insigniret, animosque crudelium homicidarum accendit, ut veram ecclesiam ejusque membra premerent, turbarent, & infestarent (velut Cain, Abel; Ismael, Isaac; Esau, Jacob; totusque sacerdotum Judaicorum ordo, primum Christum ipsum, deinde apostolos ejus capitali odio sunt persecuti) imprimis necessarium

E rium

^a *Gen.* 4. 8.

^b *Gen.* 21. 9.

^c *Gen.* 27. 41.

^d *Matth.* 23. 34. Wherefore beholde, I sende unto you prophetes and wyse men, and scribes, and sonie of them ye shall kyll and crucifye: and some of them shall ye scourge in your synagoges and persecute them from cytie to cytie. *Jehn* 15. 18. Yf the worlde hate you, ye know that it hated me before it hated you. v. 19. If ye wer of the worlde, the world wold love his owne, Howbeit because ye are not of the worlde, but I have chosen you out of the world, therefore the world hateth you. v. 20. Yf they have persecuted me, they wyll also persecute you. v. 24. Yf I had not done emong them the workes which none other man did, they shuld have had no synne, but nowe have they bothe sene and hated, not only me but also my Father. *Jehn* 11. 47. Then gathered the hie priests and the Phary-

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It is ane thing maist requisite, that the true Kirk be decerned fra the filthie Synagogues, be cleare and perfite notes, least we being deceived, receive and imbrace, to our awin condemnatioun, the ane for the uther. The notes, signes; & assured takens whereby the immaculate Spouse of Christ Jesus is knawen fra the horrible harlot, the Kirk malignant, we affirme, are nouthier Antiquitie, Title usurpit, lineal Descence, Place appointed, nor multitude of men approving ane error: For Cain, in age and title, was preferred to Abel and Seth: Jerusalem had prerogative above all places of

rium videtur, veram ecclesiam ab impura synagoga certis & manifestis distinguere indicis; ne in eum incidamus errorem, ut alteram pro altera cum nostro amplectamur exitio. Notas autem & indicia, quibus intemerata Christi Sponsa ab impura illa & abominanda meretrice (ecclesiam impiorum intellige) discerni possit, asseveramus, neque ab antiquitatis prerogativa repetendas, nec usurpatis falso titulis, nec a Successione perpetua episcoporum, nec a certi loci designatione, nec a multitudine hominum in eundem errorem consentientium: Cain enim etate & primogenitura prerogativa Abel & Seth anteibat; item Hierosolyma, cetera totius orbis

Pharysees a council, and sayde, What dowe, for this man doeth many miracles. *v. 53.* Then from that day forth they toke council together for to put him to death. *Mat. 4. 1, 2, 3.* As they spake unto the people, the preastes and rulers of the temple, and Saduces came upon them, takyng it grevouslye that they taughte the people, and preached in Jesus the resurreccyon from death: and they layde handes on them, and put them in hold. *Mat. 5. 17, 18.* Then the chese preste rose up, and all they that wer wyth hym, whych is the secte of the Saduces, and were full of indignacyon, and layed handes on the apostles, and put them in the commune prison.

^e Gen. 4.

^f Psal.

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the eird¹, where alswa were the Priests lineally descended fra Aaron, and greater number followed the Scribes, Pharifies, and Priestes, then unfainedly beleaved and approved Christ Jesu and his doctrine²: And zit, as we suppose, no man of sound judgment will grant, that ony of the forenamed were the Kirk of God. The notes therefore of the trew Kirk of God, we beleave, confesse, and avow to be, first, the trew preaching of the worde of God, into the quhilk God hes revealed himselfe unto us, as the writings of the Prophets and Apostles dois declair. Secondly, the right administration of the Sacraments of Christ Jesus,

bis oppida; huc accedebas in sacerdotibus, ab Aarone usque, perpetua familia & successionis series; majorque erat eorum numerus qui scribas & Phariseos sectabantur, quam qui Jesum Christum ejusque doctrinam ex animo probabant: neque tamen arbitramur quemquam, cui parum & solidum sit judicium, commissurum ut ulli ex iis quas modo commemoravi ecclesiis Dei nomen attribuat. Igitur, quam nos veram Dei ecclesiam credimus & fatemur ejus primum est indicium, vera verbi divini prædicatio, per quod verbum Deus ipse sese nobis revelavit, quemadmodum scripta prophetarum & apostolorum nobis indicant; proximum indicium est, legitima sacramentorum Jesu Christi administratio, qua

E 2 cum

¹ Psal. 48. 2, 3. The hyll of Syon is a fayre place, and the joye of the whole earth, upon the north syde lyeth the cytie of the great kyng: God is well knownen in her palayces, as a sure refuge. Math. 5. 35. Swear not at all, nether by Jerusalem, for it is the cytie of the greate kyng.

² John 12. 42. Emong the chiefe rulers also many beleved on hym, but because of the Pharyses they wolde not be acknowen of it, least they shuld be excommunicat.

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quhilk man be annexed unto the word and promise of God, to seale and confirme the same in our hearts^a. Last, Ecclesiastical discipline uprightlie ministred, as Goddis worde prescribes, whereby vice is repressed, and vertew nourished¹. Wheresoever then thir former notes are

cum verbo & promissionibus divinis conjungi debent, ut ea in mentibus nostris obfignent & confirmant. Postremum est, ecclesiastica disciplina severa, & ex verbi divini praescripto, observatio, per quam vitia reprimantur, & virtutes alantur. Ubique hac indicia apparuerint, atque ad tempus perseveraverint, quantumvis

^a Eph. 2. 20. And are buyt upon the foundacyon of the apostles and prophetes, *Jesus Christ* hymself beyng the head corner stone. Acts 2. 42. And they contynued in the apostles doctrine and fellowship, and in breakyng of bread, and in prayers. John 10. 27. My shepe heare my voyce, and I knowe them, and they follow me. John 18. 37. And all that are of the truth heare my voyce. 1 Cor. 1. 23, 24. But we preach *Christe* crucyfyed, unto the Jewes an occasion of fallyng, and unto the Grekes folyshnes: but unto them which are called, both of the Jewes and Grekes, we preach *Christe* the power of God, and the wysedome of God. Math. 28. 19, 20. Go ye therfore and teache all nacyons, baptisyng them in the name of the Father, and of the Sonne, and of the holy Gooft, teachyng them to observe all thynges whatsoever I have commaunded you, and lo I am with you allwaye even untill the ende of the worlde. Mark 16. 15, 16. Go ye into all the world, and preach the gospel to all creatures: he that beleveth and is baptized shal be saved. 1 Cor. 11. 23, 24, 25, 26. That whiche I delevered unto you, I received of the Lorde: for the Lorde *Jesus*, the same night in whiche he was betrayed, toke brede, and when he had geven thanks, he brake it, and said, Take ye and eate: this is my bodye whiche is broken for you: this dooe ye in remembraunce of me. After the same maner also toke he the cup when supper was dooen, sayng, This cup is the newe testament in my blood: this dooe, as oft as ye drynke it, in remembraunce of me: for as often as ye shall eate this brede, and drynke this cup, ye shall shewe the Lordes dearthe till he come. Rem. 4. 11. And he receyved the sygne of cyrcumcyfyon, as a seale of the ryghteousnes of sayth.

¹ Math. 18. 15, 16, 17, 18. Moreover, yf thy brother trespass agaynst the, go and tell hym hys faut betwene hym and the alone: yf

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seene, and of any time
continue (be the number
never so fewe, about two
or three) there, without
all doubts, is the trew
Kirk of Christ: Who, ac-
cording unto his promise,
is in the middis of them.
Not that universall, of
quhilk we have before
spoken, bot particular,
sik as wes in Corinthum,
Galatia, Ephesus, and
uther places, in quhilk
the ministrie wes planted
be Paul, and were of
himselſe named the kirks
of God: And sik kirks,

et exigens fuerit in me-
mbris, procul dubio ibi est
ecclesia Christi, quae iur-
ata suam promissionem,
in medio eorum est. Non il-
lam dicimus universalem
ecclesiam, de qua superius
facta est mentio, sed parti-
cularem; tales erant Co-
rinthia, Gallo-graeca, &
Ephesina, atque complu-
res, in quibus verbi mini-
sterium a Paulo fuerat
plantatum, quasque ipse Dei
ecclesias vocavit. Huiusmodi
ecclesias, qui in regionibus
eorum nomen Christi pro-
ferunt, in oppidis, vicis,
-&c.

if he heare this bot, then take yet with the one or two, that in the
mouth of two or three wytnesses evere maner may be established: yf
he heare not them, tell it unto the congregacyon: yf he hear not
the congregacyon, let hym be unto the as an heathen man, and as a
publican. Verely I saye unto you, Whatsoever ye bynde on earth,
shall be bounde in heave[n]: and whatsoever ye lose on earth, shall be
losed in heave[n]. 1 Cor. 5. 4, 5. In the name of the Lorde Jesu
Christ, when ye are gathered together, and my spryte wyth you, wyth
the power of the Lorde Jesu Christe, to delyver hym unto Satan, for
the destruction of the fleshe, that the spryte may be saved in the daye
of the Lorde Jesu.

^k *Matth. 18. 19, 20.* Agayne I saye unto you, That yf two of you
agree in earth upon any maner of thing, whatsoever they desyre, they
shal have it of my Father whyche is in heave[n]: for where two or
thre are gathered togeather in my name, there am I in the myddes
of them.

^l 1 Cor. 1. 2. and 2 Cor. 1. 2. Unto the congregacyon of God
whych is at Corinthum.

^m *Gal. 1. 2.* Unto the congregacyons of Galacia.

ⁿ *Acts 20. 17.* And from Myletan he sent messengers to Ephesus,
and called the elders of the congregacyon.

• John

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himselfe. Gif then the interpretation, determination, or sentence of ony Doctor, Kirk, or Councell, repugne to the plaine worde of God, written in ony uther place of the Scripture, it is a thing maist certaine, that there is not the true understanding and meaning of the haly Ghaist, although that Councells, Realmes, and Nations have approved and received the same. For we dare non receive or admit ony interpretation quhilk repugnes to ony principall point of our faith, or to ony uther plaine text of Scripture, or zit unto the rule of charitie.

XIX. *Of the authoritie of the Scriptures.*

AS we beleeve and confesse the Scriptures of God sufficient to instruct and make the man of God perfite, so do we affirme and avow the authoritie of the same to be of God, and nether to depend on men nor angelis. We affirme

XIX. *De scripturæ auctoritate.*

Quemadmodum credimus & confitemur, ex scripturis divinis Dei cognitionem abunde hominibus tradi; ita affirmamus atque asseveramus, a nullo hominum aut angelorum, sed a Deo solo scripturæ auctoritatem pendere. Igitur qui tantam esse scripturæ auctori-

† *Eph. 4. 3, 4.* And be diligent to kepe the unitie of the Sprete thorow the bonde of peace, beyng one bodye, and one sprete, even as ye are called in one hope of your callinge.

XIX. † *2 Tim. 3. 16, 17.* All scripture geven by inspyracion of God,

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therefore, that sike as al-
lege the Scripture to have
na uther authoritie bot
that quhilk it hes recei-
ved from the kirk, to
be blasphemous against
God, and injurious to
the trew Kirk, quhilk
alwaies heares and o-
beyis the voice of her a-
win Spouse and Pastor;
bot takis not upon her
to be maistres over the samyn.

**XX. Of generall Councilis,
of their power, authori-
tie, and cause of their
convention.**

AS we do not rash-
lie damne that
quhilk godly men,
assembled together in ge-
nerall Council lawfully
gathered, have propo-
ned unto us; so with-
out just examination dare
we not receive quhatso-
ever is obruded unto

**XX. De conciliis genera-
libus, deque eorum po-
testate, autoritate &
causis cur cogantur.**

QUemadmodum quæ ab
hominibus piis, legiti-
me ad generale concilium
convocatis nobis proposita
sunt, ea non temere aut præ-
cipitanter damnamus; ita
nec sine justa examinatione
recipere audemus, quicquid
generalis concilii nomine no-
bis obruditur: quippe cum
homi-

God, is profitable to teache, to improve, to amend, and to instruct
in righteousness, that the man of God may be perfect, and prepared
unto all good workes.

^c John 10. 27. My shepe heare my voyce, and I knowe them,
and they folow me.

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men, under the name of *homines eos fuisse confes-*
 generall Councilis: For *qui in manifestos incidere*
 plaine it is, as they wer *errores, idque in celum non*
 men, so have some of *minimi momenti.* Inaque
 them manifestlie erred, *sicubi concilium perspicuo*
 and that in matters of *verba divini testimonio sua*
 great weight and impor- *decreta confirmat, statim ea*
 tance. So farre then as *reveremur atque amplecti-*
 the councill previs the *mur: sed si homines nova*
 determination and com- *fidei dogmata, constitutio-*
 mandement that it gives, *nesse cum verbo Dei pu-*
 bee the plaine worde of *gnantes, edant, iisque inte-*
 God; so soone do we re- *rim nomen concilii praefer-*
 verence and imbrace the *dant, ea nos penitus reji-*
 same. But gif men, un- *cimus atque respuamus tam-*
 der the name of a coun- *quam doctrinam diaboli-*
 cel, pretend to forge un- *cam, quae a Dei verba ad*
 to us new articles of *constitutiones. Et doctrinas*
 our faith, or to make *hominum animas nostras a-*
 constitutionis repugning *vocent. Causa igitur cur*
 to the word of God; *generalia concilia cogerentur*
 then utterlie we must *non ea fuit, ut leges*
 refuse the same as the do- *quas Deus non jussisset ve-*
 ctrine of Devils, quhilk *lut perpetuo duraturas ro-*
 drawis our saules from *garent; neque ut nova de fi-*
 de

XX. Gal. 2. 11, 12, 13, 14. But when Peter was come to Antioche I wythstode him openly, because he was worthy to be blamed; for yee that certayne came from James he dyd eat wyth the Gentyles, but when they were come, he wythdrew, and separated hymself from them, fearyng them which wer of the cyrenmeysson: and the other Jewes dissembled as well as he, in so much that Barnabas also was broughte into theyr simulacyon. But whan I saw that they went not the right way after the truth of the gospel, I sayed unto Peter before them al, Yf thou beyng a Jewe lyvest after the maner of the Gentyles, and not as do the Jewes, why causest thou the Gentyles to live as do the Jewes.

¶ I Tim.

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the voyce of our onlie God, to follow the doctrynes and constitutiones of men *. The cause then why that generall Councellis convened, was nether to make ony perpetual Law, quhilk God before had not maid, nether zit to forge new Artickles of our belife, nor to give the word of God authoritie; meikle les to make that to be his word, or zit the trew interpretation of the same, quhilk was not before be his haly will, expressed in his word †. Bot the

de dogmatibus comminiscerentur; neque ut verbum Dei auctoritate sua confirmarent; multo etiam minus ut pro verbo Dei, aut verbi divini interpretatione nobis abtruderent, quod neque Deus antea voluisset, nec per scripturas suas voluit indicasset: sed cogebantur concilia. (de iis loquimur quae hoc nomine censeretur) partim ut haereses confutarent, partim, ut publicam fidei suae confessionem ad posterum transmitterent: atque horum utrunque faciebant: verbi divini scripti auctoritate, non autem quod putarent,

* 1 Tim. 4. 1, 2, 3. The spere speaketh evidently, that is the latter tymes some shall departe from the fayth, and shall geve hede unto spretes of erreure, and develyshe doctrynes of them whyche speake false thorow ypocrysy, and have theyr consyence matcht wyth an hoote yron, farbyddyng to marye, and commaundyng to abstayne from meates, which God hath created to be receaved wyth gevyng thanks.

† Col. 2. 16. Let no man therefore trouble your consyence about meate and drynke, or for a pece of an holy day, or of the newe mone, or of the sabboth daies, v. 18. Let no man, (* make you shoote at awronge marcke) by the humblenes and († holynes) of aungels, in the thinges whiche he never sawe, beyng causeles, pust up wyth his fleshye mynde, v. 19. And holdeth not the hede, wharof all the bodye by joyntes and couples receyverh noryshmente, and is knyt together, and encreaseth wyth the encreasyng that commeth of God, v. 20, 21, 22. Wherfor yf ye be deade wyth *Christe* from the ordynaunces of the worlde, why, as though ye yet lyved in the world, are ye led wyth tradicyons? Touch not, taste not, handell nor: whiche

* beguile you of victorie.

† worshiping.

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cause of Councillis (we meane of sik as merite the name of Councillis) wes partlie for confutation of heresies, and for giving publick confession of their faith to the posteritie following, quhilk baith they did by the authoritie of Goddis written word, and not by any opinion or prerogative that they could not erre, be reasion of their generall assemblee: And this we judge to have bene the chiefe cause of general councillis. The uther wes for gude policie, and ordour to be constitute & observed in the Kirk, quhilk, as in the house of God, it becummis al things to be

rent, huius conventionis causa hac se prerogativa donatum iri, ut errare non possent. Atque hanc precipuam illis fuisse causam existimamus publicorum conventuum. Erat & altera illa ad disciplinam ordinandam, ut in ecclesia, quae Dei familia est, omnia honeste atque ordine gererentur: nec hoc tamen in eum sensum accipi volumus, ut credamur existimare unam aliquam legem, & ceremoniarum ritum praescribi posse, qui omnibus & locis & saeculis convenire possit; nam ut ceremoniae omnes ab hominibus excogitatae temporariae sunt; ita cum temporum momentis mutari possunt, & mutari etiam debent, quoties earum usus

super-

whiche all peryshe thorow the varye abuse, after the commaundementes and doctrines of men. Whiche thynges outwardlye have the similitude of wysdome by superfluycon and humblenes of mynde, and by hurting of the bodye, and in that they do the fleshe no worshepp unto the nede therof.

1 *Act* 15.

1 *Tim.* 3. 15. But and yf I tarye longe, that when thou mayest yet have knowledge how thou oughtest to behave thy self in the house of God, whyche is the congregacion of the lvyng God. *Heb.* 3. 2. Howe that he is faythful unto him that put him in the offyce, even as was *Moses*, in all his house.

2 *1 Cor.*

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done decently and in order *. *superstitionem potius alat,*
 Not that we think, that *quam ecclesiam edificet.*
 any policie, and an or-
 dour in ceremonies can be appoynted for al ages,
 times and places: For as ceremonies, sik as men
 have devised, ar bot temporall; so may and aucht
 they to be changed, when they rather foster su-
 perstition then that they edifie the Kirk using the
 same.

XXI. Of the Sacramentis.

AS the Fatheris un-
 der the Law, be-
 sides the veritie of the
 Sacrifices, had twa chiefe
 Sacramentes, so wit, Cir-
 cumcision and the Passe-
 over, the despisers and
 contemners whereof were
 not reputed for Gods
 people^b; sa do we ac-
 knowledge and confesse,
 that we now in the time
 of the Evangell have twa
 chiefe Sacramentes, one-

XXI. De sacramentis.

Quemadmodum patres,
 qui lege vivebant, præ-
 ter eam veritatem quæ sa-
 crificiis representabatur, e-
 tiam duo præcipua habebant
 sacramenta, nempe circum-
 cisionem & pascha; quæ
 quicumque sprevisset, in po-
 pulo Dei non censebatur:
 ita nunc quoque, evangelii
 tempore, nos duo quidem sa-
 cramenta, eaque sola a-
 gnoscimus, atque a Christo
 instituta fatemur; usumque
 ho-

* 1 Cor. 14. 40.

XXI. ^b Gen. 17. 10, 11. This is my testament whiche ye shall
 kepe betwene me and you, and thy seed after the. Every man chylde
 amonge you shal be circumcysed, ye shall circumcise the flesh of
 your foreskynne, and it shall be a token of the bonde betwyxte me
 and you. Exod. 21. Gen. 17. 14. And the uncircumcysed man chylde,
 in whose fleshe the foreskynne is not cyrcumcysed, that soul shall pe-
 rysh from his people, bycause he hath broken my testament. Numb.
 9. 13. But the man that is cleane, and is not in a journey, and yet
 was neglegant to offer paffover, the same soule shall perishe from
 his

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lie instituted be the Lord *Jesús*, and commanded to be used of all they that will be reputed members of his body; to wit, Baptisme, and the Supper or Table of the Lord *Jesús*, called the Communion of his Body and his Blude. And thir Sacramentes, as weil of auld as of new Testament, now instituted of God, not onelie

horum omnibus imperatum, qui inter corporis ejus membra conferri volunt: ea sunt baptisumus, & cæna seu mensa Domini Jesu, quæ & communicatio corporis & sanguinis ejus nuncupatur. Hac autem sacramenta, tam veteris quam novi testamenti, instituta credimus a Deo, non modo ut visibile discrimen essent, quo populus Dei ab iis discernetur qui fœdere nobiscum inito non conti-

his people, because he brought not the offeringe of the Lorde in his due season: that man shal bear hys synne.

• *Matth. 28. 19.* Go ye thertor and teachē all nacyns, baptisynge them in the name of the Father, and of the Sonne, and of the holy Gooft. *Mark 16. 15, 16.* Go ye into all the world, and preach the gospel to al creatures: he that beleveth and is baptised, shal be saved; but he that beleveth not, shal be dampned. *Matth. 26. 26, 27, 28.* When they were earynge, *Jesús* toke bread, and whan he had geven thanks, he brake and gave it to the dyscyples, and said, Take, eate, this is my body: and he toke the cuppe, and thanked, and gave it them, sayenge, Drynke ye al of this: forthys is my bloud, which is of the newe testamente, that is shed for many for the remission of synnes. *Mark 14. 22, 23, 24.* And as thei did eate, *Jesús* toke bread, and when he had geven thankes, he brake it, and gave to them, and said, Take, eat, this is my bodye: and he toke the cuppe, and when he had geven thankes, he gave it to them, and they all dranke of it: and he saied unto them, This is my blode of the newe testament whych is shed for many. *Luke 22. 19, 20.* And he toke bread, and when he had geven thankes, he brake it, and gave unto them, sayng, This is my bodye whiche is geven for you: this dooe in remembrance of me. Likewise also when he had supped, he toke the cuppe, sayng, This cuppe is the new testament in my bloodde which is shed for you. *1 Cor. 11. 23, 24, 25, 26.* That whiche I delevered unto you I received of the Lord: for the Lorde *Jesús*, the same nigt in whiche he was betrayed, toke brede, and when he had geven thankes, he brake it, and saied, Take ye and

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to make ane visible difference betwixt his people and they that wes without his league: Bot also to exerce the faith of his Children, and, be participation of the same Sacramentes, to seill in their hearts the assurance of his promise, and of that most blessed conjunction, union and societie, quhilk the elect have with their head *Christ Jesus*. And this we utterlie damne the vanitie of thay that affirme Sacramentes to be nathing ellis bot naked and baire signes. No, wee assuredlie beleeve, that be Baptisme we ar ingrafted in *Christ Jesus*, to be made partakers of his justice, be quhilk our sinnes ar covered and remitted. And als wa, that in the Supper richtlie u-

continebantur: sed etiam ut filiorum suorum fidem erga se Deus exerceret; & per horum sacramentorum participationem obfignaret in mentibus nostris promissionum suarum fiduciam, ejus item felicissimæ conjunctionis, unionis & societatis, quæ est omnibus electis cum capite suo Jesu Christo. Itaque manifestissimæ vanitatis eos damnamus, qui affirmant sacramenta nihil aliud esse præterquam nuda signa: sed persuasissimum habemus, per baptismum nos in Christum inseri, Christi justitiæ participes fieri, per quam peccata nostra tegantur, propter quam veniam & gratiam impetremus. Item quod in cænâ recto & legitimo usu Christi ita nobiscum sese jungat, ut fiat animarum nostrarum verus victus, verum alimentum. Neque conse-

and eate: this is my bodye, which is broken for you: this dooe ye in remembraunce of me. After the same maner also toke he the cup when supper was dooen, sayng, This cup is the newe testament in my bloode, this dooe, as oft as ye drynk it, in remembraunce of me: for as often as ye shall eate this brede, and drynke this cup, ye shall shewe the Lordes deathe till he come.

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Ied, *Christ Jesus* is so joined with us, that hee becummis very nurishment and fude of our faules ^d. Not that we imagine anie transubstantiation of bread into *Christes* body, and of wine into his naturall blude, as the *Papistes* have perniciouslie taucht, and damnablie beleaved; bot this unioun and conjunction, quhilk we have with the body and blude of *Christ Jesus* in the richt use of the Sacraments, wrocht be operation of the haly *Ghaist*, who by trew faith carryis us above al things that are visiblie, carnal, and earthly, and makes us to feede upon the body and blude of *Christ*

confestim ullam naturam panis in corpore Christi, aut vini in ejus sanguinem transubstantiationem imaginamur, - quemadmodum Papistæ perniciosissime docuerunt & crediderunt: sed hanc unionem & conjunctionem, quæ nobis est ex vero sacramentorum usu cum Christi corpore, spiritus sanctus in nobis operatur; qui nos veræ fidei alis evehit ultra omnia corporea & terrena, aut quæ oculis cerni possint; nobisque proponit epulandum verum corpus Christi, quod semel pro nobis fractum est, & verum sanguinem qui pro nobis fusus est; illud inquam corpus, quod pro nobis in cælis ante patrem nunc apparet. Id autem corpus ipsum, jam gloriosum
 &

^d 1 Cor. 10. 16. Is not the cuppe of blessing whiche wee blesse, the partaking of the bloodde of *Christe*? Is not the brede whiche wee breake, partaking of the bodye of *Christe*? Rom. 6. 3, 4, 5. Know ye not that all we whiche are baptised into *Jesu Chryste*, are baptised to dye with hym? we are buryed then with him by baptyme for to dye, that likewyse as *Christ* was raised up from death by the glorie of the Father, even so we also shuld walke in a newe lyfe: for if we be grafted in death lyke unto hym, even so shall we be partakers of the resurreccyon. Gal. 3. 27. For all ye that are baptised into *Christ*, have put on *Christ*.

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Jesus, quhilk wes anes broken and shed for us, quhilk now is in heaven, and appearis in the presence of his Father for us *: And zit notwithstanding the far distance of place, quhilk is betwixt his body now glorified in heaven, and us now mortal in this eird ; zit we man assuredly beleve, that the bread quhilk wee break, is the communion of *Christes* bodie, and the cupe quhilk we blesse, is the communion of his blude^f. So that we confesse, and undoubtedlie beleve, that the faithful, in the richt use of the Lords Table, do so eat the bodie and drinke the blude of the Lord *Jesu*, that

F est;

* *Mark* 16. 19. So then, when the Lorde had spoken unto them, he was receyved unto heaven, and is on the ryght hande of God. *Luke* 24. 51. And it came to passe as he blessed them, he departed from them, and was caryed up into heaven. *Acts* 1. 11. Thys same *Jesu* whyche is taken up from you into heaven, shal so come, even as ye have sene hym go into heaven. *Acts* 3. 21. Whych must receave heaven, untill the tyme that all thynges, whych God hathe spoken by the mouth of all his holy prophetes sence the world began, be restored agayn.

^f 2 *Cor.* 10. 16. See above in d,

^g *Eph.*

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he remaines in them, and they in him: Zea, they are so maid flesh of his flesh, and bone of his bones^a; that as the eternal God-head hes given to the flesh of Christ *Iesus* (quhilk of the aw-in condition and nature wes mortal and corruptible^b) life and immortallitie; so dois Christ *Iesus* his flesh and blude cattin and drunken be us, give unto us the same prerogatives. Quhilk, albeit we confesse are nether given unto us at that time onelie, nether zit be the proper power and vertue of the Sacrament onelie; zit we affirme that the faithfull, in the richt use of the Lords Table, hes conjunction with Christ *Iesus*, as the naturall man

est; ita ut carnem Iesu Christi edimus, & bibimus ejus sanguinem, eisdem & nos prerogativas donamur; quas ut non eo solum tempore nobis donari fate-mur, neque vi solum. & potestate sacramentorum, sic in recto caena dominica us-su, talem fidelibus cum Christo conjunctionem esse affirmamus, qualem huma-na mens capere nequeat. Quin illud quoque affirma-mus, quanquam fideles, aut negligentia, aut infirmitate conditionis humanae im-pediti, in ipso actionis ejus momento eum quoniam vellet fructum e caena domini non percipiant; verumtamen, velut vitale semen in uberem terram jactum aliquando in frugem erumpet: Spiritus enim sanctus, qui a vera Christi institutione nunquam potest excludi,

non

^a Eph. 5. 30. For we are members of hys body, of hys fleshe, and of hys bones.

^b Matth. 27. 50. and Mark 15. 37. and Luke 23. 46. and John 19. 30. *Iesus*, when he had cryed agayne wyth a loud voice, yelded up the goste.

^c John 6. 51, &c. I am that lyving bread which came doune from heaven: yf any man eat of this breade, he shal lyve for ever. And the breade that I wyll geve is my flesh, which I wil geve for the life of

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can not apprehend: Zea, *non committet, ut hujus*
 and farther we affirme, *mystica actionis fructu fi-*
 that albeit the faithful, *deles frustentur. Hæc au-*
 oppressed be negligence, *tem omnia manare dici-*
 and manlie infirmitie, *mus e vera fidei fontibus,*
 dois not profite sameikle *per quam Jesum Christum*
 as they wald, in the ve- *apprehendimus, qui unus sa-*
 rie instant action of the *cramentorum suorum effe-*
 Supper; zit fall it after *ctum in nobis producit. It*
 bring frute furth, as *taque, quicumque nos ca-*
 livelie feid sawin in gude *lumniantur, tanquam sa-*
 ground. For the haly *cramenta dicamus, aut cre-*
 Spirite, quhilk can ne- *damus nuda modo signa es-*
 ver be divided fra the *se, non modo adversus nos,*
 richt instirution of the *sed adversus veritatem sum*
 Lord *Jesus*, wil not fru- *contumeliosi. Illud autem*
 trat the faithfull of the *ingenue confitemur, nos ma-*
 fruit of that mysticall a- *guum discrimen facere in-*
 ction: Bot all thir, we *ter elementa signorum sa-*
 say, cummis of trew *cramentarium, & æternam*
 faith, quhilk apprehendis *Jesu Christi substantiam.*
Christ Jesus, who only *Neque enim eum signis ex-*
 makis this Sacrament ef- *hibemus honorem, qui rei*
 fectuall unto us. And *quæ per ea significatur est*
 therefore, whosoever *exhibendus: neque rursus*
 clanders us, as that we *ea contemnimus, aut vana*

F 2

G

of the world. Verely verely I saye unto you, Excepte ye eate the
 of the Sonne of man, and drynke hys bloude, ye have no lyfe
 you. Whoso eateth my fleshe, and drynketh my bloude, hath e-
 al life, and I wyl rayse him up at the last day. For my flesh is
 for is dede, and my bloude is drynke in dede. He that eateth my
 fe and drynketh my bloude, dwelleth in me and I in hym. As
 mynge Father hath sent me, and I live for the Father, even so
 that eateth me, shall lyve by the means of me. Thys is the
 dede whyche came doune from heaven: not as your fathers dyd
 e manna, and are dead: he that eateth of thys breade, shall lyve
 1 Cor.

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affirme or beleve Sacraments to be naked and bair Signes, do injurie unto us, and speaks against the manifest trueth. Bot this liberallie and franklie we confesse, that we make ane distinction betwixt *Christ Jesus* in his eternall substance, and betwixt the Elements of the Sacramentall Signes. So that, wee will nether worship the Signes, in place of that quhilk is signified be them, nether zit doe we dispise, and interpret them as unprofitable and vaine, bot do use them with all reverence, examining our selves diligentlie before that so we do; because we are assured be the mouth of the Apostle, *That sik as eat of that bread, and drink of that coup unworthelie, are guiltie of the bodie and blude of Christ Jesus* *.

XXII. *Of the richt administration of the Sacramentis.*

THat Sacramentis be richtlie ministrat, we judge twa things requisite: The

XXII. *De recta administratione sacramentorum.*

AD rectam sacramentorum administrationem duo arbitramur esse necessaria; alterum, ut mini-

* 1 Cor. 11. 28, 29. But let a manne examen hymself, and so let hym cate of the brede, and drinke of the cup; for he that eateth or drynketh unworthely, eateth and drynketh his owne dampnacion, because he maketh no difference of the Lordes body.

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e, that they be mini-
 at be lauchful Mini-
 ers, whom we affirme
 be only they that ar
 poynted to the preach-
 g of the word, into
 uhais mouthes God hes
 ut sum Sermon of ex-
 ortion, they being
 en lauchfullie chosen
 hereto be sum Kirk.
 he uther, that they be
 ministrat in sik elements;
 nd in sik sort, as God
 es appointed; else, we
 firme, that they cease
 o be the richt Sacra-
 ments of *Christ Jesus*.
 and therefore it is that
 e flee the doctrine of
 the *Papistical Kirk*, in
 articipatioun of their
 acraments; first, because
 heir Ministers are na
 Ministers of *Christ Jesus*;
 ea (quhilk is mair hor-
 ble) they suffer wemen,
 home the haly Ghaist
 ill not suffer to teache
 the Congregatioun,
 baptize: And second-
 , because they have so
 adulterate both the one
 sacrament and the uther

*ministratio per legitimos fiat
 ministros: legitimos autem
 eos esse asserimus, quibus
 verbi prædicatio commissæ
 est, in quorum ora Deus
 exhortationis indidit ser-
 monem, modo legitime ab
 aliqua electi sint ecclesia:
 alterum autem, ut sub ea
 elementorum forma, & in
 eum morem administrentur
 quem Deus instituit; alio-
 qui enim vera Christi sa-
 cramenta esse desinunt. Ea-
 que causa est, cur in sacra-
 mentorum participatione, a
 papisticæ ecclesiæ commu-
 nione, abhorremus, primum,
 quod eorum ministri Chri-
 sti ministri non sunt; &
 (quod longe detestabilius est)
 fœminis, quas spiritus san-
 ctus ne docere quidem in
 ecclesia patitur, illi per-
 mittunt, ut etiam bap-
 tismum administrent. De-
 inde, quod utrumque sacra-
 mentum ita suis commentis
 adulterarint, ut ejus cere-
 monia, quæ a Christo per-
 acta est, nulla pars anti-
 quam & genuinam suam
 retineat puritatem: nam
 oleum, sal, sputam, cate-
 raque*

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with their awin inventions, that no part of *Christ's* action abydes in the originall puritie: For Oyle, Salt, Spittill, and sik lyke in Baptisme, ar bot mennis inventiounis. Adoration, Veneration, bearing throw streitis and townes, and keiping of bread in boxis or buistis, ar prophana-tioun of *Christ's* Sacramentis, and na use of the same: For *Christ* *Jesus* saide, *Take, eat, &c.* doze this in remembrance of me¹. Be quhilk words and charge he sanctified bread and wine, to the Sacrament of his halie bodie and blude, to the end that the ane suld be eaten, and that all suld drinke of the uther, and not that thay suld be keiped to be worship-ped and honoured as God, as the *Papistes* have done heirtofore. Who also committed Sacri-

raque id genus in baptis-ma sunt hominum com-menta: panis veneratio, a-doratio, per urbes & vica-gestatio, in pixide conser-vatio, non est sacramen-tum Christi usus, sed pro-phanatio: Christus enim dixit, Accipite, comedite, &c. hoc facite in mei memoriam. His ver-bis, atque hoc mandato, pa-nem & vinum in corpora & sanguinis sui sacramen-ta sanctificavit, ut alie-rum ederetur, alterum bi-beretur ab omnibus, non autem ut servarentur ad venerationem, utque infla-Dei adorarentur, quod ha-ctenus a papistis est fa-ctum. Idem quoque sa-crilégio se alligarunt, cum alteram sacramenti partem hoc est, sacram calicem, pe-pulo substraxerunt. Præ-terea, ad rectum sacramen-torum usum illud quoque e-cessarium, ut intelligatur quem ad finem tam min-ster, quam qui sacramen-tum acci-

XXII. ¹ *Marth.* 26. 26. *Mark* 14. 22. *Luke* 22. 19. 1 Co
11. 24. See preceeding Chap. in c.

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lege, steilling from the people the ane parte of the Sacrament, to wit, the blessed coupe. Moreover, that the Sacramentis be richtly used, it is required, that the end and cause why the Sacramentis were institute, be understood and observed, as weil of the minister as of the receiver: For gif the opinion be changed in the receiver, the richt use ceasis; quhilk is maist evident be the rejection of the sacrifices: As also gif the teacher plainly teache fals doctrine, quhilk were odious and abhominable before God (albeit they were his awin ordinance) because that wicked men use them to an uther end then God hes ordaned. The same affirme we of the Sacraments in the Papistical kirk; in quhilk, we affirme, the haill action of the Lord Jesus to be adulterated, as weil in the external

accipit, ea referant: nam qui sacramentum accipit, si lecus atque oportet de fine ejus senserit, ibi sacramenti quoque usus & fructus cessat; quod & in sacrificiorum rejectione est evidens: item si doctor falsam doctrinam palam obtrudat, quamquam sacramenta sint a Deo instituta, tamen, quia impii alio quam quo Deus voluit ea referant, ei sunt ingrata & detestabilia. Id autem usu venire asserimus in sacramentis ecclesie papisticae; tota enim ceremonia a Christo instituta, tam in forma exteriori, quam in fine & fructus opinione, penitus est adulterata; quid Jesus Christus egerit, quid fieri praeceperit, id perspicuum est ex evangelistis & Paulo; quid sacerdos agat ad aram, nihil opus est commemorare. Finis & causa cur Christus ea instituerit, & cur nos item eisdem & eodem modo uti debeamus, his verbis diserte exprimitur, Hoc facite in mei memoriam, quoties de

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forme, as in the end and opinion. Quhat *Christ* *Iesus* did, and commanded to be done, is evident be the Evangelistes and be Saint *Paul*: quhat the Preist dois at his altar we neid not to rehearse. The end and cause of *Christ*'s institution, and why the selfsame suld be used, is expressed in thir words, *Doe ze this in remembrance of me, als oft as ze sall eit of this bread, and drinke of this coupe, ze sall shaw furth, that is, extoll, preach, magnifie and praise the Lords death, till he cum^m. Bot to quhat end, and in what opinion the Preistes say their Messe, let the wordes of the same, their awin *Doctouris* and wrytings witnes: To wit, that they, as Mediatoris betwix *Christ* and his Kirk, do offer unto God the Father, a Sacrifice propitiatorie for the sinnes of the quick and the dead. Quhilk doctrine, as blasphemous to *Christ* *Iesus*, and making derogation to the sufficiencie of his only*

hoc pane ederitis, & de hoc calice bibetis, annuntiabitis, hoc est, effretis, vulgabitis, predicabitis, & prosequemini laudibus mortem Domini donec venia. Sed quid sacerdotes missando spectent, quam opinionem de missa velint haberi, ipsa missa verba, ipsi doctores eorum judicabunt, quippe qui, tanquam conciliatores ecclesie cum Christo, sacrificium Deo patri offerant propitiatorium pro peccatis vivorum & mortuorum. Hanc nos eorum doctrinam velut contumeliosam adversus Jesum Christum rejicimus & detestamur; quippe quae unico sacrificio, semel ab eo pro omnibus qui sanctificabuntur oblato, detrahat, & velut parum efficax in eum usum coarguat.

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ly Sacrifice, once offered for purgation of all they that shall be sanctified^a, we utterly abhorre, detest and renounce.

XXIII. *For whom Sacraments appertaine.*

XXIII. Quibus communicari sacramenta debeant.

WE confesse & acknowledge, that Baptisme apperteinis as weil to the infants of the faithfull, as unto them that be of age and discretion: And so we damne the error of the *Anabaptists*, who denies baptisme to apperteine to Children, before that they have faith and understanding. Bot the Supper of the Lord, we

*B*aptismum existimamus non minus communicandum infantibus fidelium, quam iis quibus est rationis & iudicii usus: itaque damnamus errorem Anabaptistarum, qui ante fidem & rationis usum negant ad pueros pertinere baptismum. Cœna autem dominicæ participes esse debere eos modo credimus, qui in familia fidei continentur; quique sese ipsi probare

^a Heb. 9. 27, 28. And as it is appoynted unto all men that they shall once dye, and when cometh the judgement; even so was Christ once offered, to take away the synnes of manye, and unto them that looke for hym, shall he appere agayne wythout synne unto saluacyon. Heb. 10. 14. For with one offering hath he made perfect for ever them that are sanctified.

XXIII. ^o Col. 2. 11, 12. By whome also ye are circumsised with circumcision which is done without handes, for as muche as ye have put of the synfull bodye of the fleshe, thorowe the circuncysion that is in Christe, in that ye are buried wyth hym thorow baptyme. Rom. 4. 11. And he receyved the sygne of circuncysion, as a seal of the ryghteousnes of faith. Gen. 17. 10. Every man chyld amonge you shall be circuncysed. Matth. 28. 19. Go ye therfor and teache all nacyns, baptysinge them in the name of the Father, and of the Sonne, and of the holy Ghoost.

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most reverent estimati-
oun; because that they
are the Lieu-tennants of
God, in whose Sessions
God himself dois sit and
judge: Zea, even the
Judges & Princes them-
selves, to whome be God
is given the sword, to
the praise and defence of
gude men, and to re-
venge and punish all o-
pen malefactors. Mair-
over, to Kings, Princes,
Rulers and Magistrates,
wee affirme that chieflie
and most principallie the
conservation and purga-
tion of the Religioun ap-
pertainis; so that not
onlie they are appointed
for Civill policie, but al-
so for maintenance of

tueantur, & innoxios a-
nimadvertant) ipse judica-
bit: Præterea affirmamus
regum, principum, alio-
rumque magistratum, vel
præcipuum esse munus ut
religionem puram tueantur,
adulteratam maculis pur-
gent; neque enim ad civi-
lis modo ordinis conserva-
tionem, sed ad religionis e-
tiam tutelam sunt instituti;
ut idololatriam, omnesque
superstitiones in ea obsta-
ntem opprimant: quod in
Davide, Josaphat, Eze-
chia, Josia, aliisque regi-
bz intueri licet, qui ob ve-
berens: studium in puritate
religionis tuenda, singular-
rem consequuti sunt laudem.
Ideoque profitemur & pa-
lam affirmamus, quicunque

ma-

* Rom. 13. 7. Give to every man therefore his due, tribute to whom tribute belongeth; custome, to whom custome is due; feare, to whom feare belongeth; honoure, to whom honoure pertaineth.
1 Pet. 2. 17. Fear God, honoure the kynge.

~ Psal. 8. 1. God standeth in the congregation of prynces, he is a judge among goddes.

~ 1 Pet. 2. 14. Unto rulers, as unto them that are sent of hym for the punishment of evell doers, but for the laude of them that do well.

W 1 Chron.

* Interpret hunc locum male convertisse videtur: hic enim asseritur laudem, honorem, & reverentiam iis qui autoritate funguntur esse deferendam, propterea quod vices Dei gerant, & in eorum consilio Deus ipse assideat & judicet; imo quod sint iudices & principes ipsi, quibus Deus gladium dedit ut bonos tueantur, & innoxios animadvertant: non autem quod Deus ipse de iis judicabit, hoc quidem ipsos iudices monet ne plus æquo sibi arrogent, sed ut iuste exerceant iudicia; honorem vero aut reverentiam iis non conciliat.

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the trew Religioun, and for suppressing of Idolatrie and Superstition whatsoever: As in David ¹, Josaphat ², Eschias ³, Josias ⁴, and others highlie commended for their zeale in that cause, may be aspyed. And therefore wee confesse and avow, that sike as resist the supreme power, doing that thing quhilk appertains to his charge, do resist Goddis ordinance; and therefore cannot be guiltles. And farther we affirme, that whosoever denies unto them ayde, their counsell and comfort, quhiles the Princes and Rulers violently travell in execution of their office, that same men deny their helpe, support and counsell to God, quha be the presence of his Lieu-tenent dois crave it of them.

XXV. *Of the gifts freely given to the Kirk.*

Albeit that the word of God trewly preached, and the Sacraments richtlie mini-

magistratui in mora est minus suum exerceat, non, is ordinationi Dei sistit; neque a scelere exsari potest. Præterea animabus, quicunque alium, consilium, operam suam negat magistratui officium vigilanter & exfaciendum, idem suum consilium, consilium, & operam Deo negat, qui per magistratum, qui vices in terris explet, ea ipsi nobis exposcit.

XXV. *De beneficiis liberaliter ecclesiæ concessis.*

Quanquam verbi divini sincera prædicatio, sacramentorum legitima ministratio, & disciplina c

¹ 1 Chron. 22, 23, 24, 26 & 26 Chapters. See in the Bible.

² 2 Chron. 17. 6, &c. & 19. 8, &c.

³ 2 Chron. 29, 30, & 31 Chapters.

⁴ 2 Chron. 34 & 35 Chapters.

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stred, and Discipline executed according to the worde of God, be the certaine and infallible Signes of the trew Kirk, we meane not that euerie particular persoun joyned with sik company, be ane elect member of *Christ Iesus*^a: For we acknowledge and confesse, that Dornell, Cockell, and Caffé may be saven, grow, and in great aboundance lie in the middis of the Wheit, that is, the Reprobate may be joyned in the societie of the Elect, and may externally use with them the benefites of the worde and Sacraments: Bot sik being bot temporall professoures in mouth, but not in heart, do fall backe, and continue not to the end^b.

venienter verbo Dei exercitata, sint certa & minime fallacia verae ecclesiae indicia; non continuo tamen quicumque in hunc coetum nomen dedit, sit electum Iesu Christi membrum: scimus enim lolium, zizania, aliasque id genus frugum pestes, una cum tritico feri, copioseque posse crescere; hoc est, impios posse in eundem cum electis coetum coire, & assidue cum eisdem verbi & sacramentorum beneficiis uti: verum huiusmodi homines, qui ad tempus, neque id quidem ex animo, veritatem profitentur, retro abeunt, neque ad finem usque perseverant; indeoque nullus ex morte, resurrectione, & ascensione Christi fructus ad eos pertinet. At qui & animo persuasum habent, & ore constanter confitentur Dominum Je-

XXV. ^a *Matth. 13. 24, &c.* Another similitude put he forth unto them, sayng, The kyngdom of heaven is lykened unto a manne, whiche sowed good seede in his felde; but whyle menne slepte, his enemye came, and sowed tares among the wheate, and went his waye. But when the blade was sprong up, and had brought forth frute, there appeared the tares also.

^b *Matth. 13. 20, 21.* But he that received the seede whiche was caste into stonye places, the same is he that heareth the woorde; and

anone

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And therefore have they na friute of *Christis* death, Resurrection nor Ascension. Bot sik as with heart unfainedly beleve, and with mouth bauldly confesse the Lord *Jesum*, as before we have said, sall most assuredly receive thir guiftes^c. First, in this life, remission of sinnes, and that be only faith in *Christis* blude; in samkle, that albeit sinne remaine and continually abide in thir our mortall bodies, zit it is not imputed unto us, bot is remitted, and covered with *Christis* Justice^d. Secundly, in the general Judgement, there sall be given to every man and woman resurrection of the flesh^e: For the Sea

Jesum Christum, eo quo superius diximus modo, hac haud dubie recipient beneficia: primum, in hac vita peccatorum condonationem, idque duntaxat in sanguine Christi; adeo ut quanquam peccatum remaneat, & continenter habitet in hoc mortali nostro corpore, non tamen imputabitur nobis, sed condonabitur, atque operietur Christi justitia. Deinde in generali illo judicio redituro cuique suum restituetur corpus; mare enim suos reddet mortuos, terra: item quos sinu suo clausos tenet; ac sempiternus ille noster Deus manum suam super pulverem extendet, surgentque mortui in eo ipso quod quisque tulerat corpore, sed jam immortalis & incorruptibili, ut recipiant,

anone with joye receiveth it; yet hath he no roote in hymself, but dureth for a season: for when tribulacion or persecucion happeneth because of the woorde, by and by he faileth.

^c Rom. 10. 9. For yf thou knowlage wyth thy mouth that *Jesus* is the Lord, and beleve in thyn hert that God rayfed hym up from death, thou shalt be safe. v. 13. Whosoever doth call on the neme of the Lorde shall be safe.

^d Rom. 7 chapter. 2 Cor. 5. 21. For he made hym to bee synne for us whiche knewe no synne, that wee by his meanes should be that righteounesse whiche before God is allowed.

^e John 5. 28, 29. Marvel not at thys; for the houre shall come, in

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in all things God blessed for ever: To whome, with the Sonne and with the haly Ghaist, be all honour and glorie, now and ever. *Solve it.*

1 Cor. 15. 24, 28. Then cometh the ende, when he hath delivered up the kyngdome to God the Father, when he hath putte downe all rule, and authoritee, and power. When all thynges are subbdued unto hym, then shall the Sonne also hymself bee subiecte unto hym that putte all thynges under hym, that God may be all in all.

ARise (O Lord) and let thy enemies be confounded; let them flee from thy presence that hate thy gadlie Name. Give thy servants strength to speake thy word in bauldnesse, and let all Nations cleave to thy trew knowledge. Amen.

EXurge Domine, & confundantur inimici tui. Eugiant a facie tua qui oderunt sanctum nomen tuum. Da servis tuis virtutem, ut cum omni fiducia verbum tuum eloquantur; omnesque nationes veritatem tuam agnoscant & amplectantur. Amen.

THIR Actis and Artickles ar red in the face of Parliament, and ratified be the thre Estatis, at Edinburgh the 17 Day of August, the Zeir of GOD 1560 Zeiris.

F I N I S.

THE
CONFESSION OF FAITH
OF THE
Kirk of Scotland;

OR,
The National Covenant.

Joshua XXIV. 25.

So Joshua made a covenant with the people the same day, and
set up a stone to witness the ordinance in Sichem.

II Kings XI. 17.

And Jehojada made a covenant betwene the Lord, and the king
and the people, that they should be the Lords people; likewise be-
twene the king and the people.

Isaiah XLIV. 5.

One shall say, I am the Lords; another shall be called by the name
of Jacob; and another shall subscribe with his hand unto the
Lord.



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MDCCXX.

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The Kings Majesties Charge to all Commissioners and Ministers with- in this Realm.

Seeing that we and our Household have subscribed and given this publicke Confession of our Faith, to the good Example of our Subjects : We commaund and charge all Commissioners and Ministers, to crave the same Confession of their Parishonars, and proceed against the Refusers, according to our Lawes and Order of the Kirk, delivering their Names and lawful Processe to the Ministers of Our House with all haist and diligence, under the paine of fourtie pound to be taken from their stipend, that We, with the advise of Our Counsell, maie take order with sik proud contempters of God and our Lawes.

*Subscribed with Our Hand at Halyrudhous * 1580.
the 2 daie of March, the 14 zeir of our reigne.*

Assembly, Aprile 1581. Sess. 9.

At Newt the Confession laitlie set furth be the Kings Majesties Proclamations, and subscribit be his Heines ; the Kirk, in ane Voyce, acknowledges the said Confession to be ane trew, Christian, and faithfull Confession, to be agriet unto be sik as treulie professe Christ and his trew Religion, and the tenor theirof to be followit out aefauldly as the samen is laid out in the said Proclamations.

G 3

Assem-

* 1581, For they did not begin the Year in Scotland, at that time, till the 25th of A. 1582.

Assembly, October 1581. Sess. 5.

Forwarnikle as the Kings Majestie, with aduysse of his Counsell, hes sett out and proclaimit ane Godlie confessione of faith, to be imbraceit be all his trew subjects; and be the same exprestie giving commandement to the ministrie, to proceed against quhatsoever persones that will not acknowledge and subscriue the same, quherein great negligence hes been seen farby the dewty and office of trew pastors: Heirfor the Kirk and Assembly present hes enjoynit and concludit, that all Ministers and Pastors within their bounds, with all expedient and possible diligence, execut the tenor of his Majesties proclamations betwixt and the next synodal assemblies of every Province, and present before the synodal assemblies to the moderator thereof their dewtiefull diligence in this behalf, to be reportit to the next General Assembly of the Kirk, under the paine of deprivatione of the saids Ministers from the function of the Ministrie that beis negligent herein.

A General CONFESSIO **of the**
trew Christian FAITH and RELI-
GION, according to *Godis Word and*
Acts of Parliaments, subscribit be
the Kings Majestie and his Houf-
hold, to the Glory of God, and gude
Example of all Men; at Edinburgh,
*the 28 Day of Januare * 1580;*
thereafter, be Persons of all Ranks,
in the Zeir 1581, by Ordinance of
Council and Acts of General As-
sembly: Subscribit again be all
Sortis of Persons, in the Zeir 1590,
by a new Ordinance of Council, at
the Desire of the General Assembly;
with a general Band for Mainte-
nance of the trew Religion, and the
Kings Person and Estate.

WE all, and every ane of us underwritten,
 protest, That after lang and dew exami-
 nation of our awne consciences in matters of trew
 and false religion, we ar now throughlie relovit in
 the trewth be the Word and spreit of God : and

G 4

their-

* 1581.

theirfoir we believe with our heartis, confesse with our mouthis, subscribe with our handis, and constantlie affirme before God and the haill world, That this only is the trew christian Faith and Religion, pleasing God, and bringing saluation to man, quhilk is now, be the mercie of God, revealed to the world be the preaching of the blessed Evangell; and is received, believed, and defendit by mony and fundrie notabil kirks and realmes, but chiefly be the kirke of *Scotland*, the Kings Majestie and three Estatis of this Realme, as Godis eternall trewth, and only ground of our salvation; as mair particularlie is expressed in the Confession of our Faith, stablished, and publickly confirmed by fundrie Actis of Parliaments, and now of a langtyme hath been openlie professed by the Kings Majesty, and haill body of this Realme both in brugh and land. To the quhilk Confession and forme of Religion we willingly agree in our consciences in all pointis, as unto Godis undouted trewth and veritie, groundit only upon his written word. And theirfoir we abhorre and detest all contrare Religion and Doctrine; but chiefly all kynde of *Papistrie* in generall and particular headis, even as they ar now damned and confuted by the word of God and kirk of *Scotland*. But in special, we detest and refuse the usurped authoritie of that *Romane* Antichrist upon the scriptures of God, upon the Kirk, the civill Magistrate, and consciences of men: All his tyranous lawes made upon indifferent thingis againis our Christian libertie; His erroneus doctrine againis the sufficiencie of the written word, the perfection of the law, the office of *Christ*, and his

his blessed Evangell: His corrupted doctrine concerning originall sinne, our natural inhabilitie and rebellion to Godis Law, our justification by faith onlie, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments: His fyve ballard sacraments; with all his rits, ceremonies, and false doctrine, added to the ministration of the trew sacraments without the word of God: His cruell judgement againis infants departing without the sacrament: His absolute necessitie of baptisme: His blasphemous opinion of transubstantiation, or reall presence of *Christis* body in the elements, and receiving of the same by the wicked, or bodies of men: His dispensations with solemnit aithis, perjuries, and degrees of marriage forbidden in the word: His crueltie againis the innocent divorcit: His devilish messe: His blasphemous priesthead: His pphane sacrifice for the sinnis of the deade and the quicke: His canonization of men, calling upon angelis or sanctis depaorted; worshipping of imagerie, reliques, and crocis; dedicating of kirkis, altares, dayes; vowes to creatures: His purgatory, prayers for the dead; praying or speaking in a strange langage: His processions and blasphemous letany: His multitude of advocatis or mediatours, with his manifold orders, and auricular confessions: His despered and uncertain Repentance: His general and doutsum Faith: His Satisfactionis of men for their sinnis: His justification by warkis, *opus operatum*, warkis of supererogation, merites, pardons, peregrinations and staticns: His holie water, baptising of bellis, conjuring of spreits, crocing,

cing, faining, anointing, conjuring, hallowing of Godis gude creatures, with the superstitious opinion joyned therewith: His warldlie monarchie, and wicked hierarchie: His three solemnet vowes, with all his shayellings of fundrie sortis: His erroneous and bloodie Decrees made at *Treme*, with all the Subscryvars and approvers of that cruell and bloodie Band conjured againis the Kirk of God. And finallie, We detest all his vain allegories, ritis, signes, and traditions brought in the Kirk, without or againis the word of God, and doctrine of this trew reformed Kirk; to the quhilk we joyn our selves willingly in Doctrine, Faith, Religion, Discipline, and use of the holy sacraments, as livelie members of the same, in *Christ* our head: Promising and swearing be the GREAT NAME OF THE LORD OUR GOD, That we fall contentow in the obedience of the Doctrine and Discipline of this Kirk *, and fall defend the same according to our vocation and power, all the dayes of our lyves; under the pains contained in the law, and danger baith of bodie and saul in the day of Godis fearfull Judgment.

And seing that monie ar stirred up be *Sathan*, and that *Roman* Antichrist, to promise, sweare, subscryve, and for a tyme use the holie sacraments in the kirk deceitfullie, againis their awne conscience, minding heirby, first under the external cloke of Religion, to corrupt and subvert secretlie Godis trew Religion within the Kirk; and afterward, when tyme may serve, to become open ene-

* The Confession which was subscribed at *Halyrudhouse* the 25 of February 1587-8, by the Krg, *Lennox*, *Huntly*, the Chancelour, and about 95 other Persons, hath here added Agreeing to the word. Sir *John Maxwell* of *Pollock* hath the original Parchment.

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enemies and persecuters of the same, under vain houppe of the Papis dispensation, devysed againis the word of God, to his greater confusion, and their double condemnation in the day of the Lord *Jesus*. We theirsoir, willing to take away all suspition of hypocrisie, and of sic double dealing with God and his Kirk, protest, and call the SEARCHER OF ALL HEARTIS for witness, that our mindis and heartis do fulllie agree with this our Confession; promiseis, aith, and subscription: sa that we ar not movit with ony warldlie respect, but ar perswadit onlie in our conscience, through the knowlege and love of Godis trew Religion prented in our heartis be the Holie Spreit, as we sal answer to him in the day when the secrets of heartis sal be diseloset.

And because we perceave, that the quyetness and stabilitie of our Religion and Kirk doth depend upon the safety and good behaviour of the Kingis Majestie, as upon ane comfortable instrument, of Godis mercie granted to this countrey, for the meinteining of his Kirk and ministrat[i]on of justice amongs us; We protest and promiseis solemnnetlie with our heartis, under the same aith, hand-wreit, and paines, that we sal defend his personne and authoritie with our geare, bodies, and lyves, in the defence of *Christis* Evangell, libertie of our countrey, ministrat[i]on of justice, and punishment of iniquitie, againis all enemies, within this realme or without, as we desire OUR GOD to be a strong and mercifull defendar to us in the day of our death, and coming of OUR LORD *JESUS CHRIST*; To whom, with the Father and the holie Spreit, be all honour and glorie eternallic. *Amen.*



*A general Band made for Maintenance
of the trew and Christian Religion,
and the Kings Majesties Person and
Estate; and withstanding all forreigne
or intestine Preparations and Foxes
tending to the Trouble thereof: Sub-
scrit be His Majesty, and diverse
of the Estatis 1588; and afterwards
subscrit, in the Year 1590, to-
gether with the Confession of Faith,
be Persons of all Ranks and Degrees,
be an Act of Council, at the Desire
of the General Assembly of the Kirk,
March 6. * 1589.*

WE undersubscriband, considering the strait
Link and Conjunction betwix the trew
and Christian Religion, presentlie professit within
this Realme, and his Heines oure Sovereyne Lordis
Estate and Standing; having baith the self-same
Friendis and common Enemies, and subject to the
lyke

The Band of Maintenance. 109

lyke event of stranding and decay. And weying
thairwithall the imminent danger threatned to the
said religion, as weil be forreyne preparationis for
prosequatione of that detestabil conspiracie againis
Christ and his evangell, callit the *Holie league*; as
be the inward and intestine practizes of the fa-
vourers and suppositis thair of amangis oure selfis,
quha now, inanimate be the reportis of forreyne
powers in this Realme, beginne mair plainlie to
utter their lang concealit evill meaning, to the
trewth, and consequentlie to the standing of His
Majestie oure Sovereyn Lord, quham they have
found and tryit to be ane constant and inflexibil
professor of the same: the preservation quhair of
beand deirer to us than quhatsumever we have
deirest to us in this lyfe. And finding in His Ma-
jestic a most honourabil and Christian resolution,
to manifest him self to the world that zelous and
religious Prince quhilk he hes hithertill professit,
and to imploy the means and power that God hes
put into his handis, as weil to the withstanding
of quhatsumever forreyne force fall mean within
this Island, for alteration of the said religion, or
endangering of the present estate; as to the order-
ing and repressing of the inward enemies thairto
amangis oure selfis, linkit with thame in the said
antichristian league and confederacie. Have thair-
fore, in the presence of ALMIGHTIE GOD, and
with His Majesties allowance, faithfullie promi-
sit and solemnelie sworn, lykeas heirby we faith-
fullie and solemnelie swear and promise, to tak
a trew aefauld and plain part with His Majestic
and

* heinofore

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and amangis oure selfis, for diverting of the appearand danger threatned to the said religion, and His Majesties estate and standing depending thair-upon, be quhatsumever forreyne or intestine plotis or preparationis.

And to that effect faithfullie, and upon oure trewths and honours, bind and oblige us to uthers, to convene and assembl oure selfis publickly with oure friends in armes, or in quyet manner *, at sik tymes and places as we sall be requirit be His Hienes proclamatioun, or be writ or message direct to us from His Majestie, or ony having power from him : and being convenient and assembled, to joyne and concurre with the hail forces of oure friendis and favoureris, againis quhatsumever forreyne or intestine powers, of *Papists* or thair partakers, that sall arryve or ryse within this Island, or ony part thair of ; ready to defend or pursue, as we sall be authorizit and conduct be His Majestie, or ony having his power and commission : to joyne and hald hand to the execution of quhatsumever mean or ordour sall be thought meet be His Majestie and Councell, for the suppressing of *Papistris*, promotion of trew religion, and setting His Hienes estate and obedience in all the quarters and corners of this Realme : to expone and hazard oure lyfis, landis and gudis, and quhatsumever mean that God hes sent us, in the defence of the said trew and christian religion, and of His Majesties person and estate, againis quhatsumever
fall

* In the Band subscribed 1582, by the King and divers of the Estates, it is, to convene and assemble privily, or with oure friends in armes or quyet manner, at sic tymes, &c. The original Parchement is in the College-library of Glasgow.

The Band of Maintenance. III

fall ayther privitye practize, or oppenlie pretend any harm or alteration to ayther of thame in ony sort : to pursue and prosequute *Jesuitis*, and seminary or messe-priests, condemn enemies to God and His Majestie, to thair utter wrack and exterminion, according to the power grantit to us be His Hienes proclamation and acts of Parliament.

To try, search, and speir out all excommunicates, practisand and uthers *Papists* quhatsumever withinoure boundis and schyres quhair we keep residence; and delaite them to His Hienes and his privie Councell, and conforme us to sic directions as from tyme to tyme we fall receive from His Majestie and his said Councell in thair behalfis : especiallie sa many of us as presentlie ar, or heir-after fall be appointit commissioners within every schyre, fall follow, pursue, and travail be all meanes possibill, to tak and apprehend sic *Papists*, apostates and excommunicates as we fall receive in valentine* from His Majestie. And we the remanent within that schyre, fall assist and concurre with the saidis Commissioners, withoure hail friendis and forces to that effect, without respect of ony person quhatsumever.

And generallie to assist in the meane tyme, and defend everie ane of us ane uther, in all and quhatsumever quarrels, actions, debaits movit or to be movit againis us, or ony of us, upon occasion of the present band, or uther cause depending thair-upon: and aefauldlie joyne in defence and pursuit againis quhatsumever † fall offer or intend ony injurie or revenge againis ony ane of us for the premisses,

* *Bdles.* † The Band subscribed 1588. by the King and divers of the Estates hath here, His Majestie allowarlie except.

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misses, making his cause and pairt that is purfuit, all our pairtis; notwithstanding quhatsumever privat grudge or displeasure depending betwix ony of us, quhilk sall be na impediment or hinder to oure said aefauld joyning in the said common cause, but to ly over and be misknawn till they be orderly removit and tane away be the order under specifiet. To the quhilk tyme we, for the better furtherance of the said cause and service, have asfurit, and by the tenor heiroyf every ane of us, taking burden on us for ourselfis, and all that we may let, assure ilk uther to be unhurt, unharmit, or in ony wayes invadit by us or ony otre foresaids, for auld fied or new, utherwise than be ordinarie course of law and justice: nayther sall we, nor ony of oure foresaids, mak ony provocation of tumult, troubil, or displeasure to uthers in ony sort, as we sall answer to God, and upon our fidelitie to His Majestie, and our honours. And for oure further and mair heartie union in this service, we are content and consentis be thir presents, That all quhatsumever our feids and variances fallen, or that may fall out betwix us, or ony of us, be, within fourtie dayes after the daie heiroyf, amiablely referrit and submittit to seven or fyve indifferent friends, chosen be His Majestie, of oure haill number, and be thair moderation and arbitrement composhit and tane away.

And finallie, That we sall na wayse, directlie or indirectlie, separate nor withdraw us from the union and fellowship of the remanent, be quhatsumever suggestion or private advyce; or for quhatsumever incident, retard or stay sic resolutione as be common deliberatione sall be tane in the premisses.

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misses: As we fall answer to G O D upon our consciences, and to the world upon our trewth and honours, under the paine to be esteemit traitouris to God and to His Majestie, and to have lost all honour, credit, and estimatione in tyme coming, in caise of failzie. In witnes quhairof, His Majestie, in taiken of his approbation and protection promissit in the premisses to us, and we, be his authorizing and allowance foresaid, have subscribed thir presents with our handis.



Assembly at Glasgow, 1638. Sess. 16. December 26.

Act concerning the Confession of Faith renewed in February, 1638.

THE Assembly considering, that for the Parging and Preservation of Religion, for the King's Majesties Honour, and for the publick Peace of the Kirk and Kingdom, the Renewing of the National Covenant, and Oath of this Kirk and Kingdom, in February 1638, was most necessarie, likeas the Lord hath blessed the same from Heaven with a wonderful Success for the Good of Religion: That the said Covenant suspendeth the Practice of Novations already introduc'd, and the Approbation of the Corruptions of the present Government of the Kirk, with the civil Places and Power of Kirkmen, till they be tryed in a free General Assembly: And that now, after long and serious Examination, it is found, that by the Confession of Faith*, the Five Articles of Perth and Episcopal Government are abjured, and to be removed out of this Kirk; and the civil Places and Power of Kirkmen, are declared to be unlawful. The Assembly alloweth and approveth the same in all the Heads and Articles thereof; and ordaineth that all Ministers, Masters of Universities, Colleges and Schools, and all others who have not already subscribed the said Confession and Covenant, shall subscribe the same, with these Words prefixed to their Subscription, viz. The Article of this Covenant which was at the first Subscription referred to the Determination of the General Assembly, being now determined at Glasgow in December 1638: and there

* As it was professed, sworn, and subscribed in the Year 1581. and 1590.

by the Five Articles of *Perth*, and the Government of the *Kirk* by Bishops, being declared to be abjured and removed, and the civil Places and Powers of *Kirkmen* declared to be unlawful: We subscribe, according to the Determination of the said free and lawful *General Assembly* holden at *Glasgow*. And ordaineth, ad perpetuam rei memoriam, the said Covenant, with this Declaration, to be insert in the Registers of the Assemblies of this *Kirk*, General, Provincial, and Presbyterial.

Assembly at *Edinburgh*, 1639. Sess. 23. August 30.

The Supplication of the Assembly to His Majesties High Commissioner, and the Lords of Secret Council.

WE the General Assembly considering, with all humble and thankful Acknowledgement, the many recent Favours bestowed upon us by His Majesty; and that there resteth nothing for crouching of His Majesties incomparable Goodness towards us, but that all the Members of this *Kirk* and Kingdom be joyned in one and the same Confession and Covenant with God, with the Kings Majestie, and amongst our selves: And conceiving the main Lett and Impediment to this so good a Work, and so much wished by all, to have been the Informations made to His Majesty, of our Intentions to shake off civil and dutiful Obedience due to Sovereignty, and to diminish the Kings Greatness and Authoritie; and being most willing and desirous to remove this and all such Impediments, which may hinder and impede so full and perfect an Union; and for clearing of our Loyalty: We,

in our own Names, and in name of all the rest of the Subjects and Congregations whom we represent, do now, in all Humility represent to your Grace His Majesties Commissioner, and the Lords of His Majesties most honourable Privie Council; and declare before G O D and the World, That we never had, nor have any Thought of withdrawing our selves from that humble and dutiful Obedience to His Majesty and to his Government, which by the Descent, and under the Reign of 107 Kings, is most chearfully acknowledged by us and our Predecessors: And that we never had, nor have any Intention or Desire, to attempt any Thing that may tend to the Dishonour of God, or the Diminution of the Kings Greatness and Authority. But on the contrary, acknowledging our Quietness, Stability and Happiness, to depend upon the Safety of the Kings Majesties Person, and Maintenance of his Greatness and Royal Authority, who is God's Vicegerent set over us, for the Maintenance of Religion and Ministration of Justice: We have solemnly sworn, and do swear, not only our mutual Concurrence and Assistance for the Cause of Religion, and, to the uttermost of our Power, with our Means and Lives, to stand to the Defence of our Dread Sovereigne, his Person and Authority, in Preservation and Defence of the true Religion, Liberties and Laws of this Kirk and Kingdom; but also in every Cause which may concern His Majesties Honour, shall, according to the Laws of this Kingdom, and the Duties of good Subjects, concur with our Frinds and Followers, in quiet manner or in Armes, as we shall be required of His Majesty, His Council, or any having His Authority. And therefore, being most desirous to clear our selves of all Imputation of this Kind, and following the laudable Example of our Predecessors, 1589; do most humbly supplicate your
Grace

Kingdom, subscribe the same, with these Words prefixed to their Subscription.

The Article of this Covenant, which was at the first Subscription referred to the Determination of the General Assembly, being determined; and thereby the Five Articles of Perth, the Government of the Kirk by Bishops, the civil Places and Power of Kirkmen, upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawfull within this Kirk: We subscribe according to the Determination forsaide.

And ordains the Covenant, with this Declaration, to be insert in the Registers of the Assemblies of this Kirk, Generall, Provincial, and Presbyterial, ad perpetuam rei memoriam,

The Act of Assembly declaring the Five Articles of Perth to have been abjured, and to be removed, is printed in the Collection of Acts of Assembly, relating to the several Heads of the Directory for publick Worship. The Act declaring Episcopacie to have been abjured by the Confession of Faith 1580, and to be removed out of this Kirk, and the Act against the civil Places and Power of Kirkmen, are printed in the Collection of Acts concerning the Government of the Church.

The National Covenant ;

O R,

The General Confession of Faith of the Kirk of Scotland: Together with a Resolution and Promise, for the Causes after expressed, to maintain the true Christian Religion, and the Kings Majestie, according to the foresaid Confession, and Acts of Parliament which are particularly specified for justifying the Union after mentioned: Subscribed by the Nobles, Barons, Gentlemen, Burgeses, Ministers and Commons, in the Year 1638. approven by the General Assemblies 1638 and 1639. and subscribed again by Persons of all Ranks and Qualities in the Year 1639 by an Ordinance of Council, upon the Supplication of the General Assembly, and an Act of the General Assembly.

WE all, and every one of us underwritten, protest, That after long and due Examination of our owne Consciences in matters of true
and

and false Religion, we are now thoroughly resolved in the Trueth by the Word and Spirit of God: And therefore we believe with our Hearts, confesse with our Mouths, subscribe with our Hands, and constantly affirme before God and the whole World, That this onely is the true Christian Faith and Religion, pleasing God and bringing Salvation to Man, which now is, by the Mercie of God, revealed to the World by the Preaching of the blessed Evangel; and is received, believed, and defended by many and sundry notable Kirkes and Realmes, but chieflie by the Kirk of *Scotland*, the Kings Majestie, and three Estates of this Realme, as Gods eternal Trueth, and onely Ground of our Salvation; as more particularlie is expressed in the Confession of our Faith, stablished and publickly confirmed by sundry Acts of Parliaments; and now of a long Time hath beene openly professed by the Kings Majestie, and whole Body of this Realme both in Burgh and Land. To the which Confession and F. rme of Religion wee willingly agree in our Conscience in all Points, as unto Gods undoubted Trueth and Veritie, grounded onely upon his written Word. . . And therefore wee abhorre and detest all contrarie Religion and Doctrine; but chieflie all Kinde of *Papisterie* in generall and particular Heads, even as they are now damned and confuted by the Word of God and Kirk of *Scotland*, But in speciall wee detest and refuse the usurped Authoritie of that *Roman* Antichrist upon the Scriptures of God; upon the Kirk, the Civil Magistrate, and Conscience of Men: All his tyrannous Lawes made upon indifferent Things against our Christian Libertie: His
erro-

erroneous Doctrine against the Sufficiencie of the written Word, the Perfection of the Law, the Office of *Christ* and his blessed Evangell: His corrupted Doctrine concerning originall Sinne, our naturall Inabilitie and Rebellion to Gods Law, our Justification by Faith onely, our imperfect Sanctification and Obedience to the Law; the Nature, Number, and Use of the holy Sacraments: His Five bastard Sacraments; with all his Rites, Ceremonies and false Doctrine, added to the Ministration of the true Sacraments without the Word of God: His cruell Judgement against Infants departing without the Sacrament: His absolute Necessitie of Baptism: His blasphemous Opinion of Transubstantiation, or reall Presence of *Christs* Body in the Elements, and Receiving of the same by the Wicked, or Bodies of Men: His Dispensations with solemne Oathes, Perjuries, and Degrees of Marriage forbidden in the Word: His Crueltie against the Innocent divorced: His divellish Masse: His blasphemous Priesthood: His prophane Sacrifice for the Sinnes of the Dead and the Quicke: His Canonization of Men, Calling upon Angels or Saints departed; Worshipping of Imagerie, Relicks and Crosses; Dedicating of Kirks, Altars, Dayes; Vowes to Creatures: His Purgatorie, Prayers for the Dead; Praying or Speaking in a strange Language; with his Processions and blasphemous Letanie, and Multitude of Advocates or Mediators: His manifold Orders, auricular Confession: His * desperate and uncertaine

* In the Copie which is in the *Harmony of Confessions*, printed 1586. it is *dispersed and uncertain Repentance*; and in the *Latine Translation*, which

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certaine Repentance : His generall and doubtſome Faith : His Satisfactions of Men for their Sinnes : His Juſtification by Works, *opus operatum*, Works of Supererogation, Merits, Pardons, Peregrinations, and Stations: His holy Water, Baptiſing of Bells, Conjuring of Spirits, Croſſing, Sayning, Anointing, Conjuring, Hallowing of Gods good Creatures, with the ſuperſtitious Opinion joyned therewith : His worldlie Monarchie, and wicked Hierarchie : His three ſolemne Vowes, with all his Shavellings of fundrie Sorts : His erroneous and bloudie Decrees made at *Trent*, with all the Subſcribers or Approvers of that cruell and bloudie Band, conjured againſt the Kirk of God. And finallie, wee deteſt all his vaine Allegories, Rites, Signes, and Traditions brought in the Kirk, without or againſt the Word of God, and Doctrине of this true reformed Kirk ; to the which wee joyne our ſelves willinglie, in Doctrине, Faith, Religion, Discipline, and Uſe of the Holy Sacraments, as lively Members of the ſame in *Chriſt* our Head : Promiſing and ſwearing by the GREAT NAME OF THE LORD OUR GOD, That we ſhall continue in the Obedience of the Doctrине and Discipline of this Kirk, and ſhall defend the ſame, according to our Vocation and Power, all the Dayes of our Lives ; under the Paines contained
in

which is in the *Synagoga confeſſionum*, it is, *diſperſam & incertam vanitatem*: but in the Copy which is in the College of *Edinburgh*, written 1585. and ſubſcribed by the Graduates till the Reſtoration of King *Charles II.* and in the Copies which were ſubſcribed 1638 and 1639, it is, *deſperate*: And in the Original ſubſcribed by the King, &c. And in the Copy printed by *Robert Waldgrave* 1581, it is *deſpered*; Which is the old *Scottiſh* Word for *deſperate*.

in the Law, and Danger both of Body and Soule in the Day of Gods fearefull Judgement.

And seeing that many are stirred up by *Sathan* and that *Roman* Antichrist, to promise, sweare, subscribe, and for a Time use the holy Sacraments in the Kirk deceitfullie, against their owne Conscience, minding hereby, first, under the external Cloake of Religion, to corrupt and subvert secretly Gods true Religion within the Kirk; and afterward, when Time may serve, to become open Enemies and Persecutors of the same, under vaine Hope of the Popes Dispensation, devised against the Word of God, to his greater Confusion, and their double Condemnation in the Day of the LORD JESUS: Wee therefore, willing to take away all Suspition of Hypocrisie, and of such double Dealing with God and his Kirk, protest, and call THE SEARCHER OF ALL HEARTS for witnesse, That our Mindes and Hearts do fully agree with this our Confession, Promise, Oath, and Subscription; so that wee are not moved with any worldlie Respect, but are perswaded onely in our Conscience, through the Knowledge and Love of Gods true Religion inprinted in our Hearts by the holy Spirit, as wee shall answer to him in the Day when the Secrets of all Hearts shall be disclosed.

And because wee perceave, that the Quietnes and Stabilitie of our Religion and Kirk, doth depend upon the Safetie and good Behaviour of the Kings Majestie, as upon a comfortable Instrument, of Gods Mercie graunted to this Countrey, for the maintaining of his Kirk and Ministration of Justice amongst us; Wee protest and promise with
our

our **Hearts**, under the same Oath, Hand-writ, and Paines, that wee shall defend his Person and Authoritie with our Goods, Bodies and Lives, in the Defence of *Christ* his Evangell, Liberties of our Countrie, Ministration of Justice, and Punishment of Iniquitie, against all Enemies within this Realme or without, as wee desire our God to bee a strong and mercifull Defender to us in the Day of our Death, and Comming of our Lord *Jesus Christ*: To whom, with the Father and the holy Spirit, bee all Honour and Glorie eternallie.

LIKE as many Acts of Parliament, not onely in generall doe abrogate, annull, and rescind all Lawes, Statutes, Acts, Constitutions, Canons civil or municipal, with all other Ordinances, and * practique Penalties whatsoever, made in prejudice of the true Religion and Professours thereof; Or, of the true Kirk discipline, jurisdiction, and freedome thereof; Or, in favours of Idolatrie and Superstition; Or, of the papistical Kirk, as, Act 3, Act 31, Parl. 1, Act 23, Parl. 11, Act 114 †, Parl. 12 of King JAMES VI. that Papistrie and Superstition may bee utterly suppressed, according to the intencion of the Acts of Parliament, repeated in the 5 Act, Parl. 20, King JAM. VI. And to that end they
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* In the Act of Parliament it is *practicks penal*.

† 118 The Acts of Parliament are quoted according to Sir John Skene's Edition, in which the Acts are in some places wrong numbred; as they are likewise in Glendoeck's Folio-edition: the Numbers on the Foot-margine are according to Glendoeck's Edition in 12^{mo}.

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ordaine all Papills and Priests to bee punished by manifolde Civill and Ecclesiastical Paines, as **adversaries to Gods true Religion, * preached,** and by Law established within this Realme; Act 24. Parl. 11. King JAM. VI. as **common enemies to all Christian government,** Act 18. Parl. 16. King JAM. VI. as **rebellers and gainstanders of our Souveraigne Lords Authoritie,** Act 47. Parl. 3. King JAM. VI. and as **Idolaters,** Act 104. Parl. 7. King JAM. VI. But also in particular, by and attour the Confession of Faith, doe abolish and condemne the Popes Authoritie and Jurisdiction out of this Land, and ordaines the maintainers thereof to be punished, Act 2. Parl. 1. Act 51. Parl. 3. Act 106. Parl. 7. Act 114†. Parl. 12. K. JAM. VI. doe condemne the Popes erroneous doctrine, or any other erroneous doctrine repugnant to any of the Articles of the true and Christian Religion publikely preached, and by Law established in this Realme; And ordaines the spreaders and makers of Bookes or Libelles, or Letters or Writts of that nature, to be punished. Act 46. Parl. 3. Act 106. Parl. 7. Act 24. Parl. 11. K. JAM. VI. Doe condemne all Baptisme conforme to the Popes Kirke, and the Idolatrie of the Masse; and ordains all sapers, willfull hearers, and concealers of the Masse, the Maintainers and reseters of the Priests, Jesuites, traffiquing Papists, to bee punished without any exception or restriction. Act

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* Professed. † 116.

5, Parl. 1. Act 120. * Parl. 12. Act 164. † Parl. 13. Act 193. * Parl. 14. Act 1. Parl. 19. Act 5. Parl. 20. K. JAM. VI. Doe condemne all erroneous bookes and writtes, containing erroneous doctrine against the Religion presently professed, or containing superstitious Rites and Ceremonies papisticall, whereby the people are greatly abused; and ordaines the homebingers of them to be punished. Act 25. Parl. 11. K. JAM. VI. Doe condemne the Monuments and Drege of bygane Idolatrie, as going to Crosse, observing the Feastival dayes of Saintes, and such other superstitious and Papistical Rites, to the dishonour of God, contempt of true Religion, and fostering of great errour among the people; and ordaines the users of them to bee punished, for the second fault, as Idolaters, Act 104. Parl. 7. K. JAM. VI.

Like as many Acts of Parliament are conceived for maintenance of Gods true and Christian Religion, and the puritie thereof in Doctrine and Sacraments; of the true Church of God, the libertie and freedome thereof in her Nationall, Synodall Assemblies, Presbyteries, Sessions, Pollicie, Discipline and Jurisdiction thereof: As that puritie of Religion and libertie of the Church was used, professed, exercised, preached, and confessed according to the Reformation of Religion in this Realme. As for instance, the 99 Act, Parl. 7. Act 23. Parl 11: Act 114. † Parl 12. Act 160. Parl 13. of K. JA. VI.

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* 122. † 163. * 196. † 116.

ratified by the 4 Act of K. CHARLES. So that the 6 Act, Parl 1. and 68 Act, Parl. 6 of K. JAM. VI. in the Year of God 1579, declares the Ministers of the blessed Evangell, whom God of His mercie had raised up, or hereafter should raise, agreeing with them that, they lived, in Doctrine and Administration of the Sacraments; and the People that professed Christ as he was then offered in the Evangell, and doth communicate with the holy Sacraments (as in the reformed Kirkes of this Realme they were presentlie administrate) according to the Confession of Faith: to bee the true and holie Kirk of Christ Iesus within this Realme. And discernes and declares all and sundrie, who either gainesayes the Word of the Evangell received and approved, as the heads of the Confession of Faith professed in Parliament in the yeare of God 1560, specified also in the first Parliament of K. JAM. VI. and ratified in this present Parliament, more particularlie doe expresse; or that refuses the administration of the holy Sacraments as they were then ministrated: to bee no members of the said Kirk within this Realme, and true Religion presentlie professed, so long as they keep themselves so dehyded from the Societie of Christs body. And the subsequent Act 69, Parl 6 of K. JAM. VI. declares, That there is no other face of Kirk, nor other face of Religion, then was presentlie at that time, by the favour of God, established within this Realm: Which therefore

There is ever styled Gods true Religion, Christs true Religion, the true and Christian Religion, and perfect Religion; which, by manifold Acts of Parliament, all within this Realme. are bound to subscribe the articles thereof, the Profession of faith, to recant all doctrine and errors repugnant to any of the said Articles, Acts 4 & 9, Parl. 1, Acts 45, 46, 47, Parl. 3, Act 71 Parl. 6, Act 106 Parl. 7, Act 24 Parl. 11, Act 123 * Parl. 12, Acts 194† & 197 * Parl. 14 of K. JAM. VI. And all Magistrates, Officers, &c. on the one parte, are ordained to search, apprehend, and punish all contrabners, for instance, Act 5 Parl. 1, Act 104 Parl. 7, Act 25 Parl. 11 K. JAM. VI. and that notwithstanding of the Kings Majesties licences on the contrarie, which are discharged, and declared to bee of no force, in so farre as they tend, in any wayes, to the prejudice and hinder of the execution of the Acts of Parliament against Papists and adherers of true Religion, Act 106 Parl. 7 K. JAM. VI. On the osher part, in the 47 Act Parl. 3 K. JAM. VI. It is declared and ordained, seeing the cause of Gods true Religion and his Highnes Authority are so joyned, as the hurt of the one is common to both; that none shall be reputed as loyal and faithful Subjects to our Sovereigne Lord or his Autority, but be punishable as Rebels and gainestanders of the same, who shall not give their Confession, and
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make their profession of the said true Religion, and that they who after defection shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintaine our Souveraigne Lords Authority : And at the uttermost of their power, to fortifie, assist, and maintaine the true Preachers and Professors of Christs Religion *, against whatsoever enemies and gainestanders of the same; and namelie, against all such, of whatsoever nation, estate, or degree they bee, of, that have joyned and bound themselves, or have assisted, or assists to set forward and execute the cruell decrees of the Council of Trent, contrary to the Preachers and true Professors of the Word of God: . Which is repeated, word by word, in the Articles of Pacification at Perth, the 23 of Februar 1572, approved by Parliament the Last of Aprill 1573, ratified in Parliament 1587, and related Act 123† Parl. 12 of K. JAM. VI. with this Addition, *That they are bound to resist all treasonable uprises and hostilities raised against the true Religion, the Kings Majesty, and the true Professors.*

Like as all Liedges are bound to maintaine the Kings Majesties Royall Person and Authority; the Authoritie of Parliaments, without the which, neither any Lawes or lawfull judicatories can be established, Act 130, Act 131. Parl. 8 K. JAM. VI. and the Subjects liberties, who ought onely to live and

* Some Copies have *true Religion*, others have *Evangel.* † 125.

and be governed by the Kings Lawes, the
 Constitution, the Custome and Realme allanerlie;
 1487 Parl. 13 K. JAM. I. Act 79 Parl. 6 K.
 1489 IV. repeated in 1504 Act 131 Parl. 8 K.
 1506 VI. Touching, if they bee innovated or
 changed, the Constitution anent the Union of
 the Kingdoms of Scotland and England, which
 is the sole Act of the 7 Parl. of K. JAM. VI. de-
 clares, such condition would ensue, as this
 Realme should bee no more a free Monar-
 chy, which is by the fundamentall lawes,
 and priviledges, rightes and liberties of
 this Kingdome, not onely the Princelie Au-
 thoritie of his Majesties Royall Descent,
 hath beene these many ages maintained; but
 also the peoples securitie of their Lands,
 livings, riches, offices, liberties and digni-
 ties, preferred. And therefore, for the pre-
 servation of the said true Religion, Lawes and
 Liberties of this Kingdome, it is statute by the
 8 Act Parl. 1, repeated in the 99 Act Parl. 7,
 ratified in the 23 Act Parl. 11, and 114 Act
 Parl. 12 of K. JAM. VI. and 4 Act of K. CHAR.
 That all Kings and Princes, at their Co-
 ronation and reception of their Princelie
 Authoritie, shall make their faithfull promise
 by their solemne oath, in the presence of the
 Eternall God, That, enduring the whole
 time of their lives, they shall serve the same
 Eternall God, to the uttermost of their pow-
 er, according as he hath required in his most
 holy Word contained in the old and new

Testaments; And according to the same Word, shall maintaine the true Religion of Christ Jesus, the preaching of his holy Word, the due and right ministration of the Sacraments now received, and preached within this Realme. (according to the Confession of Faith immediatelie preceeding) and shall abolish and gainstand all false Religion contrarie to the same; and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid Word; and according to the * laudable lawes and constitutions received in this Realme, howeas repugnant to the said † will of the Eternall God: And shall procure, to the uttermost of their power, to the Kirk of God and whole Christian people, true and perfect peace in all time comming: And that they shall bee carefull to roote out of their empire all Heretikes and enemies to the true Worship of God, who shall bee convicted by the true Kirk of God of the foresaid crimes. Which was also observed by His Majestie, at his Coronation in *Edenburgh* 1633, as may be seene in the Order of the Coronation.

In obedience to the Commandement of God, conforme to the Practise of the Godlie in former times, and according to the laudable Example of our worthy and religious Progenitors, and of many yet living amongst us, which was warranted also by Act of Councell, commanding a generall
Band

* In the Act it is *lovabil*. † Word.

Band to bee made and subscribed by His Majesties Subjects of all Ranks, for two Causes : One was, for defending the true Religion as it was then reformed, and is expressed in the *Confession of Faith* above writtē, and a former large Confession established by sundrie Acts of lawfull *General Assemblies* and of Parliaments, unto which it hath relation; sett downe in publike Catechismes; and which had been for many Yeares, With a Blessing from Heaven, preached and professed in this Kirk and Kingdome, as Gods undoubted Truths, grounded onely upon his writtē Word. The other Cause was, for maintaining the Kings Majestie his Person and Estate; the true Worship of God and the Kings Authoritie being so straitlie joyned, as that they had the same Friends and common Enemies; and did stand and fall together. And finallie, being convinced in our mindes, and confessing with our Mouthes, that the present and succeeding Generations in this Land, are bound to keep the foresaid nationall Oath and Subscription inviolable : Wee Noblemen, Barons, Gentlemen, Burgeses, Ministers, and Commons under subscribing, considering divers times before, and especially at this Time, the Danger of the true reformed Religion, of the Kings Honour, and of the publike Peace of the Kingdom; by the manifold Innovations and Evils generallie contained, and particularlie mentioned in our late Supplications, Complaints, and Protestations : Doe heereby profess, and before God, his Angels, and the World, solemnely declare, That with our whole Hearts wee agree, and resolve all the Dayes of our Life constantlie to adhere unto and to de-

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send the foresaid true Religion. And forbearing the Practise of all Novations already introduced in the Matters of the Worship of God, or Appropriation of the Corruptions of the publike Government of the Kirk, or civill Places and Power of Kirkmen, till they be tryed and allowed in free Assemblies and in Parlements; to labour by all meanes lawfull, to recover the Purity and Libertie of the Gospell, as it was established and professed before the foresaid Novations. And because, after due Examination, wee plainely perceive and undoubtedlie believe, that the Innovations and Evils contained in our Supplications, Complaints and Protestations, have no Warrant of the Word of God; are contrarie to the Articles of the foresaid Confessions, to the Intention and Meaning of the blessed Reformers of Religion in this Land, to the above written Acts of Parliament; and doe sensiblie tend to the re-establishing of the *Papists* Religion and Tyranny, and to the Subversion and Ruine of the true Reformed Religion, and of our Liberties, Lawes and Estates: Wee also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid Novations and Evils, no lesse than if every one of them had beene expressed in the foresaid Confessions; and that wee are obliged to detest and abhorre them amongst other particular Heads of *Papistrick* abjured therein: And therefore, from the Knowledge and Conscience of our Dutie to God, to our King and Countrey, without any worldly Respect or Inducement, so farre as humane Infirmitie will suffer, wishing a further Measure of the Grace of God for this etc

The National Covenant. 131

fect: Wee promise, and swear, by the GREAT NAME OF THE LORD OUR GOD, to continue in the Profession and Obedience of the foresaid Religion; and that we shall defend the same, and resist all these contrarie Errours and Corruptions, according to our Vocation, and to the uttermost of that Power that God hath put in our Hands, all the Days of our Life.

And in like manner, with the same Heart, wee declare before God and Men, That wee have no Intention, nor desire to attempt any thing that may turne to the Dishonour of God, or to the Diminution of the Kings Greatnesse and Authoritie: But on the contrary, we promise and swear, That wee shall, to the uttermost of our Power, with our Meanes and Lives, stand to the defence of our dread Souveraine the Kings Majestie, his Person and Authoritie, in the Defence and Preservation of the foresayd true Religion, Liberties and Lawes of the Kingdome: As also, to the mutuall Defence and Assistance, every one of us of another, in the same Cause of maintaining the true Religion and His Majesties Authoritie, with our best Counsell, our Bodies, Meanes, and whole Power against all Sorts of Persons whatsoever, so that whatsoever shall bee done to the heath of us for that Cause, shall be taken as done to us all in generall, and to every one of us in particular. And that wee shall neither directlie nor indirectlie suffer our selves, so as is desired, or withdrawn by whatsoever Suggestion, Combination, Allurement or Terror, from this blessed and loyall Conjunction: Nor shall call in any Let or Impediment that may stay, or hinder any such Resolution, as

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by common Consent shall be found to conduce for
 so good Ends: But on the contrarie, shall by all
 lawfull Meanes labour to further and promote the
 same; and if any such dangerous and divisive Mo-
 tion be made to us by Word or Writ, We and e-
 very one of us, shall either suppress it, or, if need
 bee, shall incontinent make the same knowne, that
 it may be timely obviated. Neither doe wee
 feare the foule Aspersions of Rebellion, Combur-
 tion, or what else our Adversaries, from their
 Craft and Malice would put upon us; seeing that
 wee doe is so well warranted, and ariseth from an
 unsained Desire to maintaine the true Worship of
 God, the Majestie of our King, and the Peace of
 the Kingdome, for the common Happiness of
 our selves and the Posteritie.

And because wee cannot looke for a Blessing
 from God upon our Proceedings, except with our
 Profession and Subscription wee joyne such a Life
 and Conversation, as becometh Christians who
 have renewed their Covenant with God: Wee
 therefore sinfully promise for our selves, our Fol-
 lowers and all others under us, both in publick
 and in our particular Families and personal Car-
 riage, to endeavour to keepe our selves within the
 Bounds of Christian Libertie; and to be good Ex-
 amples to Others of all Godliness, Sobriety,
 and Righteousness, and of every Deuie wee owe
 to God and Man.

And that this our Union and Conjunction may
 bee observed without Violation, Wee call the L-
 VING GOD THE SEARCHER OF OUR HEARTS
 to witnes, who knoweth this to bee our sinners
 Desire and unsained Resolution, as wee shall an-
 swere

The National Covenant. 137

were to **JESUS CHRIST** in the Great Day; and under the Paine of Gods everlasting Wrath, and of Infamie and of Losse of all Honour and respect in this World; Most humble beseeching the **EORD** to strengthen us by his **HOLY SPIRIT** for this End, and to blesse our Desires and Proceedings with a happie Successe; that Religion and Righteousnes may flourish in the Land, to the Glory of **GOD**, the Honour of our King, and Peace and Comfort of us all. In witness wherof we have subscribed with our Hands all the Premises

THE Article of this Covenant, which was at the first Subscription referred to the Determination of the General Assembly, being now determined; and thereby the Five Articles of Perth, the Government of the Kirk by Bishops, and the Civil Places and Power of Kirkmen, upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk: We subscribe according to the Determination foresaid.



THE

THE
OFFICE OF THE
TREASURER OF THE
UNITED STATES
DEPARTMENT OF THE
TREASURY

WASHINGTON, D. C.
JANUARY 1, 1900

TO THE SECRETARY OF THE
TREASURY

SIR:
I have the honor to acknowledge the receipt of your letter of the 29th inst. in relation to the proposed issue of United States bonds for the purpose of raising the sum of \$10,000,000 for the purpose of providing for the redemption of the bonds of the United States which are due to mature on the 1st day of January, 1900.

I have also the honor to acknowledge the receipt of your letter of the 30th inst. in relation to the proposed issue of United States bonds for the purpose of raising the sum of \$10,000,000 for the purpose of providing for the redemption of the bonds of the United States which are due to mature on the 1st day of January, 1900.

THE
Catechisme,
OR
Manner to teach Children
THE
CHRISTIAN RELIGION;

Wherein the MINISTER demandeth the
Question, and the CHILDE maketh An-
swere:

Made by the excellent Doctor and Pastor of
Christ's Church, JOHN CALVIN; ap-
proved and used by the Church of Geneva,
and by the whole Reformed Church of
France.

Used by the Kirk of Scotland, ordinarily
printed with the *Book of Common Order*,
and approved by the First *Book of Discipline*.

EPHES. II. 20.

The Doctrine of the Apostles and Prophets is the foundation of
Christ's Church.

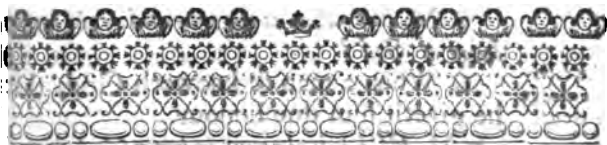
EDINBURGH,

Printed by JAMES WATSON, His Majesty's Printer.

MDCCLXX.

First Book of Discipline, Chap. 11. § 3

*A*fter noone must the young Children be publickly examined, in their Catechism, in the Audience of the People; in doing whereof the Minister must take great diligence, as well to cause the people understand the Questions proponed as the Answers, and the Doctrine that may be collected thereof: the order to be kept in teaching the Catechism, and how much of it is appointed for every Sunday, is already distinguished in the Catechism printed with the Book of our Common Order; which Catechism is the most perfect that ever yet was used in the Kirk.



Of the ARTICLES of the FAITH.

SONDAY.

MINISTER.



What is the Priu-
cipall and chief
end of mans life?
To know God.

CHILDE.

2. M. What moueth thee to say so?

C. Because he hath created us, and placed us in this world to set forth his glory in us: And it is good reason that we employ our whole life to his glorie, seeing he is the beginning and fountaine thereof.

Whereunto
man was
created and
made.

3. M. What is then the chief felicitie of man?

C. Even the self same; I meane to know God, and to have his glorie shewed forth in us.

The great-
est felicitie
that man
can attaine

4. M. Why dost thou call this mans chiefe felicitie?

C. Because that without it, our condition or state were more miserable than the state of brute beastes.

5. M. Hereby then wee may evidently see, that there can no such miserie come unto man, as not to live in the Knowledge of God?

C. That

The true
knowledge
of God.

The right
maner to
worship
God stand-
eth in four
pointes.

The first
point of
honoring
God.

Q. That is most certaine. M. But what is the first and right know-
ledge of God? A. When a man so knoweth God, that
he giveth him due honour. Q. Which is the way to honor God aright?
A. It is to put our whole trust and con-
fidence in him, so busie to serve him in
obeying his will, to call upon him in
our necessities, seeking our salvation, and
all good things at his hand, and finally
to acknowledge both with heart and
mouth that he is the lively fountain of
all goodnesse.

SOND. *WILL then, so, the ends that these
things may be discussed in order,
and declared more at large. Which is the
first Point?*

Q. To put our whole confidence in God.

9. M. How may that be?

Q. When we have an assured know-
ledge that he is almighty, and perfectly
good.

10. M. And is that sufficient?

A. No.

11. M. Shew the reason.

Q. For there is no worthines in us why
God should either shew his power to helpe
us, or use his mercifull goodnesse to save
us.

12. M. What

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12. M. What is then further required?

C. That every one of us be fully satisfied in his conscience, that he is beloved of God, and that he will be both his Father and Saviour.

13. M. How shall we be assured hereby?

C. By his owne words, wherein he utters unto us his mercy in Christ; and assureth us of his love towards us.

14. M. Then the very ground to have sure confidence in God, is to knowe him in our Saviour Christ?

The foundation of our faith.

C. Yea truly.

15. M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is contained in the Confession of the Faith used of all Christians, which is commonly called *The Creede of the Apostles*. Both because it is a brief gathering of the Articles of that Faith, which hath bene alwayes continued in Christ Church; and also because it was taken out of the pure doctrine of the Apostles.

16. M. Rehearse the same.

C. I beleve in God the Father almightie, maker of heaven and earth. And in Jesus Christ, his only Sonne our Lorde; Who was conceived by the holy Ghost, borne of the Virgine Marie; Suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell; he rose againe the third day from death; he ascended into heauen, and

The Credo of the Apostles.

and sitteth at the right hande of God the Father almightie; From thence he wil come to iudge the quicke and the dead.

I beleeeve in the holy Ghost. The holy Church uniuersall; The communion of Saintes; The forgiveness of sinnes; The rising againe of the bodie; and life everlasting.

III.

S O N D A Y.

17. M. *Of the intent therof hat this Confession may bee more plainly declared, into how many partes shall we diuide it?*

C. Into foure principall partes.

18. M. *What be they?*

C. The first concerneth God the Father: The seconde is of his Sonne Iesu Christe; wherein briefly also the whole historie of our redemption is rehearsed: The third is touching the holy Ghost: The fourth concerneth the Church, and Gods gifts unto the same.

19. M. *Seeing there is but one God; what moueth thee to make rehearsal of the Father, the Sonne, and the holy Ghost, as if there were three?*

As concerning the Trinitie.

C. Because that in the substance or nature of God, wee haue to consider the Father as the fountaine, beginning and originall cause of al things; then secondly his Sonne, who is his everlasting wife-dome;

The Christian Faith standeth in foure points.

The Articles of Faith.

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and thirdly the Holy Ghost, who
his verde and power spread upon all
creatures, and yet nevertheless remain-
th alwayes wholly in himselfe.

20. M. *What is then thy meaning, that there
is inconvenience in all to understand severally
the persons of the Godhead, who not-
withstanding are one, and not thereby divided?*
A. It is even so.

21. M. *Make rehearsal now of the first parte
of the Creede.*

C. *I beleue in God the Father al-
mightie maker of heaven and earth.*

The first
parte of the
belief.

22. M. *Wherefore doest thou call him Father?*

C. *I call him so, having respect to Je-
sus Christ, who is the everlasting Word,
begotten of God, before all worlds, who
being afterwards openly shewed unto the
world, was evidently declared to be his
Son. Now seeing God is our Saviour
Christes Father, it followeth necessarily,
that he is also our Father.*

The Fa-
ther.

23. M. *What meaneest thou by that, that
thou callest him Almighty?*

C. *I meane not onely that he hath a
power which he doth not exercise, but
also that all creatures bee in his hande
and under his governance: That he dis-
poseth all thinges by his providence:
That he ruleth the worlde as it pleaseth
him, and guideth all things after his
owne good pleasure.*

What is
ment by
this word
Almighty.

24. M. *So then by thy saying, the power of
God is not idle, but continually exercised, so*
K *that*

The power
of God is
not idle.

that nothing is done but by him and by his Ordinance?

C. That is most true.

IV.

S O N D A Y.

25. M. *Wherefore is that clause added, Maker of heaven and earth?*

C. Because he hath made himselfe knowne unto us by his workes, it is necessarie for us to seeke him out in them. For our capacitie is not able to comprehend his divine substance; therefore he hath made the world as a glasse, wherein we may behold him, in such fort as it is expedient for us to know him. *Psal. 104. Rom. 1. 20. Heb. 11. 3.*

A glasse
wherin we
may see
God.

26. M. *Doeſt thou not comprehend all creatures in these two wordes, heaven and earth?*

C. Yea verely: And they may right well be conteyned under these two wordes, seeing that all thinges be either heavenly or earthly.

27. M. *And why calleſt thou God only Creator, seeing that to order thinges and to conserve them alwayes in their ſtate, is a thing of much more importance, then to have ſoone created them?*

Concern-
ing the
providence
of God.

C. By this worde **Creator** it is notably ment that God did once create them, havinge no further regard to them afterwarde: but we ought to understand

find, that as the world was made of him in the beginning; even so now he doth conserve the same, so that the heaven and earth, with the rest of the creatures could not continue in their Estate, if his power did not preserve them. Moreover, seeing in this manner he doeth maintaine all thinges, holding them as it were in his hand, it must needs followe, that he hath the rule and government of all. Wherefore in that that he is Creator of heaven and earth, it is he that by his goodnes, power, and wisdom doeth governe the whole order of nature. It is hee that sendeth raine and drought, haile, tempest and faire weather, fertilitie and barrennesse, dearth and plentie, health and sicknesse: and to be short, he hath all things at commaundment, to doe him service at his owne good pleasure.

18. M. *What sayest thou as touching the devils and wicked persons? Be they also subject to him?*

C. Albeit that God doth not guide them with his holy Spirit, yet hee doeth Concerning the devills, bridle them in such sorte, that they be not able to stirre or move without his permission and appointment: yea, and moreover he doth compell them to execute his will, although it be against their intent and purpose.

19. M. *To what purpose doeth it serve thee to knowe this?*

K 2

C. The

The devil
hath no
power but
of God.

CALVIN'S *Catechisme*.

C. The knowledge hereof doeth wonderfullie comfort us. For we might think ourselves in a miserable case, if the devils and the wicked had power to doe any thing contrarie to Gods wil. And moreover we could never be quiet in our consciences, if we should think our selves to be in their daunger. But for so much as we knowe that God bridleth them fast, and chayneth them, as it were in a prison, in such wise that they can doe nothing, but as he permitteth; we have just occasion, not onely to be quiet in minde, but also to receyve most comfortable joy, since God hath promised to bee our protector and defender.

V.

SONDAR.

30. M. **G**O E to then: let us come to the seconde part of our beleefe.

C. And in Jesus Christ his only Sonne our Lord.

31. M. *What is the effect of this part?*

C. It is to acknowledge the Sonne of God to be our Saviour; and to understande the meane whereby he hath redeemed us from death, and purchased life unto us.

Jesus.

32. M. *What signifieth this word Jesus, by which thou namest him?*

C. It is as much to say *Saviour*: And this name was given unto him by the An-

The Articles of Faith.

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Angel at Gods commaundement. *Matth.*

33. *M. What? is that of more estimation then if that name had ben given unto him by men?*

C. Yea, a great deale: for since Gods pleasure was that he should be so named, hee must needes be our Saviour indeede.

34. *M. What signifieth then this word Christ?*

C. The word Christ doeth expresse more effectually his office, and doeth us to wit, that he was annointed of the Father, King, Priest, and Prophet. *Christ.*

35. *M. How hast thou knowledge hereof?*

C. By the Scripture, which doth teach us that anointing did serue for these three offices, the which be also attributed unto him in many places of the same.

36. *M. But what manner of oyle was it, wherewith he was annointed?*

C. It was no such materiall oyle, as wee use, and as did serue in olde times to the ordeining of Kings, Priests, and Prophets; but a far more excellent oyle, even the grace of Gods holy Spirit, wherof the outward anointinge in the olde Testament was a figure.

37. *M. What maner of Kingdome is that wherof thou speakest?*

C. It is spirituall, and doth consist in Gods word, and in his holy Spirit, wherein is containd both righteousnes and life everlasting. *The kingdome of Christ.*

38. *M. And what is his priesthood?*

K 3

C. It

The Priest-
hood of
Christ.

C. It is an office and authority to present himselfe before God to obtaine grace and favour for us, and to pacifie his Fathers wrath, by offering an acceptable sacrifice unto him. *Heb. 7. 8, 9, 10, 13 Chapters.*

Wherein
Christe was
a Prophet.

39. M. *Why callest thou him a Prophet?*
C. Because that he came down into the world as a chiefe ambassadour of God his Father, to declare at large his Fathers will, and to finish all revelations and Prophecies. *Isay. 53. 11. Heb. 1. 2.*

VI

S O N D A Y.

40. M. *Commeth there any profit unto thee by those names and dignities of Christ?*

C. Yea, they altogether belong to our comfort, for Christe did receive all these of his Father, to make us partakers thereof, whereby we might everie one receive of his fulnesse. *John 1. 16.*

41. M. *Declare this thing unto me more at large.*

C. He received the holy Ghost in full perfection, with all the gifts of the same to bestow them on us, and to distribute them unto every one of us in the measure and quantity that God knoweth to be most meete; and so by this meanes we drawe out of him, as out of a fountaine, all the spirituall gifts that we have. *Ephes. 4. 7.*

Christ is the
fountaine
of al good-
nes,

42. M. *To*

The Articles of Faith.

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42. M. To what use doeth the Kingdom of Christ serve us?

C. To set us at libertie of conscience to live godly and holily; that we being enriched with his spirituall treasures, and armed with his power, may be able to overcome the devil, sine, the flesh and the world, which be pernicious enemies unto our soules.

To what use the kingdom of Christ serveth us.

43. M. What profit have we of his Priest-hood?

C. First, by this meanes he is our Mediatour to bring us into the favor of God the Father, and againe hereby we have a free entry to come in and shew our selves boldly before God, and to offer up our selves, with all that belongeth unto us, for a sacrifice. And in this point, we are fellowes, after a sort, of his priesthood. *Heb. 7, 8, 9, 10, 13* Chapters. *Rom. 12. 1.*

The profit of Christes Priest-hood.

44. M. The utilitie of his office, in that he is a Prophet, is yet behind.

C. Since our Lorde Jesus hath received this office to become the maister and teacher of his flocke, the end of this dignitie is, to bring us to the right knowledge of the Father and of his truth, so that we might become Gods household scholars, and of his familie.

Wherefore Christ was a Prophet.

45. M. This is it then that a man may briefly gather of thy wordes, that this name Christ doeth include three sundrie offices, the which God hath given to his Sonne, to the intent to

bestowe the fruite and profite of the same upon his elect.

C. It is verie true.

VII.

SOND A T.

46. M. *BY what reason callest thou Christ the only Sonne of God, since God doeth name us all also his children?*

Christ the only Sonne of God.

C. As touching that, that wee are Gods children, we are not so of nature, but only by his fatherly adoption, and by grace, in that God doeth accept us for his children: Nowe our Lorde Jesus being begotten of the substance of his Father, and being of the selfe same nature, may justly be called Gods onely Son, for there is none other that is so by nature. *John 1. 12. Eph. 1. 5. Heb. 1. 3.*

47. M. *This is then thy meaning, that this honour pertaineth peculiarly to him alone, as to whome it belongeth by nature, the which notwithstanding he hath by free gift of his goodnesse communicated unto us, in that we are his members.*

C. It is even so; and therefore in respect of that his communicating with us, the Scripture calleth Christe in another place, The first borne among manie brethren. *Rom. 8. 28. Col. 1. 18.*

48. M. *Why callest thou him our Lord?*

C. Because he is appointed of the Father to have Lordship over us, and to rule

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rule in heaven and earth, and to be the head of Men and Angels.

49. M. *What is the meaning of that that followeth?*

C. It declareth after what sort the Sonne of God was annointed of his Father to become our Saviour: That is to say, he tooke upon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they be here rehearsed.

The anointing of Christ.

50. M. *What meanest thou by these two clauses, conceived by the holy Ghost, borne of the Virgine Mary?*

C. That he was fashioned in the Virgins womb, taking verie substance and manhood of her, that he might therby become the seed of David, as the Prophets had before signified: and yet notwithstanding, all this was wrought by the secret and marvellous power of the holy Ghost, without the companie of man.

Christ became very man.

Psal. 132. 11. Luke 1. 35.

51. M. *What? is it then needfull that he should take upon him our very flesh?*

C. Yea verily: for it was convenient that mans disobedience against God should be purged in the nature of man. And moreover if Christ had not bene partaker of our nature, he had not bene a meete Mediatour to make us at one with God his Father. *Rom. 5. 19. 1 Tim. 2. 5. Heb.*

2. 14. & 4. 15.

52. M. *Then*

52. M. *Then this is thy saying, that it behoved that Christ should become very man, to the end he might execute the office of a Saviour, as in our person?*

Christ hath performed that which lacked in us.

C. Yea verily; for we must borrowe of him all that which is lacking in our selves: for this our default could not otherwise be remedied.

53. M. *But for what cause was this thing wrought by Gods holy Spirit, and not rather by the company of man according to the order of nature?*

Christ was conceived by the Spirit of God.

C. Because that the seede of man is of it selfe altogether corrupted with sinne, it behoved that this conception of Christ should be wrought by the power of the holy Ghost, whereby our Saviour might be preserved from all corruption of sinne, and replenished with all manner of holinesse.

54. M. *So then by these sayings it is evidently declared unto us, that he which should purifie and cleanse others from sinne or fault, must be himself free from all spots therof, and even from his mothers wombe dedicated unto God in purenesse of nature, so that he may not be guiltie of that corruption, wherewith the whole flocke of man is infected?*

C. I meane so.

VIII.

S O N D A Y.

55. *M. Wherefore speakest thou of his death immediately after his birth, and leavest out the whole historie of his life?*

C. Because there is nothing mencioned or spoken of it in our Creede, but that which peculiarly belongeth to the Substance of our Redemption.

56. *M. Why is it not saide plainly in one word, that he died, without any speaking of Pontius Pilate, by whose judgement he suffered?*

C. This was not onely to make the historie of *Christes* passion to have more evident assurance, but also to declare unto us, that he was condemned to death by a judge.

*Christ was
condem-
ned to
cleare us.*

57. *M. Howe so?*

C. He died to suffer the paine that was due to us, that we might be thereby delivered from the same. Nowe forso-much as we were guilty before Gods judgement as wicked misdoers, *Christ* to take upon him our person, vouchsafed to shew himself before an earthly judge, and to be condemned by his mouth, that thereby we might bee cleared before the judgement seate of God.

58. *M. Notwithstanding Pilate doeth pronounce him innocent, and so by that he doth not*

con-

condemne him as worthie of death? Matth' 72. 24. Luke 23. 14.

*Christe was
condem-
ned for us.*

C. Pilate did both the one and the other: first he was pronounced innocent and just by the judges owne mouth, to signifie that he suffered not for his owne desert; but for our trespasse: and yet withal, the same judge did give solemnly the sentence of death against him, to testifie and expresse that he is our true pledge and raunsome, as hee who also hath taken unto him our condemnation, to deliver us from the same.

*Christe was
our ran-
som.*

*Christe
took upon
himself the
curse due
unto us,
that we
might be
free.*

59. M. That is well said; for if he had bene a sinner in deed he had not bene meete to have suffered death for the offences of others; and neverthelesse to the end that wee might bee clearely quit by his condemnation, it was necessarie that he should be counted as among the wicked. Isa. 53. 12.

C. So I meane.

IX.

S O N D A Y.

60. M. *W* Here thou sayest, Christe suffered on the crosse, was that kind of death of more importance, then if he had bene otherwise put to death?

C. Yea verily; and touching that matter, Sainct Paule saith, that he was hang- ed on a tree, to the intent that he might take upon him our curse, and so discharge us: For that kinde of death was

accursed of God. *Gal. 3. 13. Dent.*

11. 23.

61. *M. What? is it not a great reproch and dishonour unto our Lord Jesus, to saye that hee was accursed, and that before God?*

C. No, not a whit: for he through his almightie power, by taking the curse from ~~us~~ unto himselte, did in such sorte make it voide and of none effect, that hee him selfe neverthelesse continued still so blessed, that hee was able to fulfill us also with his blessinges.

62. *M. Declare that that followeth.*

C. In so much as death was a punishment appointed unto men for sinne, therefore our Saviour *Christ* did suffer death, and by suffering overcame it. And to the intent also to make it the more certainlie knowne unto us that his death was not counterfaite, it pleased him also to be buried after the common maner of men.

Christe even in suffering death, vanquished death.

63. *M. But it appeared not that any profit commeth to us by this, that Christ hath wonne the victorie of death, seeing that we notwithstanding cease not to dye.*

C. That dooth not hinder; for the death of the faithfull is nowe nothing else but a readie passage to a better life.

The death of the faithfull is a right passage to life everlasting.

64. *M. It followeth then necessarilie hereof, that wee ought in no wise to bee afrayde of death, as though it were a dreadful thing; but rather it behooveth us willinglie to walke the trace of our Head and Captaine JESUS*

CHRIST,

CALVIN'S Catechisme.

CHRIST, who as hee perished not by death, so will hee not suffer us to perishe thereby.

C. It is even so.

X.

S O N D A Y.

65. M. *What is the sense of that clause, he descended into hell?*

The understanding of this, *Christe* went down into hell.

C. That *Christe* did not only suffer naturall death, which is a separation of the soule from the bodie, but also that his soule was in wonderfull distress, enduring grievous tormentes, which *Sainte Peter* calleth the sorowe of death. Acth. 2. 24.

66. M. *For what consideration justified he these paines, and in what sort?*

C. Because he presented himselfe before the judgement seat of God, to satisfie for sinnes, it was necessarie that hee should feele this horrible torment of conscience, as if God had utterly forsaken him: yea, as though God had bene his extreme enemy, and beeing in this extremitie he cried to his Father, *My God, my God, why hast thou forsaken me?* Matth. 27. 46. Mark 15. 34.

67. M. *Why? was God then angry with him?*

C. Nay; howbeit it was meete that God shold punish him in such sorte, to performe the words of *Isay*, That he was beaten with the bande of his Father for our sinnes, and that hee was wounded for our trans-

transgressions. Isa. 53. 4, 5. 1 Pet. 2, 24.

68. M. *But howe could it be that he was in such dreadful anguish, as though God had utterly forsaken him, seeing he was God himselfe?*

C. We must understand that he was in such distress only as touching his humanity. And to the intent that he might feele these pangs in his manhood, his Godhead did in the mean time for a litle space keepe it selfe close, that is to say, it did not shewe the might thereof.

69. M. *But how could this bee, that Christ who is the Salvation of the worlde, could bee under such condemnation?*

C. He was not so under it, that he should continue in the same; for he hath in such wise felt these terrours which we have spoken of, that he was not overcome of the same, but hath rather thereby made battell against the power of hell to breake and destroy it.

70. M. *Hereby then we see the difference betwene the grieve of minde, which Christ did suffer, and that which the impenitent sinners do abide, whom God doth punish in his terrible wrath, for that verie paine which Christ sustained for a time, the wicked must endure continually: and that which was unto Christ but a pricke, is unto the wicked in stead of a glaive to wound them to death.*

The difference betwene the anguish of Christs Spirit, and the conscience of the wicked.

C. Truth it is; for our Savior Christ, even in the middest of his torments, did not cease to put a full trust evermore in God

God his Father, but the damned sinners doe dispaire: yea they dispise God, in so much that they blaspheme his Majesty.

XI.

S O N D A Y.

71. M. *May wee nowe gather by this, what profit commeth to the faithfull by the death of Jesus Christ?*

The profit
and vertue
of Christes
death standeth in
three
points.

C. Yea very well; and first of all, wee see that it is a sacrifice wherwith he hath fully satisfied his Fathers judgement in our behalf: and therby also he hath appeased Gods wrath, and hath brought us into his favour againe. Secondly that his blood is a washing of our soules from all manner of spots. And finally that he hath so cleane wiped away our sinns through his death, that God will never hereafter have remembrance of them, so that the obligation which was against us, is now cancelled and made voyde.

72. M. *Have we none other profite of his death?*

C. Yes verely; that is, if we be true members of *Christ*, our old man is crucified, and our flesh is mortified, to the end that none evil lusts do hereafter beare rule in us. . 1 *Pet.* 1. 18. *Rom.* 6. 6.

73. M. *Expound the Article following.*

C. He rose the thirde day from death to life, wherin he shewed that he

The Articles of Faith.

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he had gotten the victorie of death and sinne. For through his resurrection hee swallowed up death; hee broke asunder the chaines of the devill; and finallie he destroyed all his power.

74. M. *Tell me how many wayes this resurrection of Christ doeth profit us?*

C. Three manner of wayes. The first, that wee have fully obtayned to be righteous thereby: secondly, it is a sure gage of our immortalitie: thirdlie, that if wee be in deede truly partakers of his resurrection, we rise now in this present world into a new kinde of life, whereby we serve God onely, and lead our lives agreeable to his wil. *Rom. 4. 25: 1 Cor. 15. 12, &c. Rom. 6. 4.*

The benefit and vertue of Christes resurrection standeth in three points.

XII. S O N D A Y.

75. M. *LET us goe forward to the rest?*
C. *He ascended up into Heaven:*

76. M. *Went Christ up into heaven in such sort that he is no longer in the earth?*

C. Yea; for when hee had performed wholly all thinges that were enjoyed him by the commandement of his Father, and had accomplished all that was necessarie for our salvation, it was not needefull that hee should remaine any longer in the world.

Christe ascended into heaven.

77. M. *What profit have we by his ascension?*

L C. We

The profite
of Christes
ascension
standeth in
two points.

C. We receive double profit thereby, for since that our Saviour Christ is entred into Heaven in our name, even in like manner as he came down from thence for our sakes, he hath thereby made an open entry into the same place for us, giving withall an assured knowledge, that the gate of heaven is now open to receive us, which was before shutt through our sinnes. The second profit is, that he appeareth in the sight of God the Father to make intercession for us, and to bee our Advocate to make answer for us. *Rom. 8. 34. Heb. 7. 25. & 9. 24. 1 John 2. 1.*

78. M. But is our Saviour Christ so ascended into heaven, that he is no more here with us?

C. No, not so; for he himselfe promisseth contrarie, that is, that he will be present with us unto the worldes end. *Matth. 28. 20.*

79. M. Is it meant of his bodily presence that he maketh promise so to continue with us?

C. No verily; for it is an other matter to speake of his body which was taken up into heaven, and of his power which is spreade abroad throughout the whole world. *Luke 24. 51. Acts 1. 9.*

80. M. Declare the meaning of this sentence, He sitteth at the right hand of God the Father.

C. The

C. The understanding of that is, that he hath received into his hands the governance of heaven and earth, whereby he is king and ruler over all. *Matth. 28. 18.*

81. M. *What signifieth this worde right hand, and the sitting at the right hande?*

C. It is a similitude, or a manner of speech borrowed of earthly Princes, which are wont to place on their right side such as they substitute next under them, to rule in their name.

To sit at
the right
hande of
God.

82. M. *Then thou meanest nothing else thereby, but that which S. Paule speaketh, that he was appointed head of the Church, set in authority above all powers, and that he hath received a name or dignitie passing all other.* *Eph. 1. 22. Phil. 2. 9.*

C. Even so it is.

XIII.

SONDART.

83. M. *GO forward to the residue.*

C. From thence he will come to judge the quick and the dead, that is to say, he will come downe from Heaven, and shewe him selfe visible once againe in judgement, as hee was scene to ascend. *Acts 1. 11. & 3. 20. 2 Thess. 4. 16.*

84. M. *Seeing the judgement of God shall be in the ende of the worlde, howe may that be which thou sayest, Some shall be alive, and*

other some shall be dead, since it is a thing appointed unto all men to die once? Heb. 9.

27.

C. *Saint Paul* maketh answer to this question himself, saying, that they which at that time shall be left alive, shall be suddenly changed, to the end that their corruptible nature being abolished, they may be clothed with incorruption.

1 Cor. 15. 51, 52. 1 Thess. 4. 17.

85. M. *Thy meaning is then, that this change shall be unto them in stead of a death, in so much as it shall abolish their former nature, and make them rise again in a new state?*

C. *Trueth it is.*

86. M. *Doe we receive any comfort by this, that our Saviour Christ wil come once to judge the world?*

C. *Yea verely, and that great; for we are taught certainly, that his coming at that time, shall be onely for our salvation.* Heb. 9. 28.

87. M. *Then there is no cause why we should be afraid of the day of judgement, or that we should tremble therefore.*

*Christe shall
judge us,
and answer
for us*

C. *No truely; for so much as we shall appeare before none other judge but him, who is our Advocat, and hath taken up on him to defende our cause.*

XIV.
SONDAR.

88. M. **L**ET us nowe come to the third The thirde parte of the Crede.

C. That concerneth our faith in the holy Ghost.

89. M. And to what purpose doeth it serve us?

C. It doeth us to understand, that even as God hath redeemed us and saved us in *Jesús Christ*, even so it pleased him to make us partakers of his redemption and Salvation through his holy Spirite.

90. M. How so?

C. In like manner as the blood of *Christ* is the onely purgation of our soules; even so the holie Ghost must sprinkle our consciences with the same, to make them cleane. *1 Pet. 1. 2. 1 John 1. 7.* Of the holie Ghost and his giftes.

91. M. This needeth a more evident declaration?

C. It is to say, that the Spirite of God, dwelling in our hearts, doeth make us feeble the vertue of our Lord *Jesús*: for it is he that doeth open the eyes of our heart to behold *Christis* benefites towards us; he doeth seale them in our heartes; and this Spirite doth also regenerate us, and make us newe creatures, in such sorte that by his meanes we receive all those gifts and benefites, which bee of-

ferred unto us in *Christ* our Saviour. *Eph.*
I. 17, 18, 19. & 4. 23.

XV.

SONDAR.

92. M. *What followeth now next?*

The fourth
parte,
which is of
the Church.

C. The fourth part of our
belief, where it is said, *I beleve that*
there is an holy universall Church.

93. M. *What is the Church univer-*
sall?

What the
Church is.

C. It is the body and fellowship of
them that beleve, whom God hath or-
deined and chosen unto life everlasting.

94. M. *Is it necessarie that we beleve*
this article?

For what
purpose
Christe suf-
fered
death.

C. Yea, unles we minde to make
Christ's death of none effect, and make al
these things to no purpose which wee
have rehearsed already: for all *Christ's* do-
ings prove there is a Church.

95. M. *This is then thy saying, that al*
which hitherto hath bin declared, doeth touche
the cause and ground of our salvation; in
so much as God hath received us into his fa-
vour by the meane of our Saviour Jesus Christ,
and hath stablished this grace in us through his
holy Spirit: but nowe the effect that commeth
of all this, is declared unto us, to give the
more evident assurance thereof.

C. It is even so.

96. M. *What meanest thou by calling the*
Church holy?

C. I

C. I call the Church *holy* in this sense, because that those whom God hath chosen, hee justifieth and reformeth unto holynesse, and innocencie of life, to make his glorie to shine in them: and also our Saviour *Christ* hath sanctified his Church, which he redeemed, to the end it might be glorious and without spot. *Rom. 8. 29. Eph. 5. 25, 26, 27.*

97. M. *What meaneth this worde, Catholike or Universall?*

C. It serveth to put us in remembrance, that as there is but one head of the faithfull, even so it becometh them to be knit together in one body, so that there be not divers Churches, but one Church onely, dispersed throughout the whole worlde. *1 Cor. 12. 12, &c. Eph. 4. 11, 12.*

The meaning of this word *Catholike*.

98. M. *Declare as touching the communion of Saintes.*

C. That clause is put to for a more plaine declaration of the unitie of the members of *Christes* Church. Moreover it doeth us to understande, that all the benefites that *Christ* hath given to his Church, belong to the profit and salvation of everie faithfull person, for so much as they have all a communitie together.

The communion of the Faithfull.

XVI.

SONDAY.

99. M. *BUT* is this holynesse of the Church now already perfect?

C. No verely; for it is in continuall battell so long as it is in this world, and laboreth alway under imperfection and infirmities, which shall never be cleane taken away, untill it bee altogether cowpled to her heade *Christ*, by whom it is perfectly sanctified. *Eph. 5. 26, 27.*

100. M. Is there none other way to knowe this Church but by faith?

C. Yes verely: there is a Church which may be seene to the eye, for so much as God hath given sure tokens, by the which we may know the same: but here in this place mention is made properly of that Church which he hath chosen by his secrete election to everlasting life: the which can not be perfectly discerned by our senses.

101. M. What is there more?

C. I beleeeve the remission of our sinnes.

102. M. What is the proper signification of this worde Remission?

C. That God doeth freely forgive all the sinnes of them which beleeeve in him, in such sorte, that they shall never be called to any account, to receive any punishment therefore.

103. M.

Touching
the for-
giveness
of sinnes.

103. M. *It is easie then to bee gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our sinnes?*

C. Ye say true: our Saviour Christ hath made satisfaction by sustaining the paine due unto the same: for we of our part be not able to make any recompense to God, but of his moere liberality we obtaine this benefite freely.

104. M. *Wherefore dost thou make mention of remission of sinnes, immediatly after that thou hast spoken of the Church?*

C. Because that no man can receive forgiveness of his sinnes, unlesse he be joyned in fellowship of Gods people, and so continue in the unitie of Christs body even to the end, like a true member of his Church.

There is no remission of sin without the bodie of the church.

105. M. *By this saying then, without the Church there is nothing but hell, death and damnation?*

C. That is most certaine: for all such as do divide themselves from the body of Christ, to break the unity therof by sectes, are utterly destitute of al hope to enjoy everlasting life, whiles they keep themselves so divided.

XVII.

S O N D A Y.

106. M. *What followeth more?*

C. The rising againe of the bodie, and life everlasting.

Of our resurrection.

107. M.

107. M. *Wherein serveth this Article in our belife?*

C. To teache that our felicitie consisteth not in any thing upon earth; the which knowledge may serve us for two necessary purposes. First, it serves to teache us to passe through this transitorie world as through a strange countrey, setting not by earthly thinges. Secondly, it putteth us in comfort, that although as yet we do not fully enjoy the fruit of that grace which our Lorde God hath freely given us in *Christ*; that yet we ought not to bee discouraged, but patiently to waite for him unto the time that he shall appeare.

108. M. *What shall be the maner of our resurrection?*

C. All they which bee dead before that time, shall then take their owne bodies again unto them; howbeit they shal be of another sorte: that is, they shall be no more subject to death or corruption: and yet notwithstanding they shal be of the selfe same nature and substance as before: and such as shall then remain alive, God will raise them up marveilousslie, and suddenlie change their bodies, in the twinkling of an eye, as we have said before. 1 Cor. 15. 35, &c.

109. M. *Shal not the wicked be aswel partakers of this resurrection, as the faithfull?*

C. Yes verely; but they shal be in condition far unlike: for the faithfull shall

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shall rise again to everlasting joye and saluation, and the other to everlasting death and damnation. *Matth. 25. 33, 34. 41. John 5. 29.*

110. *M. Wherefore is there mention made of life everlasting, and not of hell?*

C. Because the Creede is a brief summe of our faith, conteining in as few wordes as can be, that that belongeth peculiarly to comfort the consciences of Gods faithfull: therefore Gods benefites which hee freely bestoweth upon his people, bee rehearsed onely, without any mention of the wicked, who are cleane shut out of his kingdome.

XVIII. SONDAR.

111. *M. Since we have the foundation wherupon our faith is builded, we may well gather hereof, what is the right faith?*

C. Yea verely; that is to say, it is a sure perswasion and steadfast knowledge of Gods tender love towards us, according as he hath plainely uttered in his Gospell, that he wil be both a Father and a Saviour unto us, through the meanes of *Jesus Christ*. What thing lively faith is.

112. *M. Doeth faith stand in our power; either is it a free gift of God?*

C. The Scripture teacheth us, that it is a speciall gift of the holy Ghost, and
very

very experience doth also confirme the same.

113. M. *How so?*

The holy
Ghost do-
eth lighten
our minde.

C. For the feebleness of our wittes is such, that we can by no meanes attaine unto the spirituall wisdom of God, the which is reveiled unto us by faith: and our hearts are naturally inclined to a certain distrust, or at least a vaine trust either in our selves or in other creatures: but what time Gods Spirit hath lightened our hearts, and made us able to understand Gods will, (the which thing we can not attaine otherwise) then doeth hee arme us also with a steadfast confidence in his goodnesse, sealing the promises of salvation in our heartes.

114. M. *What profit commeth to us through this faith, when we have it?*

This faith
maketh us
sure of our
righteous-
nesse.

C. It doeth justifie us before God, and maketh us inheritours of everlasting life.

115. M. *Is not a man then justified through good works, if he live holily, and in the obedience of Gods will?*

C. If any man were so perfect before God, he might worthely be called righteous: But for so much as wee are all wretched sinners in the sight of God, wee are driven to seeke elsewhere for a worthinesse to make answer for us to Gods judgement.

XIX.

SUNDAY.

116. M. **B**UT hee will our workes so His-
proved, that they can merit any
thing at all for us before God?

C. First; all such workes as we do of
our selves, by our nature, are utterly
corrupt: whereof it followeth necessarily,
that they cannot please God, but rather
do provoke his wrath, and he condemn-
eth them every one.

All mans
workes be
damnable,
until they
be regene-
rate
through
Gods Spi-
rit.

117. M. This is then thy saying, that un-
to the time that God hath received us to mer-
cie, and regenerate us by his Spirit, we can
doe nothing but sin; even as an evill tree can
bring forth no fruite, but that that is evill.
Matth. 7. 17.

C. Even so it is; for although our
workes make a false shewe to mans sight,
yet they are wicked before God, so long
as the hart is naughty, unto the which
God chiefly hath respect.

118. M. Hereby then thou doest conclude,
that it lieth not in our power to prevent God
with our merites, and so to provoke him to
love us, but much rather we thereby doe stir
him to be more and more angrie against us.

C. Yea surely; and therefore I say, that
without any consideration of our owne
workes, hee doeth receive us into his
favour, of his bountifull mercie, through
the merites of our Saviour Christ, ac-
counting

counting his righteousness to be ours, and for his sake imputeth not our faultes unto us. *Tit. 3. 4, 5.*

119. M. *What meanest thou then, that a man is justified by faith?*

C. For as much as through believing, that is, receiving with an assurance of the heart the promises of the Gospel, we enter into possession of this righteousness.

120. M. *This is then thy meaning, that as God doth offer righteousness to us by his Gospel, so the only way to receive it, is faith?*

C. So I meane.

XX.

S O N D A Y.

121. M. *Well then, after that God hath once received us into his favour, be not the works which we do by the vertue of his Spirit, acceptable unto him?*

The good
works
which pro-
ceede one-
ly of faith.

C. Yes verely; because hee doeth of his free goodnesse so accept them, and not because their worthinesse doeth deserve so to be esteemed.

122. M. *How is it that they be not worthy of themselves to be accepted, since they proceede of the holy Ghost?*

C. Because there is mixed some filth through the infirmity of the flesh, wherby they are defiled.

123. M. *By what meanes then are they made acceptable unto God?*

C. By

C. By faith onely, whereby a man is assured in his conscience, that God will not straitly examine his works, nor trie them by the sharpe rigor of his justice; but that he will hide the unperfectnesse and the uncleane spots that be in them, with the purenesse of our Saviour, Christ, and so account them as perfect.

The way
to doe
good
works
which
please
God.

124. M. May we say then that a Christian is justified by his works, after that God hath called him, or that he doth merite through them Gods favour to the procurement of life everlasting?

C. No verely; but rather it is said, that no man living shal be justified: and therefore we must pray, that hee doe not enter into judgement with us... *Psal* 143. 2.

125. M. Thou meanest not hereby that the good deeds of the faithfull are unprofitable?

C. I meane nothing lesse; for God promiseth to reward them largely, both in this world, and in the life to come: and yet this notwithstanding, those rewards of God be not given for our worthy desertes, but onely because it pleaseth God of his goodnesse to love us freely, and so to cover and forget our faultes, that he will never call them any more to remembrance.

126. M. May we be just without good works?

C. That

A right
faith is ne-
ver idle.

What it is
to beleve
in *Christe*.

C. That is not possible; for to beleve in *Christ* is as much to say, as to receive *Christ* in such sorte as he doeth give him selfe unto us: now this is an evident thing, that *Christ* doeth not only promise to deliver us from death, and to restore unto us the favour of God his Father through the only merits of his innocency; but also he promiseth to make us new creatures by his Spirite, to the end that we should lead an holy conversation in all good works, so that these must be joyned together, except wee would divide *Christ* from himselfe.

The effecte
of the Gos-
pell is
Faith and
Repen-
tance.

127. M. Then I see, that it is so far from the office of faith to make men despisers of good deeds, that it is the very roote whence all good workes doe spring?

C. It is molte certaine; and for this cause the doctrine of the Gospell doeth consist in these two pointes, Faith and Repentance.

XXI.

SONDAR.

128. M. What manner of thing is Repentance?

What Re-
pentance
is.

C. It is the hatred of sinne, and love of justice, proceeding of the feare of God, which bringeth us to the forsaking of our selves, and to the mortifying of our flesh; that we may give our selves to be governed by the Spirit, in the service of God.

129. M.

129. M. *This then was the second member in the division, which wee made at the beginning concerning a Christian mans life?*

C. Yea verely: and we have saide also, that the very right and allowable service of God doth consist in obeying his will.

Wherein
the right
serving of
God stand-
eth.

130. M. *Why so?*

C. Because he will not be served after our fantasie, but after his owne pleasure.



Of the Law of G O D.

131. M. *What rule hath bee given unto us, to lead our life by?*

C. His Lawe.

132. M. *What things doeth it containe?*

C. It is devided into two parts, wherof the first doeth contayne foure commandments: the second containeth six, so that there bee ten in the whole.

The Law
hath two
partes.

133. M. *Who hath made this division thereof?*

C. God himselfe: who also gave it written in two tables unto Moses, saying, that the whole was reduced into ten sentences. *Exod. 31. 18. & 34. 4. & Dent. 5. 22. & 10. 1, 2, 3.*

134. M. *What is the content of the first table?*

C. It containeth the maner of the true worship of God.

The effect
of the first
table.

M

135. M. *What*

135. M. *What is contained in the second table?*

The effect
of the se-
cond table.

C. How we ought to behave our selves towards our neighbours, and what duety we owe unto them.

XXII.

SONDAR.

136. M. *Rehearse the first commandment.*

The first
commandment.

C. **Hearken, and take heede Israell, I am the Lord thy God, which have brought the out of the lande of Egypt, from the house of bondage. Thou shalt have none other gods before my face.** Exod. 20: 2, 3. Deut. 5. 6, 7.

137. M. *Declare the meaning hereof.*

C. In the beginning hee useth as it were an introduction to the whole Law. For he doeth challenge here unto himselfe firste authoritie to commande, naming himself the Everlasting, and the Creator of the world: and againe after, he calleth himselfe our God, to make us highly to esteeme his doctrine: for if that he be our Saviour, it is good reason, that we be also his obedient people.

138. M. *But that which followeth after, touching the deliverance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?*

What signifieth the deliverance out of Egypt.

C. Yes verely, as concerning the body: howbeit it belongeth also indifferently unto

unto all, in so much as he hath delivered our soules from the spirituall captivitie of sinne, and from the tyrannie of the diuell.

139. *M. Why doeth he make mention of this in the beginning of his Law?*

C. To put us in remembrance, how greatly we are bounde to obey his good pleasure, and what unkindnesse it is to doe the contrarie.

140. *M. What requireth he in this first commandment?*

C. To reserve unto him only his whole honor, not giving any parte thereof to any other.

The summe of the first commandment.

141. *M. What is his due honour?*

C. To worship him, to put our whole trust in him, to call upon him, and such other like, which be attributed onely unto his maiestie.

The honor that is due to God alone.

142. *M. Wherefore saith he, before my face?*

C. For so much as hee seeth and knoweth all things, and judgeth the secret thoughts of mens hearts, he signifieth unto us, that he doth not require onely that in our outward profession, but that unfainedly from the bottome of our heartes, we doe take him for our onely God.

LXIII.

SONDAR.

143. M. *Rehearse the second commandment.*

The second commandment, touching images and the worshipping of them.

C. Thou shalt make thee no graven image, neither any similitude of thinges that are in heauen above, neither that are in earth beneath, nor that are in the waters beneath the earth: thou shalt not bowe downe to them, neither serve them.

144. M. *Doeth he utterlie forbidde the making of Images?*

C. No, but he doeth forbid expresse either to make anie image to represent God, either to worship him thereby.

145. M. *Wherefore are we forbidden to represent God in any visible image?*

C. Because there is no comparison betwene him that is an everlasting Spirit, incomprehensible; and a materiall body, mortall, corruptible and visible. *Deut. 4. 15, 16. Isa. 40. 18. Acts 17. 29. Rom. 1. 23.*

146. M. *Thy minde is then that he doeth great dishonor to Gods majestie, that goeth about to represent him in such sorte?*

C. Yea verily.

147. M. *What manner of adoration is here condemned?*

C. We

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C. We are forbidden here to come before any image to make our prayers, or to bowe our knee before it, or to make any other signe of reverence as though God did there shewe him selfe by them.

Of honor
forbidden
to images.

148. M. *This is not then to be taken, as though all kerving or painting of images were utterlie prohibited; but alonely to make images, either to seeke or to honour God in them, or to abuse them unto any kinde of superstition or idolatrie?*

C. It is even so.

149. M. *For what purpose was this commandement given?*

C. That as in the firste commaundement God sheweth himselfe to be him alone, whom we ought to worship and honour: even so now he sheweth the right kinde of worship, to withdrawe us from all superstitions and carnall imaginations.

XXIV.

SONDAR.

150. M. *G O E forth.*

C. He joyneth unto it a threatening, That he is the Eternall, our God, jelous, visiting the iniquitie of the fathers in their children; upon the thirde and fourth generation of such as doe hate him.

151. M. *Wherefore doeth he make mention of his might?*

M 3

C. To

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C. To signifie, that he is of sufficient power to maintaine his honour.

152. M. *What meaneth he by speaking of jelousie?*

C. That hee can not abide a companion with him; for even as he hath of his unspeakable goodnesse freely given himselfe unto us, even so he will that we become altogether his, and this is the chastitie of our soules, that they bee dedicated unto him, and kept holy for him: as contrariwise, it is a spirituall whoredome, if they be withdrawen from him to anie kinde of Idolatrie or superstition.

Touching
spirituall
whoredome.

153. M. *Howe ought this to be taken, that hee punisheth the transgressions of the fathers in their children?*

C. To pearce our heartes more deeply with the terrour of his wrath, who doeth not onely threaten to punish the offenders, but also their posteritie after them.

154. M. *What? is not this contrary unto the righteousness of God, to punish the one for the others faulte?*

Howe God
punisheth
the fathers
wickednes
in the
childe.

C. If we consider the state of man, the question is soone answered, for wee are every one of us by nature under the curse of God, so that wee cannot finde faulte with God, when he leaveth us in this state. And as he sheweth his favour towards his servants, when he doeth blesse their posteritie, so doeth he shewe his vengeance towards the wicked, when he suf-

suffreth their offspring to continue in their cursed state.

155. M. *What sayeth he more?*

C. To the end he might stirre us also with tender love, he sayeth moreover, **That hee sheweth forth his abundant mercie unto the thousand descent of such as love him and keepe his commandementes.**

156. M. *Doeth hee meane, that the obedience of a faithfull man shall be sufficient to save his posteritie, although it be wicked?*

C. No, but that he will in such sort shew forth his goodnesse toward the faithfull, that for the favour he beareth unto them, he wil also be known unto their children, not onely minding to prosper them here in thinges of this worlde, but to sanctifie them also with the giftes of his Spirit, whereby they may become obedient to his will.

Howe God sheweth mercy to a thousand generations.

157. M. *But this seemeth not alwayes so?*

C. No: for as the Lord doeth reserve this libertie to himself alwayes, to shew mercie unto the children of the wicked, so on the other parte he hath not so bound his grace to the children of the faithfull, but that hee may at his pleasure reject whom he wil: yet notwithstanding he doeth in such wise order these things, that al men may easily see that he hath not made this loving promise for nought. *Rom. 9. 15.*

158. M. *Wherefore doeth he rehearse here in the promise to a thousand discentes, whereas in the threatning he made mention but of three or foure?*

C. To signifie, that God is alwayes more ready to use gentlenesse and favour, then roughnesse or rigour, according as he sayth of himselfe, that he is ready to shew mercy, and slowe to anger. *Exod. 34. 6. Numb. 14. 18. Psal. 103. 8.*

XXV.

SONDAR.

159. M. *LET us come to the third commandment.*

The third
commandment.

C. *Thou shalt not take the Name of the Lorde thy God in vaine.*

160. M. *What is the understanding hereof?*

C. Hee doeth not onely forbid to abuse and blaspheme the blessed Name of God by perjurie, but forbiddeth aswell all
of othes. vaine and superfluous oathes.

161. M. *May a man then sweare lawfully at any time?*

C. Yea verely, when there is just occasion, that is to say, to maintaine the trueth, when the time shall require, and likewise to keepe brotherly charitie among us.

162. M. *Doeth he disprove no othes, but such as are made to the hinderance of Gods honour?*

C. In

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C. In one kinde of othe he teacheth us a generall rule, that we never use the name of God, but in feare and humble-
 nesse, to glorifie his Name. For even as it is holy, and of most worthy price, so it behooveth us to take diligent heede, that wee doe not in such sort name it that eyther we may seme to passe lightlie of it our selves, or give to others occasion to have it in small reverence.

With what
reverence
we shold
name God.

163. M. *Howe shall this be?*

C. If we doe neither thinke nor speake of God nor of his workes, but with all reverence and honour.

164. M. *What followeth?*

C. A threatning, **That hee will not holde him innocent that taketh his Name in vaine.**

165. M. *Seeing that God pronounceth threatninglie in other places in a generalitie, that he will punishe all transgressours, what vehemencie is there besides in these wordes?*

C. He doeth expressely declare hereby in howe great estimation he hath the honour of his Name, for so much as he sayeth evidentlie, that hee can not abide, that any man doe despise it, to the intent that we might reverence it the more.

XXVI.

S O N D A Y.

166. M. **L**ET us come to the fourth commandment.

C. Re.

The fourth
commandment.

C. Remember to keepe holy the Sabbath daye, six dayes shalt thou labour, and doe all thy worke, but the seventh day is the rest of the Lord thy God: Thou shalt doe no worke in it: neither thou, nor thy sonne, nor thy daughter, neither thy servant, nor thine handmaide, nor thine ore, nor asse, neither the stranger that is within thy gates: for in six dayes God made heaven and earth, and all that is in them, and the seventh day he rested: Wherefore he hath blessed the day of rest, and hath made it holy to himself.

167. M. Doeth God commaunde to labour sixe dayes, and to rest the seventh?

C. No, not preciselie: But he doeth give men leave to travell six dayes, and maketh a restraunte onelie of the seventh, in the which he forbiddeth to labour.

168. M. Are we then bounde by Gods commandement to refraine one day in the weeke from all maner of labour?

C. This commaundement hath a certaine speciall consideration in it: for as touching the observation of bodily rest, it belongeth to the ceremoniall lawe, which was abolished at the comminge of Christ.

169. M. Sayest thou then that this commandement belongeth peculiarly unto the Jewes,
and

and that God did give it only for the time of the olde Testament?

C. Yea verelie, as touchinge the ceremonie thereof.

170. M. *Why then, is there any other thing contained in it besides the ceremonie?*

C. There bee three considerations, why this commandement was given.

171. M. *What are they?*

C. The first is, that it might bee a figure to represent our spiritual rest: The second, for a comely order to bee used in the Church: And thirdly for the refreshing of servants,

Three considerations for the which the Sabbath day was ordeined.

172. M. *What is spirituall rest?*

C. That we cease to doe our own workes, that the Lord may bring forth his works in us.

173. M. *How may we thus rest?*

C. By mortifying our fleshe and subduing the inordinate affection of our nature, to the end that Gods Spirit may beare rule in us.

174. M. *Are wee bound to this rest but one day in the week?*

C. Yes, continually: so that when we have once begun to enter into it, wee must goe on forward whiles our life lasteth.

175. M. *Why is there but one day appointed to represent unto us a thing that dureth our whole life?*

C. It is not necessary that the figure doe resemble in al pointes the thing it is ordein-

ordeined to represent: it is sufficient if they bee like in some pointes.

176. M. *Wherefore was the seventh day appointed rather then any other?*

The num-
ber of se-
ven.

C. The number of seaven doeth signifie perfection in the scripture: wherfor the seventh day was moſte meete to ſet out unto us a thing that ſhould ſtil continue: moreover it putteth us in remembrance, that our ſpiritual reſt is but begun in this life, neither ſhal it be perfect untill we depart this world.

XXVII.

SONDAR.

177. M. *What is ment by that which our Lorde alleagethe here, ſaying that it behoveth us to reſt, for ſo much as he hath done the ſame?*

C. When God had created al his works in ſix dayes, he appointed the ſeventh to the conſideration of his works. And to the intent we might be the more ſtirred thereto, he ſetteth ſoorth his own example unto us, becauſe there is nothing ſo much to be deſired as to become like unto him.

178. M. *Muſt we then daily meditate the works of God? or is it enough to have minde of them one day in the weeke?*

We are
bounde to
praiſe God
continual-
ly in his
workes,

C. Our duetie is to bee exerciſed daily therein: but for our weakneſſe ſake there

there is one certaine day appointed. And this is that politike order whereof I spake.

As touching politike order for dayes.

179. M. *What order then is there to be observed that day?*

C. That the people come together and give diligent eare to the worde of God, use common prayers, and make profession of their faith and religion.

180. M. *What meanest thou by saying, that it was partly ordeined for the ease of servants?*

C. That they which be under the power of others, might be released somewhat of their labour, the which thing also serveth to the furtherance of the commonwealth, for so much as every man hath just cause to be the readier, willingly to travel the other six dayes, when they consider, that they may take their rest in the seventh.

181. M. *Let us now see howe this commandement belongeth unto us.*

C. As touching the ceremonie thereof it is abolished: for wee have the accomplishment thereof in *Christ*. Col. 2. 16,

The ceremoniall Sabbath is ended.

17. Rom. 6. 4.

182. M. *How so?*

C. For our olde man is nowe crucified by the vertue of his death: and thorough his resurrection we are raised againe into a newnesse of life.

183. M. *What is there then in this commandement that concerneth us?*

C. Wee

C. We are bounde to observe the politike order appointed in the Church, for the hearing of Gods worde, for coming together to make common prayers, and for the right use of the Sacramentes.

184. M. *And doeth the figure profit us more?*

C. Yes verily: for it leadeth us to the truth of that thing, wherof the Sabbath day is a figure, which is, that we beeing made the true members of *Christ*, ought to cease from our owne works and commit our selves wholly unto Gods governance.

XXVIII.

SONDAR.

185. M. *LET us come now to the second Table.*

C. Honour thy father and thy mother.

The fifth
commandment.

186. M. *What doest thou meane by the words, Honour?*

What honour is due
to our Superiours.

C. That children use humble obedience towards their father and mother, bearing a reverent minde toward them, ready to assiste and aide them, and willing to doe after their commandementes, according to their dastic.

187. M. *Proceede.*

C. God joyned also a promise to this commandement, saying, that thy Daves may

may bee prolonged upon the lande which the Lord thy God hath given thee.

188. M. *What is the meaning of this promise?*

C. That God will indue them with a long life, which have their father and mother in due reverence.

189. M. *Howe commeth it to passe, what God promisseth man to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?*

C. Though our life bee never so full of wretchednesse, yet it is the blessing of God unto the faithfull, at the least for this one cause, that it is a token of his Fatherly favour, in that he nourisheth them here and preserveth them. A long life,

190. M. *May a man gather of the contrarie parte, that bee, who liveth not many yeares, is accursed of God?*

C. No, but rather it commeth to passe many times, that our Lorde taketh them clearest of all out of this worlde whom he loveth most dearly.

191. M. *In saying thus, it seemeth that he keepeth not alwayes his promise?*

C. What promise so ever God maketh us, touching the benefites of this worlde, we ought to take it with this condition, so far forth as it shal be expedient for the health of our soule: for it were a contrarie order not to have chiefe regarde of the soule. Benefits of
of this
worlde are
promised
with one
condition.

192. M.

The punishment
of children
which dis-
obey their
parents.

192. M. *And what is to be said of them that be disobedient unto father and mother?*

C. God will not only punish them with everlasting paine in the day of judgement, but hee will execute his vengeance also on their bodies here in this world, either by shortning their life, either punishing them by a shamefull death, or some otherwayes.

193. M. *Doeth not God speake expressly of the land of Canaan in this promise?*

C. Yes, as touchinge the Children of Israell: but we must now take it in a more generall signification, so that in so much as the whole earth is the Lords, we ought to acknowledge, that what country so ever we doe inhabite, God hath given unto us the same for a dwelling place. *Psal. 24. 1. & 115. 16.*

194. M. *Is there nothing else to be understood in this commandement?*

C. Though no mention be made in it expressly but of the father and mother, yet we must understand in them all magistrates, and superiours: for so much as there is one manner of consideration of them all.

195. M. *What is that?*

C. Because God hath given unto them preeminence: for there is none authoritie of Parents, of Princes, or Magistrates, or Maisters, neither any other office or title or preeminence, but such as God hath ordeined. *Rom. 13. 1.*

XXIX.

S O N D A Y.

196. M. **R**ehearſe the ſixt commandement.

The ſixth
commandement.

C. **T**hou ſhalt not kill.

197. M. *Is there nothing forbidden here
in open murder?*

C. Yes verily : for conſidering that it
is God who giveth this in commandement,
hee doeth not give us a Lawe to reſtrain
our outwarde deedes, but principally to
bridle the affections of our minde.

198. M. *Thy meaning is then, that there
is a certaine kinde of murder, lying privily
in the heart, the which is forbidden here of
God?*

C. It is even ſo: for hatred or rancour
and all deſire to doe hurt unto our neigh-
bour, is murder before God.

199. M. *Is it enough then, if we beare no
hatred nor malice towards any man?*

C. No, for in that that God condemn-
eth hatred, it is to be underſtand alſo,
that he requireth of us to love all men
unfeignedly, procuring their wealth.

200. M. *What is the ſeventh commande-
ment?*

C. **T**hou ſhalt not commit adul-
terie.

The ſe-
venth com-
mande-
ment.

201. M. *What is the effect of this com-
mandement?*

C. All whoredome is declared to be
curſed of God, and therefore it beho-

All whor-
dome is ac-
curſed.

N

veth

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veth us to refraine from it, except we wil provoke his wrath against us.

202. M. *Is there none other thing required in this commandement?*

The minde
of the Law-
maker isto
bee confi-
dered.

C. We must alwayes have regarde to the Law-maker, who considereth not onely the outwarde worke, but rather the affection of the hearte.

203. M. *What is here more required?*

C. For so much as our bodies and soules are the temples of the holy Spirit, that wee keepe them in all purenesse, and therefore we must not only bee chaste as touching the carnall acte, but also in heart, words; and behaviour, so that there must be no parte in us defiled or unchaste. 1 Cor. 3. 16, 17. 2 Cor. 6. 16.

XXX.

SONDAY.

204. M. *GO on to the eight commandement.*

C. *Thou shalt not steale.*

The eight
command-
ement.

205. M. *Doeth this commandement forbid onely such robberies, as be punished by common lawes, either doeth it reach any further?*

C. This commandement reacheth unto all unlawful and deceivable occupations whereby wee plucke unto us any parte of our neighbours substance, whether it bee by violence, by fraude, or by any of the

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her means that God hath not allowed by his worde.

206. M. *Is it enough if a man refraine from the deed doing, either is it forbidden also to desire any such thing?*

C. Wee muste alwayes have a consideration, that God was the maker of this Lawe, who for so much as hee is a Spirit, hath not onely regarde to robberies that bee committed in deede, but hee considereth aswel our secrete enterprises, our devises, and purposes, and the desires of our mindes, to come by riches thorough our neighbours losse.

Of inward theft.

207. M. *What becometh it us then to doe?*

C. We are bound to doe our endeavour, that everie man may have his due and right.

208. M. *What is the ninth commandement?*

C. **Thou shalt not beare false witness against thy neighbour.**

The ninth commandement.

209. M. *Doeth God forbid in this commandement open perjurie before a judge onely: Either are we charged to make no lie to the disprofit of our neighbours?*

C. Under one kinde hee giveth a generall doctrine: meaning that we may not speake any thing to the reproche of our neighbour falsely, and wee may in no wise backbite him or make lies of him whereby hee might susteine losse in his goods, or be hindered in his good name.

A generall doctrine.

After customable
scandering and
lying, ther followeth
shortly open perjurie.

210. M. *Wherefore doeth hee speake expressly of open perjuries?*

C. To the intent that we might more earnestly detest this vice of backbiting, and lying: signifying unto us withall, that who so ever doth accustome himselfe to speake sclanderously of his neighbour, or to make any lie to his hindrance prively, he will not be ashamed shortly after, to forswear himselfe openly.

211. M. *Be sclanderous and lying words forbidden here alone? either bee wee also restrained from all evill thinking?*

That that is il to be don before men, is il to be thought before God.

C. Aswell the one as the other, by the reason which we have already alleaged: For that that is evill in the doing before men, is as evill to bee willed or thought before God.

212. M. *Declare this in few words.*

C. We are taught by this commandment, not to judge evill, or to speake any words that sound to the reproche of others, but rather to have a good opinion of our neighbours, and to maintain their good fame, so farre forth as the trueth wil beare us.

XXXI.

SOND A T.

213. M. *LET us come nowe to the last commandement.*

C. Thou shalt not covet thy neighbour

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houes house: neither shalt thou rob thy neighbours wife, nor his man seruant, nor his maide, nor his ore, nor his asse, neither any thing that is thy neighbours.

The tenth
comman-
dement.

214. M. *Seeing the whole Law is spirituall (as thou hast said) and for so much as every one of the other commandements were ordeined, aswell to correct the rebellious affections of the heart, as to governe the outward doings, it appeareth that this commandement is superfluous.*

C. In the other commandementes God would suppress our will and affections, but here in this hee utterly inhibiteth all euill thoughts, light motions, sudden affections, yea though we never fullie purpose them, neither consent willingly to doe them.

215. M. *Sayest thou then, that the least motion or temptation that can enter into the thought of a faithfull man is sinne, though he strive against it, and will not by any meanes consent unto it?*

C. It is certaine, that all euill thoughts and motions do proceede out of our corrupt nature; wherof I conclude that the lustes which doe kindle or stirre up mans heart to doe amisse, though he neuer consent to doe the thing, bee nevertheless directly against this commandement.

Every euil
motion is a
sinne.

216. M. *This is then briefly thy saying, that as euil lustes, whereunto men consent and*

subject themselves, are reprov'd as sinne in the former commaundements: Even so by this commaundement GOD requireth of us such perfection, that there may not so much as one evill motion once enter into our heartes, the which might provoke us to doe amisse.

C. Even so I meane.

217. M. May wee nowe make a brieft summe of the whole Lawe?

The effect
of the
whole Law.

C. Very easely: For the whole Lawe is comprehended in these two pointes: the one is, **That we love God with all our hearte, with all our soule, and with all our whole minde:** the other is, **That we love our Neighbour as our selfe.**

218. M. What is included in the love of God?

C. To love him as our God: that we acknowledge and take him for our soveraine Lord, Maister, Saviour and Father: so that hereby our duetie is to love him, to feare him, to honour him, to put our whole trust in him, and to obey him.

219. M. What doest thou meane by these wordes: **with all our heart, all our soule, and our whole minde?**

To love
God with
all our
hart.

C. It is, that wee love God with such a zeale and fervent affection, that there may bee in us no desire, no will, no thought, no indeavour contrary unto his love.

XXXII.
S O N D A Y.

10. M. *What is the meaning of the se-
conde point?*

C. As we be naturally inclined to love
ourselves, and as this affection doth passe
to the rest, even so our love towards our
neighbours ought in such sort to bear
rule in our hearts, that it should guide
us altogether and should be a line and
rule, thereby to order all our thoughtes
and deedes.

Love to-
wards our
neigh-
bours.

221. M. *And whom meanest thou, when
thou sayest our neighbours?*

C. I do not only signifie our kindred,
friends, and such other as bee of our fa-
miliar acquaintance: but such also as bee
strangers unto us, and more then that,
our very enemies.

Who are
our neigh-
bours,

222. M. *Howe are we bound to them?*

C. There is a bonde, whereby God
hath tied all men together, which is ho-
ly, and can not bee broken by any mans
malice.

223. M. *Then thou wilt say, if any man
hate us, that commeth of himselfe: and yet
by the very order, which God himselfe hath
appointed, he ceaseth not to continue still our
neighbour, and wee are bound even so to take
him.*

C. So I meane.

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224. M. *Seeing the Lawe requireth such a perfect serving of God, is not every christian man bound to frame his life after the same?*

No man
can fulfil
the Law.

C. Yes truly: but we have in us so much weaknesse, that there is no man which fully doth performe all that the law requireth.

225. M. *Why? doeth God therefore require of us such an exquisite perfection as we bee not able to reache unto?*

C. God requireth nothing of us, but that which we are bounde to do, but if we give diligence to frame our lives to this rule set forth in the Lawe, then albeit wee bee farre from attayning unto the perfection thereof, yet the Lord will not lay to our charge our defaults.

226. M. *Speakest thou generally of all men or of the faithfull onely?*

C. No man is able to begin to do the least point that the Law requireth, untill he bee regenerat through the Spirit of God. Moreover, if it were possible to finde out any man, who were able to performe some parte of that, that the Lawe demandeth, it should not bee enough to discharge him before God: For the Lord pronounceth, that whosoever doth not thoroughly accomplishe every point conteyned in the Law, is accursed. *Gal. 3. 10, Deut. 27. 26.*

XXXIII.

SONDAY.

227. M. *Hereof wee must needes gather, that the Law hath two distinct offices, according as there be two sortes of men.*

C. What else? For as touching them that beleve not, it serveth to none other purpose but to reprove them, and to take from them all maner occasion to excuse themselves before God: and this is that which Saint Paule speaketh, naming it the instrument of death and damnation. But as touching the faithfull, it serveth to another use. 2 Cor. 3. 7, 9.

To what use the Law serveth touching the unfaithfull.

228. M. *To what?*

C. First the Law maketh it known unto them, that they can not be justified by their workes: and so by humbling them, it doeth stirr them to seake their salvation in *Christe*. Secondly, wheras it requireth more then is possible for any man to do, it warneth them to pray unto God, that he woulde give them strength, and also doth put them daily in remembrance of their faultes, to beate down their pride: Thirdly, it serveth them in stead of a bridle, to hold them fast in the feare of God.

To what use the Law serveth as touching the faithfull.

229. M. *Then albeit for the time of this transitorie life, we never accomplish the Law, yet it is not to be thought a vaine thinge, that*
it

it requireth of us such a perfection: for thereby it setteth up a marke unto us, to the ende that wee every one, according to the grace wherewith God hath indued us, might continually with so much more fervent affection walke towards it, and studie daily more and more to come unto it.

C. So it is meant.

230. M. *Have wee not a perfect rule of all righteousness set out in the Lawe?*

Obedience
to the Law
is Gods on-
ly service,
and the sa-
crifice that
he requi-
reth of us.

C. Yes, so perfect, that God demandeth none other thing of us, then to follow it: and contrariwise, God disalloweth and refuseth whatsoever man taketh in hande to doe besides: for obedience is the onely sacrifice, which he requireth, 1 Sam. 15. 22. Jer. 7. 23.

231. M. *To what purpose then doeth all those monitions, declarations, exhortations, and commaundementes serve, whiche the Prophetes make and the Apostles?*

C. They are nothing else but expositions of the Law, which lead us to the obedience of the Law, rather then draw us from it.

232. M. *Yet it seemeth that the Lawe doth not set out every mans particular vocation,*

C. Wheras the Law of God prescribeth that we ought to render unto every man that that is his due, wee may right well gather therof what every mans duerie is in his state and calling: further (as we have already said) the residue of the Scripture maketh a more particular and plaine

plaine declaration of the same : for the selfe same thinges, which God hath in few wordes comprehended in these tables of his commandements, other partes of the Scripture do intreat here and there more at large.



Of Prayer.

XXXIV.

S O N D A Y.

233. M. *Seeing we have nowe spoken sufficiently of the right serving of God (that is to say, of obedience to his will) which is the seconde part of the honour due to him, let us treat nowe also of the third point.*

C. We have saide here before, that the third maner of honor which he demandeth of us, is to call upon him, and to seeke for helpe at his hande in all our needs.

234. M. *Doeſt thou meane, that we must call upon him alone ?*

C. Yea: for he chalengeth this, as a peculiar honour due unto his divine majestie.

235. M. *Since it is so, after what sorte is it lawfull for us to require succour at mans hand ?*

C. There is great difference betweene those two things: for we call upon the
name

The third point, touching the true honouring of God, is calling on him in our need.

name of .God, to protest that we look for no helpe but at his hand, having our whole affiance in him, and in none else: yet in the meane time wee seeke the helpe of men so farre forth as God giveth us leave, and as he hath lent them meanes to succour us.

236. M. *Then to demande succour of men is nothing at all contrarie to this, that we are bound to make our prayer only unto God for helpe; for so much as we put not our trust in them, neither seek their succour, but so farre forth as God hath ordeined them ministers and bestowers of his goods to our necessitie and comfort.*

C. Ye say well: and in very deede, whatsoever benefite we receive at any mans hand, we are bound so to take it, as if God himself did deliver it unto us: for the trueth is, that it is he who sendeth us all those thinges by their hands.

237. M. *Is it not then our deutie, to give thanks unto men for their benefites, seing the law of nature so teacheth?*

C. Yes, and it were for no more, but for that it hath pleased God to call them to such honour as to bee the dealers and distributers of his benefites: for God in so doing doeth binde us unto them, and will that we take the same thankfully at their handes.

238. M. *It appeareth by this, that we may not call upon Angels or Saints departed for helpe?*

C. It

C. It is certaine : for touching Saints departed, God hath not appointed unto them any such office, as to help us. And as concerning his Angels, although he doeth use them as ministers to serve for our health, yet it is not his wil that we should call uppon them for helpe, either have our refuge unto them in time of neede.

Neither Angels nor Sainctes departed, are to be called upon for any help.

139. M. *Then whatsoeuer is not agreeable to the order whiche God hath set forth unto us, is repugnant unto his will.*

C. I meane no lesse : for if so bee wee bee not content with that order which God hath by his word set forth unto us, it is a most certaine token of infidelitie. Moreover, if in stead of seeking upon God alone for helpe in al our nedes, we shal have recourse unto Angels or any other creatures, putting any parte of our confidence in them, we commit therin damnable idolatrie, by attributing to them that thing which ought to be peculiarly reserved unto God.

An evident token of infidelitie.

XXXV.

S O N D A T.

240. M. **L**ET us come nowe to the right manner of prayer unto God. Is it enough to pray with the tongue, either is a fervent minde, and earnest affection of the heart also required?

C. The

We must
praye with
an hearty
affection.

C. The tongue is not alway necessarie in praying: but the understanding and earnest affection are alwayes necessarily required.

241. M. *How prove you that?*

C. For so much as God is a Spirite, he requireth alwayes the hearte; and as at all other times so specially in time of prayer, when wee shewe our selves in his presence, and enter into communication with him: And thereupon he maketh a restraunte of his promise, saying, that he will bee at hand to heare only all them which call upon him in trueth; contrariwise he pronounceth all them accursed which pray hypocritically, or without an earnest affection. *Psal.* 145. 18. *Isa.* 29. 13.

They are
cursed of
God that
pray with-
out hearty
affection.

242. M. *Then all such prayers as be made only with the mouth, be unprofitable and to no use?*

C. They be not only unprofitable, but provoke God to displeasure.

243. M. *What maner of affection is required to make the prayer acceptable?*

To pray
for thinges
when we
feele not
the necessi-
ty therof,
is both un-
profitable
and also
offendeth
God.

C. We must first of all have such a feeling of our povertie and wretchednesse, that we may perceive an earnest vexation and grief of mind through the lothsomnes of sinne: we must also have a fervent desire to obtaine grace at Gods hande; which desire must kindle our heartes, and ingender in us a fervent prayer.

244. M.

244. M. *Doe these thinges proceede of our nature? either are they given unto us by the speciall goodnesse of God?*

C. God must work therein; for we are of our selves dull, and without all lust to prayer: but the Spirite of God doeth stirre up in our heartes such sighes, as no tongue is able to expresse, and indueth our mindes with such a zeale, and fervent affection, as God requireth in prayer. *Rom. 8. 26. Gal. 4. 6.*

245. M. *Doeth this doctrine teach us, that wee ought not to dispose, and stirre up our selves to prayer?*

C. Nothing lesse: but rather contrariwise, so oft as we doe feele our selves cold, and not disposed to prayer, we ought to make our supplication unto the Lord, that it would please him to inflame us with his Spirite, whereby we may be framed to prayer, with such affection of minde as wee ought to do.

Gods spirite is our only schoole-master to teach us to pray.

246. M. *As touching the use of the tongue, dost thou not count it utterly unprofitable in making of prayers?*

C. No: for the words which the tongue uttereth, do many times helpe, stirre up and confirme the minde, so that it is not so easely drawen from God. Moreover, for so much as the tongue is created of God for his glorie, above all other members of the bodie, it is reason, that the tongue bee employed by all meanes to that use: finally the very fervent affection
of

The tongue serveth to a good use in the making of our prayers.

of the heart doth many times through a vehement motion, enforce the tongue to speake though a man did not purpose so to doe.

To pray
in a strang
language
is a mock-
ing of
God.

247. M. *Since it is as thou sayest: to what purpose is it to pray in a language that a man doeth not understand?*

C. It is a very mocking of God, and a superstitious hypocrisie. 1 Cor. 14. 14.

XXXVI. S O N D A Y.

248. M. *When we make our prayers unto God, do wee it at all adventures, without sure knowledge whether we shall obtaine any profite or not: either ought we to be surely perswaded that our prayers will be heard?*

Prayer
must pro-
ceede of a
sure confi-
dence in
Gods pro-
mise.

C. We must have this evermore as a sure ground in all our prayers, that they shal be accepted of God, and that wee shall obtaine our request, so farre forth as it shal be expedient and necessarie for us: whereupon S. Paule sayeth, that the right invocation and praying unto God proceedeth of faith. For if we have not a sure trust in the mercie of God, it is impossible to make our prayer unto him aright. Rom. 10. 14.

249. M. *What sayst thou then of them which be in doubt, whether God will heare them or not?*

C. Their

C. Their prayers are utterly void, seeing God hath made no promise to any such prayers: for he sayeth, Whatsoever we shall aske, if we beleve, he will graunt it unto us. *Matth. 21. 22. Mark 11. 24.*

Whoſoever doubteth whether God heareth his prayer, obtaineth nothing.

250. M. *It remaineth to knowe by what meanes, and in whose Name wee may come by this ſure confidence, to preſent our ſelves before God, conſidering that we are vile ſinners and farre unworthie ſo to do.*

Three things make us bold to aſke of God.

C. Firſt of al, we have promiſes of God wherupon we muſt ſtay our mindes, without having any regarde of our owne worthines. Secondly, if we be the children of God, he doth incourage us, and pouſhe us forward with his holy Spirit, to come to him familiarly as to our father: and that wee ſhould not be afraid to come before his glorious Maieſtie (although we be but as poore wormes of the earth, and moſt wretched ſinners) he hath given unto us our Lord *Jeſus* to be our Mediatour, to the intent that we by the meane of his merites, having recourſe unto God, might have an aſſured truſt to finde grace. *Pſal. 50. 15. & 91. 15. & 145. 18. Iſa. 65. 1. Jer. 29. 12. Joel 2. 12, 13. Matth. 6. 6. Rom. 8. 26.*

1ſt. His promiſe.

2d. His Spirit.

3d. The mediation of *Chriſt* his owne Sonne.

251. M. *Doeſt thou meane it thus, that we may not call upon God by prayer, unleſſe it be done in the name of our Saviour *Chriſt*?*

We may not pray but in the name of our Saviour *Chriſt*.

C. Yea: for we have an expreſſe commandement ſo to do: and in ſo doing we have

have a sure promise, that through his intercession all our requests shall be granted unto us. *1 Tim. 2. 5. Heb. 4. 14, 16. 1 John 2. 1.*

252. M. *Is it not then a foolish presumption to present our selves boldly before God: since wee have Christ for our Advocate, and set him before us, to the ende that God may for his sake accept both us and our prayers?*

C. No verely, for we make our prayers, as it were, by his owne mouth, for so much as he him selfe openeth the way for us, and maketh our prayers to be heard, yea and intreateth also continually for us. *John 14. 13, 14. Eph. 3. 12. 1 John 2. 1.*

XXXVII.

SONDAY.

253. M. **L**ET us treat nowe of the substance of our prayers. *Is it lawfull for us to pray for all things that we fantasie, either is there a certaine rule to praye?*

We may not frame our prayers according to our owne fantasie; but as Gods worde teacheth us, and his holy Spirit directeth us,

C. If we shoulde followe our own fantasie in making our prayers, they should be very ill framed. For we are so blinde, that we are not able to judge what is mete to be prayed for: moreover, al our desires are so inordinate, that it is expedient for us to bridle them.

254. M. *What is then to be done?*

C. We must learne of God what is mete to be prayed for, seeing he alone knoweth

Of Prayer.

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noweth what is necessarie for us, and hat he leadeth us, as it were by the hand, so that wee our owne selves doe othing but followe.

255. M. *What instruction hath he given us for prayer?*

C. He hath taught us sufficiently, howe and wherefore to pray, throughout the whole scripture, but to the intent to bring us to one certeine and sure marke, he hath set forth unto us one maner of prayer wherein he hath briefly comprehended all such points as be meete or lawfull for us to demande. *Matth. 6. 9, &c. Luke 11. 2, &c.*

256. M. *Rehearse that forme of prayer.*

C. It is the very same that our Lorde Iesum taught his disciples to pray. For when they asked of him howe they should pray, he answered that they should say on this wise:

Our father which art in heauen, halowed bee thy name: thy kingdome come: Thy will bee done in earth as it is in heauen: Give us this day our dayly bread: and forgive us our * dettes, even as we forgive our detters: and lead us not into temptation but deliver us from evil. For thine is the kingdome, and the power, and the glorie for ever. So be it.

The faithfull prayer which himselfe taught us.

* or *sinner.*

The divi-
sion of the
Lords
prayer.

257. M. *For the more easie understanding hereof, tell me how many articles be contained herein.*

C. Six: wherof the first three do concerne the glorie of God, without any consideration of our selves: The other three touche us properly and concerne our wealth and profit.

258. M. *Why then, ought we to desire any thing of God, that bringeth no maner of commoditie unto our selves?*

C. This is true, that God of his infinite goodnesse doeth dispose and order all thinges in such sorte, that nothing can turne to the glorie of his Name, which is not also profitable unto us: so that when his Name is sanctified and honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sorte partakers thereof. Yet notwithstanding our duetie is at such a time as we aske these thinges, to have onlie regarde to his honor, without any consideration to our selves, or to our own commoditie or profit.

259. M. *By thy saying then, though these three first petitions are greatly profitable to us, yet we may not make them for any other purpose but onely to desire to have God honored?*

C. It is even so: and likewise, albeit the three last requestes be ordeined to pray for thinges expedient and necessarie for us, yet even in them also we ought
most

most earnestly to seeke Gods honor, so
that it must be the chiefe end and marke
wherto all our wishinges and desires must
be directed.

XXXVIII,
SONDAY.

260. M. **L**ET us come now to the exposi-
tion of it, and before that we
proceede any further, wherefore is God named
here **our father**, rather then by some o-
ther name?

C. Since in time of prayer specially we
ought to have a stedfast assurance of Gods
favour in our consciences, it pleaseth God
to be called of us by a name whiche
foundeth nothing but all sweetenesse,
bountie and mercifulnes, thereby to drive
away al doutfulnes and feare, and to
make us conceive a bolde courage to
come familiarly into his presence.

In what
sense we
call God
father.

261. M. May wee then come boldly and
familiarly unto God, even as a childe may un-
to his father?

C. Yea, and with a great deale more
assured confidence to obtaine whatsoever
wee shal desire: for if wee being evil,
can not chuse but give unto our children
bread and meate when they aske it, how
much lesse can our heavenly Father re-
fuse to give us such things as we have
need of, since he is not only good, but

the very soveraine goodnesse it selfe
Matth. 7. 9, 10, 11.

262. M. May we not prove sufficient
 by this, that God is named our father, the
 same thing which we affirmed touching Christ
 that our prayers ought to be grounde upon
 sure trust in his merits and intercession?

C. Yes certainly: for God doth ac-
 knowledge us none otherwise to be his
 children, but onely in so much as wee
 bee the members of his Sonne Christ.

263. M. Wherefore dost thou not rather
 call God thy Father, then our Father, as
 we were in common?

Why we
 call him
 our Father.

C. Every faithful man may right well
 call God his Father particularly, but in
 this form of prayer our Saviour Christ
 doth teach us to pray in common, that
 we might remember thereby the due
 and charitie which wee owe to our neigh-
 bours in our prayers, and to monish us
 not to care only for our selves.

264. M. What meaneth this clause, *Which
 art in heaven?*

C. It is as much to saye, as to name
 him high, mightie, and incomprehensible.

265. M. To what purpose serveth that?

C. That when we call upon him by
 prayer, wee might learne to lift up our
 mindes, and to withdraw our imagina-
 tion from thinking any thing of him
 worldlie or earthlie, and that we should
 not measure him by our fleshlie judge-
 ment, and so make him subject to our
 will

will or appetite, but rather that we might with all humblenesse of mind, honour his excellent majestie, and also that wee might have occasion to put so much the more our trust assuredly in him, considering that he is Lord and Maister of all.

XXXIX.

S O N D A T.

266. M. *Make an exposition of the first petition ?*

The first petition.

C. The Name of God is his honour and renoume, wherby he is sanctified and praised among men : therefore we desire that his glorie may bee advanced above all thinges, and every where.

In what sense we wish the setting forth of Gods glorie.

267. M. *Does it then mean that his glorie may either encrease or diminish ?*

C. No verely, in it selfe : but the meaning hereof is, that it may be known as it ought to bee ; and that all the workes which God doth, may appeare unto men to be glorious even as they bee in very deed, so that he might by all meanes bee magnified.

268. M. *What doest thou mean in the second request by the kingdom of God ?*

The second petition.

C. This kingdome consisteth principally in two points : that is to say, first in that he governeth his elect through his holy Spirit : and againe in that he destroyeth the wicked, which will not become subjects to his kingdome, to the

Wherein the kingdome of God consisteth.

ende that it may evidently appeare that there is no power able to withstand his power.

269. M. *What understandest thou in praying that this kingdome may come?*

The kingdome of Christ.

C. That it would please God from day to day to increase the number of his faithful flocke, that he would continually more and more bestow the giftes of his holy Spirit among them, untill the time come, when they shal be fully replenished: that hee would also cause the light of his trueth more and more to shine, and that hee woulde in such wise make his justice to be knownen, that the diuell and his kingdome of darkenesse may come to utter confusion, and that all wickednesse may bee cleane abolished and rooted out.

270. M. *Is not this request performed daily?*

The perfect state of Christ's kingdome.

C. It is partly fulfilled: yet wee desire that it may be continually increased, and advanced, unto such time as it shal come to full perfection, which thing shal be at the day of judgement, what time God alone shal be magnified, and al creatures shal be abased and subject unto his Majesty, and so he shal be all in all things.

3 Cor. 15. 28.

XL.

S O N D A Y.

271. M. *IN what sense prayest thou that Gods will may be done?*

The third request, touching the accomplishment of Gods will,

C. That all creatures may bee subject to him and obey him, in such sorte, that whatsoever is done, may be pleasaunt to him.

272. M. *Doest thou meane then, that nothing may bee done contrary unto his will?*

C. Our request is not onely that he would bring all thinges to passe as he hath appointed by his unsearchable counsell; but that he would heare down all rebellion, so that all wills may obey his will onely.

273. M. *In so doing, do wee not utterly refuse our own wills?*

C. Yes utterly: and wee pray not onely that he would bring to nought such desires as be against his will, but that he would also create in us newe mindes, and new heartes, that our own wil being see aparte, his Spirit may worke such a will in us as may be in all pointes agreeable unto him.

Regeneration,

274. M. *Wherefore putteth thou unto it, In earth, as it is in heaven?*

C. Because the Angels which be his heavenly creatures, studie nothing but to pleas him without any motion to the contrarie, wee desire that the like may be done

Howe Gods will is done in heaven.

done in the earth, and that all men may be framed unto a like willing obedience.

XLI.

SONDAR.

275. M. *C*ome nowe to the seconde parte.
What doest thou meane by the
daily bread which thou askest?

The fourth
 petition.
 What is
 ment by
 our daylie
 bread.

C. That worde conteyneth all thinges whereof we have neede in this present life, not onely as touching meate, drinke, and clothes, but all maner of thinges that God knoweth to be expedient for us in this world, whereby we may have the fruition of his benefites in quietnesse.

276. M. *Why beggest thou of God thy daily nourishment, since hee hath given a charge unto all men to get their living with the labour of their handes?*

God must
 blesse our
 labors.

C. Albeit we are commanded to labour for our living, yet all our labour, diligence, and provision that we can make, is not able to procure us a living; but the onely blessing of God upon our handes and travell, which prospereth the thinges we goe about in his Name. Moreover this is to be considered, that it is not meate or drinke that nourisheth us, (notwithstanding we be commanded to make provision for those thinges) but the power of God mainteineth our life, and wee use them onely as instrumentes.

277. M.

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277. M. *Why callest thou it our breade,*
since wee desire that it may be given us?

C. That commeth of the onely bountifullnesse of God, whose pleasure it was to name it ours, albeit it is nothing at all due unto us: and againe by this worde we are put in remembrance not to desire another mans bread, but that onely which we shall come by, by honest and lawfull meanes, agreeable to Gods ordinance.

278. M. *Why sayest thou, this day,*
and daily?

C. These two wordes doe teach us to be contented, and not to wish more then is sufficient for our necessitie.

Wherefore
wee call it
daylie
bread.

279. M. *Seeing this is a common prayer*
belonging indifferently unto all men, howe is it
that the riche (who have provided abundance
of goods for a long time) may make this pe-
tition for one day?

C. All men both riche and poore must understande, that what goods so ever they have, they can nothing profit them, but so far forth as it pleaseth God to give them the use thereof, so that when we have plentie, yet we have nothing, unless he of his goodnesse give us also the fruition and use of the same.

XLII. SONDAR.

280. M. *What is contained in the fift*
request?

C. That

The fifth
petition.

C. That it would please God to forgive us our dettes.

281. M. *Is there any man living so just, that needeth not make this request?*

There is
none so ho-
ly that hath
not need
to aske
God for-
giveness
of his
sinnes or
dettes.

C. No surely: for our Lord *Jesus* prescribed this forme of prayer to his *Apostles* for the behoof of his whole Church: so then whosoever would exempt himselfe from this, refuseth to bee of the companie of *Christes* flocke: and in very deed the scriptures doe plainly testifie, that the most perfect man that is, if he would alleadge one point to justifie himselfe thereby before God, should bee founde faultie in a thousand: it is meete therefore that everie man have a recourse continually unto Gods mercie. *Job* 9. 2, 3.

282. M. *After what sort thinkest thou that our sins be pardoned us?*

Here by
dettes are
ment
sinnes.

C. Even as the wordes of *Christ* doe found: for as much as our sinnes be as dettes, wherby we are holden fast bound under the daunger of everlasting damnation, wee make supplication unto God, that he would of his meere goodnesse pardon them.

283. M. *Thou meanest then, that we obtayne forgiveness of our sinnes, by the free mercy of God onely?*

In what
sort our
sins are
forgiven.

C. Yea: for we can by no meanes make amends for the least fault that we have committed, if God did not use his bountiful

Of Prayer.

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tiful liberalitie towards us, by forgiving them freely every one.

284. M. *What profite commeth to us by that, that we are pardoned of our finnes?*

C. By this meanes, wee are as acceptable unto God, as if we were just and innocent, and also our consciences be surely perswaded of his Fatherly love towards us, whereby we attayne to everlasting life and felicitie.

The fruit
of remis-
sion of
finnes.

285. M. *When thou makest thy prayer, that hee would pardon us our dettes, even as wee pardon our detters, dost thou meane hereby that we deserve to have our finnes forgiven in that that we forgive other men their faulkes?*

C. No verely: for by that meanes we should not have pardon of our finnes freele, neyther should the remission of them be sufficiently grounded upon the satisfaction, which was made in the death of *Christ*, as it ought to be: but in that wee forget the wrongs done unto us, we follow his example in gentlenes and meeknesse. And nowe to declare that we are his children, he hath given us this as a badge to bee known by, and to certifie our selves that wee are so. On the other parte also he doth us to wit, that we may looke for nothing of him but extremitie and rigour, if wee bee not ready to pardon, and shewe favour unto them which be in faulte towards us.

Our sins be
bee par-
doned
freely.

286. M.

of them : so likewise hee doeth not onely give up, cast off and withdraw his grace from such as he wil punish, but also he delivreth them to the devil, committing them unto his tyrannie : he striketh them with blindnes, and giveth them up into reprobate mindes, that they become utterly slaves unto sinne, and subject to all tentations.

294. M. *What meaneth the clause which followeth, For unto thee belongeth the kingdome, and the power and the glorie for ever ?*

C. It putteth us againe in remembrance, that our prayers be grounded uppon God and his almightie power and goodnesse, and not in anie thing that is in us, since we of our selves bee unworthie once to open our mouthes to call uppon him : againe we are taught hereby to conclude all our prayers in the praying of his power and goodnesse.

XLIV.

S O N D A Y.

295. M. *IS it not lawful for us to aske any other petition or thing, then is here rehearsed ?*

C. Albeit wee are not forbidden to use other wordes, and to frame them also after another sorte, yet there can no prayer be acceptable unto God, unlesse it be in effect and sense framed, after this,
which

which is unto us, as it were, a perfect rule wherby to pray as we ought to doe.

296. M. *It seemeth now convenient time to come to the fourth point touching the honour due unto God?*

C. We have said already, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the authour of all goodnesse, that thereby we may honor him.

The fourth kinde of honour due to God.

297. M. *Hath God set forth no rule to teach us howe we should doe this?*

C. All examples in the Scripture of prayſing and thankesgiving, ought to be as rules unto us.

298. M. *Is there nothing contained in the Lordes prayer touching this matter?*

C. Yes, for in that we pray that his Name may be glorified, we desire also that al his works may be seene (according as they be in deede) excellent and prayſe worthy: in such sorte that if he punish us, we may thereby praise the uprightnesse of his judgement: If he pardon our fautes, wee may thereby have occasion to magnifie his mercie: when he performeth his promise, we may acknowledge him to be the infallible trueth: brieflie, wee require that there be nothing at all done wherein the brightnesse of his glorie bee not shewed forth unto us: and this is to give unto him the laude and prayſe of all goodnesse.

299 M. *What conclusion may wee gather of all that we have hitherto spoken?*

What ever-
lasting life
is.

C. We may well conclude of this the saying of *Christ*, That this is life everlasting, to knowe the verie living God, and him whom he hath sent our Saviour *Christ*: to knowe him, I say, to the ende to render due honour unto him, that therby he may become unto us, not only a Lord and Maister, but also a Father, and Saviour: whereby also wee on the other parte may bee his servantes, his children, and a people wholly consecrated to his glorie. *John 17. 3. Matth. 1. 21.*



Of the Word.

XLV.

SONDAR.

300. M. *What is the meanes to come by a state so excellent?*

Everlast-
ing life is
offred and
presented
unto us by
Gods
worde.

C. Hea hath for the same purpose left with us his holy word, which is unto us as it were an entrie into the kingdome of heaven.

301. M. *Where shall we seeke for this his word?*

C. It is contained in the holy Scripture.

302. M. *How must wee use this worde, to have this profit by it?*

C. We

C. We must receyve it, beeing perfectly perswaded thereof in our conscience as of an undoubted truth sent down from heaven; submitting our selves unto it with due obedience, loving it heartily with a fervent and unfained affection: having it so printed in our heartes, that we may follow it, and conforme our lives wholly unto it.

303. M. *Doe all these things lie in our power?*

C. No; not one of them all: but God worketh them in our heartes in this wise by his holy Spirite.

304. M. *Is it not required of our parte, that we take paine, and doe our diligence both to heare and to reade this doctrine, which is set forth unto us?*

C. Yes doubtlesse, and firste it is requisite that every man privatly in his own house give himself to the studie of this word: but principally every man is bounde to haunt dulle all Sermons made in the Congregation of Christ, where this word is expounded.

We must give diligent labor to learne Gods word.

305. M. *Thinkest thou then that it is not enough that every man doe give diligence to reade Gods word in his own house, unlesse they come also together to heare it preached openly?*

C. I think it necessary, if God of his goodnesse doe provide such meanes that we may heare it openly.

306. M. *What is the reason?*

CALVIN'S *Catechisme.*

C. Because our Saviour hath set and established this order in his Church, not to the ende that two or three only should observe it, but as a generall order for all men: and he hath likewise declared that this is the only way to builde his Church and to preserve the same, let us therefore every one be content to have recourse to this rule, and not become wiser then our Maister. *Eph. 4. 11, 12.*

307. M. *Is it then an thing necessary to have Pastors and Ministers in the Church?*

Pastours or
Ministers
in the
church are
necessarie,

C. Yea very necessarie: and at their mouthes men are bound to receive the worde of the Lorde with all humble obedience: so that whosoever doeth set light of them, and regardeth not to heare their sayinges, they contemne also *Jesus Christ*, and devide themselves from the fellowship of his flocke. *Matth. 10. 40. Luke 10. 16.*

308. M. *Is it sufficient that wee have bene once instructed by their meanes, either else must we hear their doctrine continually?*

C. It is nothing if a man begin well, unlesse he continue still in the same: for we must keepe us in *Christes* schoole, and continue still his scholers unto the end: and for that cause he hath ordeined Ministers in the Church to teach us continually in his Name.



Of the Sacraments.

XLVI. S O N D A T.

309. M. *Is there none other meane besides his worde, whereby God sheweth himselfe unto us?*

C. God hath joynd the Sacramentes with the preaching of his worde,

310. M. *What is a Sacrament?*

C. A Sacrament is an outward token of Gods favour, which by a visible signe doeth represent unto us spiritual things, to the end that Gods promises might take the more deepe roote in our hearts, and that we might so much the more surelie give credite unto them.

Of Sacra-
ments.

311. M. *What? is this possible, that a visible and a material signe should have such vertue to certifie our conscience?*

C. No, not of it selfe, but God hath ordeined it for such an ende.

312. M. *Since it is the proper office of Gods holy Spirit, to seale and print the promises of God in our heartes, how canst thou attribute or give this propertie unto the Sacramentes?*

The difference between
Gods Spirit
and his Sa-
craments.

C. There is a great difference betweene the one and the other: For Gods Spirit is he alone, who in very deed is able to

touché and moove our hearts, to illuminate our mindes, and to assure our consciences, in such sorte that all these ought to be accounted his onely workes, so that the whole prayse and glorie hereof ought to be given unto him onely: Notwithstanding, it hath pleased our Lord to use his Sacraments as second instruments therof, according as it seemed good unto him, without diminishing any point of the vertue of his spirit.

313. *M. Thou meanest then, that the efficacy of the Sacraments doeth not consist in the visible signe, but wholly in the working of the Spirit of God?*

C. I meane even so: accordinge as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

314. *M. What moved God to institute such instruments or meanes?*

The Sacraments were ordeined to helpe our infirmitie.

C. He ordeined them to helpe and comfort our weakenesse: for if we were of a spiritual nature, as the Angels are, then we were apt to consider both God and his manifolde graces after a spirituall maner also; but for asmuch as wee are clogged with earthly bodies, it was needefull for us, that God did institute sensible signes, to represent unto us spirituall and heavenly thinges: for otherwise we could not comprehend them. Moreover it is necessarie for us, that all our senses

Of the Sacraments.

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senses bee exercised in his holy promises; that we might be the better stablished in the same.

XLVII. SONDAR.

315. M. *Since God hath ordeined his Sacraments for our necessitie, it were a pointe of arrogancie and presumption, to thinke that they might bee aswell left off, as used?*

C. Ye say trueth: so that whosoever doth willingly forbear the use of them, esteeming them as things more then needeth, he dishonoreth *Jesus Christ*, he refuseth his grace, and doeth quenche his holy Spirit.

The Sacraments are necessarie,

316. M. *But what assurance of Gods grace bee the Sacramentes able to give, seeing both the godly and wicked do receive them?*

C. Albeit the infideles and wicked doe make the grace (which is presented unto them by the Sacramentes) of none effect, yet it followeth not that their office and propertie is such.

317. M. *How, and when is it that the Sacramentes have their effect?*

C. When a man receiveth them in faith, seeking only in them *Christ* and his grace:

When the Sacraments doe take their effect.

318. M. *What meanest thou by saying that wee may seeke nothing else but Christ in them?*

Howe *Christ*
ought to
be sought
in his Sa-
craments.

C. I signifie thereby, that we may not occupie our mindes in considering the outwarde signes, as though wee would seeke our salvation in them: neither may we imagine that there is any peculiar vertue inclosed in them, but contrariwise doe take the signe for an ayde to leade us straight to *Christ*, and to seeke in him salvation and all our felicitie.

319. M. *If faith then be required in the ministracion of them, how are they given unto us to strengthen us in the faith, and to assure us of Gods promises?*

The Sacra-
ments be
means to
nourish our
faith.

C. It is not enough that faith be once begun in us for a time, but it must still bee nourished and mainteined, so that it may grow daily, and be increased in us. For the nourishment, strength, and increase therof, God hath given us the Sacraments, the which thing *S. Paul* declareth, saying, that the use of them is to seale the promises of God in our heartes. *Rom. 4. 11.*

320. M. *But is not this a token of infidelitie, when wee doe not beleewe the promises of God unlesse they bee confirmed unto us by some visible signe, as an ayde joyned unto them?*

Gods chil-
dren are
not fully
perfect in
this life.

C. It is a token of a weake faith, and yet the faith of all the children of God is such; notwithstanding they cease not therefore to bee faithfull, albeit they have not as yet attained unto the perfection therof. For so long as we live in this world, there abideth continually
cer-

certaine remnants of unbeleeefe in our flesh: and therefore we must endeavour by all meanes continually to profite and increase in faith,

XLVIII.

S O N D A Y.

321. M. *How many Sacramentes bee there in the Church of Christ?*

C. There be but two, which be common unto all men, and which *Christ* himselfe ordeined for the faithfull.

Howe many Sacraments there be.

322. M. *What be they?*

C. Baptisme and the holy Supper,

323. M. *In what points doe they agree, and wherein differ they, the one from the other?*

C. Baptisme is unto us an entry into the Church: for it witnesseth unto us, that where as wee were before strangers from God, he doeth now receive us into his familie. The Supper of the Lorde is a testimony unto us, that God will nourish and refresh us with foode, even as a good maister of an house studieth to sustaine and feed such as bee of his household.

Of Baptisme.

The Supper.

324. M. *To the ende that we may understand them both so much the better, let us consider them aparte one after another. Firste, what is the signification of Baptisme?*

C. It standeth in two pointes: First, our Lorde representeth unto us herein the

The signification of Baptisme.

the remission of our finnes: secondly our regeneration. *Mark* 1. 4. *Rom.* 6. 3. *Eph.* 5. 26. *Tit.* 3. 5.

XLIX, SONDAY.

325. M. *What similitude hath water with those things, that it may represent them?*

The myste-
rie of the
water in
Baptisme.

C. First the remission of finnes is a manner of washing, whereby our soules are cleansed from their filthinesse, even as the filth of our bodie is washed away by water.

326. M. *What sayest thou of regeneration?*

Wherefore
the water is
powred on
the head.

C. Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become newe creatures through the Spirite of God, therefore the water is powred upon the head to signifie that we are dead or buried, and that in such sort, that our rising againe into a new life is therewithall figured, in that, that the powring of the water is but a thing of a very short continuance, and not ordained that wee should be drowned thereby.

327. M. *Thou meanest not that the water is the washing of our soules?*

C. No: for that belongeth to the blood of our Saviour *Christe* alone, which was shed that all our filth might be wiped away, and that we might bee counted pure

~~me~~ and without spot even before God :
The which thing then taketh effect in us,
what time our consciences be sprinkled
therewith by Gods holy Spirit, but the
Sacrament doth testify and declare it un-
to us. 1 John 1. 7. 1 Pet, 3, 21.

328. M. Mearest thou then that the wa-
ter standeth in none other stead unto us but as
a figure ?

C. It is such a figure as hath the veri-
tie joyned unto it : for God keepeth his
promise and deceiveth no man : wher-
fore it is certaine, that remission of sinnes,
and newnesse of life is offered to us in
Baptisme, and that we receive the same
there.

The water
is not a
bare signe :
The pro-
mise is
joyned
to it.

329. M. Is this grace receyved indiffe-
rently of all men ?

C. No : For divers through their wic-
kednesse, cause it to stande them in no
stead : Neverthelesse the Sacrament loof-
eth not his propertie, albeit that none
feele the comfort thereof, but onely the
faithfull.

230. M. What thing is that, whereby our
regeneration is wrought in us ?

C. By the death and resurrection of
our Saviour Christ : For his death stand-
eth in this stead unto us, that by it our
olde Adam is crucified, and our sinfull
nature is, as it were, buried : So that it
beareth no more rule in us. As touch-
ing the newnesse of life which is to be o-
bedient

Whereby
wee are
renewed in
Spirit.

bedient to Gods will, that we obtain by his resurrection.

331. M. *Howe doe wee obteyne this grace in Baptisme?*

C. Because we are there clothed with *Christ*, and indued with his holy Spirit, if so be that we make not our selves unworthy of his promises, which be thus given unto us.

332. M. *As touching our parte, what is the right use of Baptisme?*

Wherin the
right using
of Baptisme
standeth.

C. The right use thereof standeth in faith and repentance: that is, in that we be sure that we have our consciences cleansed in the blood of *Christ*: and in that wee both feele in our selves, and make it knownen to others by our Workes, that his Spirit abideth in us, to mortifie our affections, and so to make us ready to doe the will of God.

L.

S O N D A Y.

333. M. *Seeing all this is required in the right using of Baptisme, how is it that litle children bee baptized?*

The Baptisme
of
infantes.

C. I did not meane that faith and repentance ought alwayes to goe before the ministratiō of this Sacrament; for that is onely requisit in them that be of age and discretion: so that it is sufficient, if the litle children shew forth the fruits of

Of the Sacraments.

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Baptisme, when they are come to sufficient age to knowe it.

334. M. *How wilt thou prove, that there is no inconvenience in this doing ?*

C. For in like maner Circumcision was Sacrament of repentance, as *Moses* and the *Prophets* doe witnesse ; and also a sacrament of faith, as *Sainct Paule* teacheth : and yet God did not debarre litle children from the receiving of the same. *Deut.* 10. 15. & 30. 6. *Jer.* 4. 4. *Rom.* 4. 11.

335. M. *No : but art thou able to prove sufficiently that there is as good reason that they should bee received to Baptisme, as that the other should bee circumcised ?*

C. Yea : for the same promises which God did make in time past to his people of *Israel*, are now extended unto all coastes of the worlde.

336. M. *And followeth it therefore, that wee must use also the signe ?*

C. Yea, if wee will consider the thing effectually : for *Christe* hath not made us partakers of that grace, which belonged in time past to the children of *Israel*, to the intent he woulde in us diminish or obscure it ; but rather to shewe forth his goodnesse more evidently, and in greater abundance.

337. M. *Doeſt thou count then, that if we did denie Baptisme to litle children, the grace of God should be diminished by the coming of Christ ?*

C. Yea

The promises
whiche
were made
to the
Jewes on-
ly, are now
offered to
all men.

it were ours) we must first possesse him, seing that his benefites doe not belong unto us, untill he have first given him selfe unto us.

343. M. *Why? did not Christ give him selfe unto us what time he gave him selfe to bee crucified, that thereby we might be brought into the favor of God his Father, and bee delivered from damnation?*

C. Yes: but that doth not suffice, unlessse we doe receive him with all, in such sort as we may feele in our consciences the fruite and efficacie of his death and passion.

344. M. *Is not faith the ready meane to receive Christ by?*

After what
sorte we re-
ceive Christ.

C. No doubt: and not onely, in that we beleve that he died and rose againe to deliver us from everlasting death, and to procure us also everlasting life; but also by that he dwelleth in us, and is joyned with us as the head with his members, to the end to make us partakers by the force of this joyning together.

LII.

S O N D A Y.

345. M. *HAVE wee Christ joyned unto us by none other meanes then by his Supper?*

C. Yes: for wee receive Christe with the fruition of his benefites, by the preaching of the Gospell, as Saint Paule witnesseth,

meth, in that that our Lord *Jesus* doth promise us therein, that wee are one of his bones, and flesh of his flesh: And again, that he is the bread of life, which came downe from heaven to nourish our soule: and in an other place, that wee are one with him, even as he him selfe is one with his Father, and such like. 1 Cor. 1. 9. Eph. 5. 30. John 6. 35, 41. & 17. 21.

346. M. *What is there more to be had in the Sacrament? or to what use doeth it serve us besides?*

C. This is the difference, that this our joyning together is more evidently, and plenteously set foorth unto us: for albeit our Saviour *Christ* bee in very deed exhibited to us, both by Baptisme, and by the preaching of his word; yet that is but in a part, as it were, and not fully.

347. M. *What is it then briefly, that we have by this signe of bread?*

C. That the bodie of our Lorde *Jesus*, for so much as it was once offered up for us in sacrifice, to bring us into Gods favour, is nowe given unto us, to assure us that wee are partakers of this reconciliation.

What doth the signe of bread teach us.

348. M. *And what have we by the signe of wine?*

C. It assureth us, that as our Lord *Jesus* did shed his blood once on the crosse, for a price and satisfaction of all our sinnes; even so he now giveth it un-

What is signified to us by the wine.

to our soule to drink, whereby we should not doubt to receive the frutes and benefite thereof.

349. M. *By these thine answeres, I gather that the Lords Supper doth direct us to the death and passion of our Saviour Christ, wth the intent that we may be partakers of the vertue thereof.*

The Lords Supper is not a sacrifice propitiatorie.

C. It doeth so: for even then the only and everlasting sacrifice was offered up for our redemption. Wherefore there remaineth nowe nothinge else, but that we should have the frutes therof.

350. M. *The Supper then, was it not ordeined to offer up the bodie and blood of our Saviour to God his Father?*

Christ alone is the everlasting Priest.

C. No; for there is none but he alone unto whom that office belongeth, for so much as he is the everlasting Priest. But the charge that he hath given unto us, is that we doe receive his bodie, and not offer it. *Heb. 7. 11, 21. & 9. 12, 14, 28. Matth. 26. 26.*

LIII.

S O N D A Y.

351. M. *Wherefore be there two signes instituted?*

The ordeining of two signes was for our weaknesse,

C. Our Lorde did that to helpe our infirmitie, signifying that he is aswell to be drinke as the meate of our soule, to the end wee might bee content to seeke our nourish-

Of the Sacraments.

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nourishment fully and wholly in him, and no where else.

352. M. *Doeth the second signe, which is the cup, belong indifferently unto all men?*

C. Yea, and that by the commandment of our Saviour Christ, contrary whereunto we may in no wise doe.

353. M. *Receive we in the Supper only the things of the things afore rehearsed, either are they effectually in deed there given unto us?*

C. For so much as our Saviour Christ is the trueth it selfe, it is most certaine, that the promises which he made at the Supper, bee there in deede accomplished, and that which is figured by the signes is truly performed: so then according as he there made promise, and as the signes doe represent, there is no doubt but he maketh us partakers of his very substance, to make us also to grow into one life with him.

354. M. *Howe may this be done, seeing the bodie of our Saviour Christ is in heaven, and wee are here as pilgrimes on the earth?*

C. Verely it commeth to passe by the wondrous and unsearchable working of his Spirite, who joyneth easely together things being farre a sunder in place.

How we receive Christ in the Supper.

355. M. *Then his bodie is not presently included in the bread, neither his blood contained within the cup?*

What is to be done if wee will receive the substance of the Sacrament.

C. No, but cleane contrariwise: If we will have the substance of the Sacrament, we must lift up our heartes into heaven, where

where our Saviour *Christ* is in the glorie of his Father, from whence we have sure hope, that he will come for our redemption; and therefore we may not search him in these corruptible elementes.

356. M. *So then thy judgment is, that there be two things in this Sacrament: The substance of bread and wine, which wee see with the eye, touch with our hande, and taste with our mouth: And also Christ, by whom our soules are inwardly nourished.*

Pledges
of our re-
surrection.

C. You say trueth: and in such sorte we have therewith also a sure token, and, as it were, a pledge of the risinge againe of our bodies, in so much as they are already made partakers of the signe of life.

LIV.

SONDAR.

357 M. *HOW ought this Sacrament to be used?*

C. Sainct Paule teacheth the right manner of the using thereof: Which is, that every man examine him selfe before that he come unto it. 1 Cor. 11. 28.

358. M. *Wherein ought a man to examine him selfe?*

C. He must consider whether he bee a true member of *Christ*.

359. M. *Wherby may a man have sure knowledge thereof?*

The sure
tokens of a
true Chri-
stian.

C. If he have true faith and repentance, and doe love his neighbour. with
an

unfained love, not keeping in his heart
rancour, hatred, or debate.

360. M. But is it requisite to have a per-
fect faith and perfect love?

C. We must needs have both sounde,
right, and not counterfained. But to
make of such a perfection, as unto
which nothing can be added, it can not
be found in man. Also this Supper had
not a thing ordeined in vaine, if none
were meete to come to it, unlesse he were
thoroughly perfect.

361. M. By this saying, our imperfection
doth no whit hinder us from comming there-
unto?

C. Rather contrariwise, it should stand
us in no stead, if wee were not imper-
fect: for it is an helpe and succour a-
gainst our infirmitie.

362. M. Doe these two Sacraments serve
to any other ende, but to support and beare up
our imperfection?

C. Yes, they are also signes and badges
of our profession, that is to say, by them
we protest openly that we are the people
of God, and make open profession of our
Christian Religion.

363. M. What shall we then judge of
him that refuseth to use them?

C. Wee ought not to count him a Chri-
stian man: For in so doing he refuseth
to confesse him selfe to be a Christian,
and what else but as it were covertly to
refuse Christ.

364. M. *Is it enough to receive them but once only in our life?*

How is it
that wee re-
ceive the
Supper of-
ten times,
though wee
may bee
but once
baptized.

C. Baptisme was ordeined to be receyved but once: Wherefore it is not lawfull to bee baptized againe; but it is otherwise to be thought of the Supper.

365. M. *What is the reason thereof?*

C. By Baptisme God doeth bring and receive us into his Church: And when he hath once received us, he declareth also to us by the Supper, that he will feede us continually.

LV.

S O N D A Y.

366. M. *TO whom belongeth the ministracion of Baptisme, and of the Lordes Supper?*

To whom
the mini-
stracion of
the Sacra-
ments doe
belong.

C. Unto them who have the charge to preach openly in the Church: for the preaching of Gods worde, and the ministracion of the Sacramentes be things jointly belonging to one kinde of office.

367. M. *Is there not a proofe to bee brought for this out of the Scripture?*

C. Our Lord giveth speciall charge to his Apostles, as wel to baptize as to preach: and as touching the Supper, he giveth them injunction to follow his example; now he did the part of a minister in that he gave it to others. *Matth. 28. 19. Luke 22. 19. 1 Cor. 11. 23, &c.*

368. M.

368. M. *The pastors, who be the ministers of the Sacraments, ought they to receive differently every one that commeth?*

C. As touching Baptisme, for as much as there bee none in our time baptized but little children; there ought to bee no choise used: but as concerning the Supper, the Minister must refuse to give it to them that bee utterly unworthie.

Who ought to be shut out from the Supper.

369. M. *Wherefore?*

C. Because that otherwise the Supper of the Lord should be defiled and dishonored.

370. M. *But yet our Lord admitted Judas to the holy Supper, notwithstanding his wickednes.*

C. Yea: for his wickednesse was hitherto hid: and albeit our Lord knew it right well, yet was it not notorious and known unto men.

Wherefore Judas was admitted.

371. M. *What way is to be used then towards the hypocrites?*

C. The Minister ought not to exclude and shut them out as unworthy, but he must tarie untill it shall please God to make their close wickednesse knowne.

372. M. *What if he him selfe know, or if he be prively advertised of any such?*

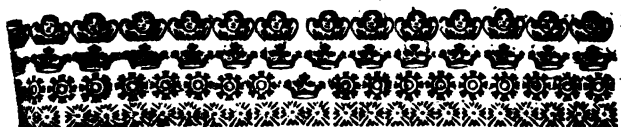
C. That is not a sufficient cause for him to deny them the Supper, unless he have the thing tried by sufficient prooffe, and therewith the judgement of the Church.

373. *Q.* Is it then meete to have a politicke order touching this matter?

C. What else? If the congregation be well ordered, there must be certaine appointed to watch, and take diligent heed for such open crimes as may bee committed: And they having authoritie, ought in the name of the whole Churthe to inhibit such as be by no meanes meete, neither can be partakers thereof without the dishonour of God, and the offence of the faithfull.

*The end of the instruction
of children in the
fayth,*





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the Maner to examine Children,
before they be admitted to the
SUPPER OF THE LORD.

1. MINISTER. *IN whom dost thou beleeve?*
CHILDE. I beleeve in God the Father,
and in *Jesus Christ* his Sonne,
and in the holy Ghost, and looke to be saved by
none other meanes.

2. M. *The Father, the Sonne, and the holy Ghost,*
be they any more then one God?

C. No, although they be distinct in persons.

3. M. *What is the effect of thy faith?*

C. That God the Father of our Lorde *Jesus Christ*, (and so by him of us all) is the beginning and principal cause of all things, the which he governeth in such sorte that nothing can bee done without his ordinance and providence. Next, that *Jesus Christ* his Son came downe into this world, and accomplished all thinges, which were necessarie for our Salvation: And ascended into heaven, where he sitteth at the right hand of the Father, (that is, that he hath all power in heaven and in earth; and shall come againe from thence to judge the whole world. Furthermore that the holy Ghost is very God, because he is the vertue

Page 7

and the other side of the mountain
and the other side of the mountain

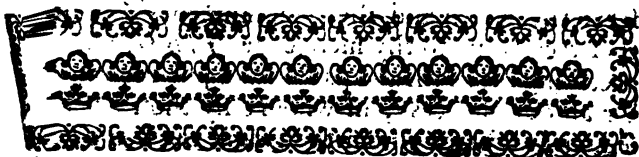
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Formes of Prayers to be used in private houses.

I. Morning Prayer.



AL MIGHTIE God, and most merciful Father, we do not present our selves here before thy Majesty, trusting in our own merites or worthinesse; but in thy manifold mercies^a, which hast promised to heare our praiers, and graunt our requests which we shal make to thee in the name of thy beloved Sonne *Jesus Christ* our Lord^b: who hath also commanded us to assemble our selves together in his Name, with full assurance, that he will not only bee among us; but also be our Mediatour and Advocate towards thy Majesty, that we may obtaine al things whiche shall seeme expedient to thy blessed will, for our necessities. Therefore we beseech thee, most mercifull Father, to turne thy loving countenance towards us, and impute not unto us our manifold

^a Dan. 9. 18. ^b John 16. 23, 24. f I Tim. 2. 1-5. I John 3. 22.

solde finnes and offences^a; whereby we justly deserve thy wrath and sharp punishments; but rather receive us to thy mercie for *Jesus Christs* sake, accepting his death and passion as a just recompence for all our offences^a; in whom only thou art pleased, and through whom thou canst not bee offended with us:

And seeing that of thy great mercies wee have quietly passed this night, graunt, O heavenly Father, that wee may bestowe this daye wholly in thy service, so that all our thoughts, words and deedes may redound to the glory of thy Name; and good ensample to all men; who seeing our good workes, may glorifie thee our heavenly Father. And for as much as of thy meere favour and Love thou hast not onely created us to thine owne similitude and likenesse^a; but also hast chosen us to be heires with thy dear Sonne *Jesus Christe*, of that immortall kingdome which thou preparedst for us before the beginning of the world: wee beseech thee to increase our faith^a and knowledge, and to lighten our hearts with thine holy Spirit, that we may in the meane time live in godly conversation and integritie of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like shal not inherit the kingdome of God^b.

*† And because thou hast commaunded us to pray one for another, we doe not only make request, O Lorde, for ourselves and them that thou hast already called to the true understanding of
things

^a *Psalm* 32. 1, 2. ^a *I. John* 2. 1, 2, 12. ^b *Col.* 3. 17. & *Gal.* 5. 19, 20, 21.

hine heavenly will ; but for all people and nations
of the world ^k, who as they know by thy wonder-
full workes, that thou art God over all, so they
may be instructed by thyne holy Spirit, to beleve
in thee, their onely Saviour and Redeemer. But
for as much as they can not beleve except they
heare, nor can not heare, but by preaching, and
none can preach except they be sent ^l, therefore,
O Lord, raise up faithfull distributors of thy my-
steries, who setting apart all worldly respectes,
may both in their life and doctrine onely seeke
thy glorie. Contrarily confound *Satan*, *Antichrist*,
with all hirelinges and *Papistes*, whom thou hast
alreadie cast of into a reprobate Sense ; that they
may not by sects, schismes, heresies and errors
disquiet thy litle flock ^m. And because, O Lorde,
we be fallen into the latter dayes, and daungerous
times wherein ignorance hath gotten the upper
hand, and *Satan* with his ministers seeke by all
meanes to quench the light of thy Gospell ⁿ ; wee
beseeche thee to mainteine thy cause against those
ravening wolves ^o, and strengthen all thy servants
whom they keepe in prison and bondage. Let
not thy longe suffering bee an occasion either to
increase their tirannie, or to discourage thy chil-
dren, neither yet let our sinnes and wickednesse
be an hinderance to thy mercies ; but with speed,
O Lord, consider the great miseries and afflictions
of thy poore Church, which in sundrie places by
the rage of enemies is grievously tormented : and
his we confesse, O Lord, to come most justly for
our

^k *Act* 17. 10. 35. ^l *1 Tim.* 2. 4. ^m *Rem.* 10. 14. 15. ⁿ *Rem.* 10.
7. 18. 20. ^o *1 Tim.* 3. 1. &c. ^p *Matth.* 7. 15.

our finnes, which (notwithstanding thy manifold benefites, whereby thou doest daily allure us to love thee; and thy sharpe threatninges, where we have occasion to feare thee, and speedily repent) yet continue in our owne wickedness, and feelee not our heartes so touched with the displeasure of our finnes as we ought to doe. Therefore, O Lorde, create in us new hearts, that with fervent mindes we may bewaile our manifold finnes, and earnestly repent us for our former wickednesse and ungodly behaviour towards thee: and whereas we can not of our selves purchase thy pardon; yet we humbly beseech thee for *Jesus Christs* sake, to shew thy mercies upon us, and receive us againe to thy favour.

Graunt us, deare Father, these our requestes and all other thinges necessarie for us and thy whole Church, according to thy promise in *Jesus Christe* our Lorde: In whose Name we beseech thee, as he hath taught us, sayinge, *Our Father, &c.*

II. *A Prayer to be said before meales.*

ALL thinges depende upon thy providence O Lord, to receyve at thine hands due sustentance in time convenient: Thou givest to them, and they gather it: thou openest thine hande, and they are satisfied with all good things.

O he

O heavenly Father, which art the fountayne
and full-treasure of all goodnes, we beseeche thee
to shewe thy mercies uppon us thy children; and
iustifie these giftes^a which wee receyve of thy
mercifull liberalitie, graunting us grace to use
them soberly and purely^a according to thy blessed
will; so that heereby we may acknowledge thee
to be the authour and giver of all good things:
and above all, that we may remember continually
to seeke the spirituall food of thy word, where-
with our soules may bee nourished everlastingly
thorough our Saviour *Christ*, who is the true bread
of life, which came down from heaven, of whom
whosoever eateth, shall live for ever^b; and reigne
with him in glorie, world without end. *So be it.*

III. *A Thanksgiving after meates.*

LET all nations magnifie the Lord: Let all
people rejoyce, in praying and extolling his
great mercies. For his fatherlie kindnesse
plentifully shewed forth upon us, and the
truth of his promise endureth for ever^a.

Wee render thanks unto thee^a, O Lorde God,
for the manifold benefites, which we continually
receiue at thy bountifull hand; not onely for that
thou hast pleased thee to feed us in this present life;
giving unto us all thinges necessarie for the same;
but especially because thou hast of thy free mer-
cies fashioned us a new into an assured hope of a

R

farre

^a 1 Tim. 4. 4. 5. ^b Tit. 2. 12. ^c John 6. 27. &c.

^d Psalm 117. ^e Col. 3. 17.

farre better life, the which thou hast declared unto us by thine holy Gospell. Therefore we humbly beseech thee, O heavenly Father, that thou wilt not suffer our affections to be so intangled or rooted in these earthly and corruptible things, but that we may alwayes have our mindes directed to thee on high continually watching for the comming of our Lord and Saviour *Christ*, what time he shall appeare for our full redemption. To whom with thee and the holy Ghost, be all honour and glorie, for ever and ever. *So be it.*

IV. *Another Thankesgiving before meate.*

ETernall and everlasting God, Father of our Lorde *Jesus Christ*, who of thy most singular love which thou bearest to mankind, hast appointed to his sustenance, not only the frutes of the earth, but also the fowles of the ayre, and beastes of the earth, and fishes of the sea: and hast commanded thy benefites to bee received as from thine handes with thankesgiving: assuring thy children by the mouth of thine Apostle, that to the cleane all things are cleane, as the creatures which be sanctified by thy word, and by prayer: graunt unto us ~~from~~ moderately to use these thy giftes present, that our bodies being refreshed, our soules

^a Rom. 8. ^b Tit. 3. 4-7. ^c 2. Tim. 1. 10. 12. ^d 2. Pet. 2. 12.
^e 1. Tim. 6. 17. ^f 1. Cor. 1. 7. ^g Rom. 8. 23.
^h 1. Tim. 4. 4, 5. Acts 10. 15.

Prayers.

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may be more able to proceed in all good workes to the prayse of thine holy Name, through *Iesus Christ* our Lord. *So be it.*

V. Another.

THE eyes of all things doe looke up and trust in thee, O Lord: thou givest them meat in due season: thou openest thine hand and fillest with thy blessings every living creature: good Lorde, blesse us and the giftes which wee receive of thy large liberalitie through *Iesus Christ* our Lord. *So be it.*

VI. Another Thankesgiving after meate.

GLory, praise and honour bee unto thee most mercifull and omnipotent Father, who of thine infinite goodnesse hast created man to thine own image, and similitude; who also hast fedde, and daily feedest of thy most bountifull hande all living creatures: graunt unto us, that as thou hast nourished these our mortall bodies with corporal food; so thou wouldst replenish our soules with the perfect knowledge of the lively worde of thy beloved Sonne *Iesus*, to whom be prayse, glory and honour for ever. *So be it.*

God save the Church universall! God comfort them that be comfortlesse: Lord, increase our faith: O Lorde, for *Christ* thy Sonnes sake, be mercifull to the common wealthes, where thy Gos-

R 2

pell

pell is truly preached, and harbour graunted to the afflicted members of *Christes* body; and illuminate, according to thy good pleasure, all nations with the brightnesse of thy worde. *So be it.*

VII. Another.

THE God of all glorie and peace, who hath created, and redeemed, and presently fedde us, be blessed for ever. *So be it.*

The God of all power, who hath called from death that great Pastour of the sheepe, our Lorde *Jesus*, comfort and defende the flocke which hee hath redeemed by the blood of the eternall Testament: increase the number of true Preachers: repress the rage of obstinate Tyrants: mitigate and lighten the heartes of the ignorant. releve the paines of such as be afflicted, but especially of those that suffer for the testimonie of his truth: and finally confound *Satan* by the power of our Lord *Jesus Christ*. *So be it.*

VIII. Evening Prayer.

O Lord God, Father everlasting and full of pitie, we acknowledge and confesse, that we be not worthie to lift up our eyes to heaven; much lesse to present our selves before thy Majestie with confidence that thou wilt heare our prayers, and graunt our requests, if we consider our own deservings: For our consciences doo
accuse

accuse us, and our sinnes witnesse against us, and we know that thou art an upright judge, which loest not justifie the sinners and wicked men, but manifestest the faultes of all such as transgresse thy commaundements^a. Yet most mercifull Father, since it hath pleased thee to commaunde us to call on thee in all our troubles and adversities; promising even then to helpe us, when wee feeble ourselves, as it were, swallowed up of death and desperation^b: wee utterly renounce all worldly confidence, and flee to thy souvereigne bountie, as our onely stay and refuge; beseeching thee not to call no remembrance our manifolde sinnes and wickednesse^c, whereby wee continually provoke thy wrath and indignation against us; neither our negligence and unkindnesse, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweete comfort of thy Gospell revealed unto us; but rather to accept the obedience and death of thy Sonne *Iesus Christe*, who by offering up his bodie in sacrifice once for all; hath made a sufficient recompense for all our sins^d. Have mercy therefore upon us, O Lord; and forgive us our offences^e. Teach us by thine holy Spirit, that we may rightly weigh them, and earnestly repent for the same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, can not praise thee nor call upon thy Name; but the repenting hearte, the sorrowfull minde, the consciences oppressed, hungry and

R 3

thirst-

^a *Exod.* 20. 5. 7. ^b *Psalms* 50. 19. ^c *Psal.* 18. 4, 5, 6. ^d *Psalms* 9. 8. ^e *Heb.* 10. 30. 12. 14. ^f *Psalms* 32. 8. ^g *Psalms* 12. 3. 5.

thirsting for thy grace shall ever set forth thy prayse and glory. And albeit we be but wormes^s and dust, yet thou art our Creator, and wee bee the work of thine handes; Yea, thou art our Father and wee thy children^s; thou art our sheephheard and we thy flocke; thou art our redeemer, and wee thy people whom thou hast bought; thou art our God, and wee thine inheritance: Correct us not therefore in thine anger^s, O Lorde, neither according to our desertes punish us, but mercifully chastise us with a fatherly affection: that al the world may know, that at what time so ever a sinner doth repent him of his sinne from the bottom of his hart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thyne holy Prophet.

+ Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to travell in: graunt, O deare Father, that we may so take our bodily rest, that our soules may continually watch for the time that our Lord *Jesus Christe* shal appeare for our deliverance out of this mortal life^s; and in the meane season that wee, not overcome by any fantasies, dreames, or other tentations, may fully set our mindes upon thee, love thee, feare thee, and rest in thee: furthermore that our sleepe bee not excessive or overmuch after the infatiable

^s Psalm 5. 2, 3, 7, 11. & 51. 17. & 107. 9. ^s Psalm 22. 6.
^s Jer. 6. 13, 16, 18. ^s Jer. 10. 24. Psalm 6. 1. ^s Ezek. 11.
 23, 22, 27, 28.

+ This mark directeth us to the parte of that morning prayer, that is for increase of the Gospell, which also may be said here at time serveth.

^s Luke 12. 35, &c. ^s Math. 16. 23.

ible desires of our flesh ; but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation to the glorie of thy holy Name, and profit of our brethren. *So be it.*

X. A godly Prayer to be sayd at all times.

HONOUR and praise bee given to thee, O Lord God Almighty, most deare Father of heaven, for all thy mercies and loving kinde-nesse shewed unto us, in that it hath pleased thy gracious goodnesse freely and of thine own accorde, to elect and chuse us to Salvation before the beginning of the world: and even like continually makes beegiven to thee for creating us after thine own image; for redeeming us with the precious blood of thy deare Sonne, when we were utterly lost; for sanctifying us with thine holy Spirit in Revelation and knowledge of thine holy worde; for helping and succouring us in all our needs and necessities; for saving us from all dangers of body and soule; for comforting us so fatherly in our tribulations, and persecutions; for sparing us so long, and giving us so large a time of repentance. These benefites, O most mercifull Father, as wee knowledg to have receaved them of thy only gudnes; even so we beseech thee, for thy deare Sonne *Jesus Christs* sake, to graunt us always the holy Spirit, whereby wee may continually

R 4

grow

grow in thankfulness towards thee, to be led into all truth, and comforted in all our afflictions. O Lord, strengthen our Faith; kindle it more in fervency and love towards thee, and our neighbours for thy sake. Suffer us not, O deare Father, to receive thy worde any more vaine, but graunt us alwayes the assistance of thy grace and holy Spirite; that in heart, worde and deede, we may sanctifie and doe worship to thy Name.

Help to amplify and increase thy kingdom, that whatsoever thou sendest, we may bee hardly well content with thy gude pleasure and will. Let us not lake the thing, O Father, without the which we cannot serve thee; but blesse thou so al the works of our hands that we may have sufficient, and not to be chargeable, but rather helpful unto others: Bee mercifull, O Lord, to our offences; and seeing our debt is great, which thou hast forgiven us in *Jesus Christ*, make us to love thee, and our neighbours so much the more. Be thou our Father, our capitaine and defender; in all temptations holde thou us by thy merciful hand, that wee may bee delivered from all inconveniencies, and end our lyves in the sanctifying and honouring of thine holy name, through *Jesus Christ* our Lord and onely Saviour. *So be it.*

Let thy mightie hand and outstretched arme, O Lorde, bee still our defence; thy mercie and loving kindnes in *Jesus Christ* thy deare Sonne, our Salvation; thy trew and holy word our instruction; thy grace and holy Spirit, our comfort and consolation, unto the end, and in the end. *So be it.*

O Lord increase our faith.

**X. Ane Prayer to bee said of the
Childe, before bee studie his lesson.**

*Wherein shall the Childe addresse his way? in guyding
himselfe according to thy word. Open myne eyes, and
I shall knowe the merue'les of thy Law. Give me
understanding, and I shall kepe thy Law, yea I shall
keepe it with my whole heart. Psalme 119. 9, 18, 34.*

LORD, quhilk art the fountaine of all wif-
dome and knowledge, seeing it hath plea-
fed thee to give me the meane to be taught
in my youth, for to learne to guide me godlyly
and honestly all the course of my life; may it also
please thee to tighten myne understanding, (the
quhilk of it self is blind) that it may comprehend
and receave that doctrine and learning quhilk shall
be taught me: may it please thee to strengthen my
memory to keep it well; may it please thee also to
dispose myne heart willingly to receave it with
such desire as apperteyneth, so that by myne in-
gratitude, the occasion quhilk thou givest me, be
not lost. That I may thus do, may it please thee
to powre upon me thine holy Spirit: the Spirit, I
saye, of all understanding, trueth, judgement, wise-
dome, and learning; the quhilk may make me able
so to profite, that the paines that shall be taken in
teaching me, be not in vayne. And to what stu-
die soeuer I apply my self, make me, O Lorde, to
addresse it unto the right end: That is, to knowe
thee in our Lorde *Jesus Christ*; that I may have
full trust of salvation in thy grace, and to serve
thee

thee uprightly according to thy pleasure ; so that whatsoever I learne, it may be unto me as an instrument to help me thereunto.

And seeing thou doest promise to give wisdom to the littil and humble ones, and to confound the proude in the vanitie of their wittes, and likewise to make thy selfe knownen to them that be of an upright heart, and also to blinde the ungodly and wicked ; I beseeche thee to fashion me unto trew humilitie, so that I may be taught first to be obedient unto thee, and next unto my Superiours that thou hast appointed over me : further that it may please thee to dispose myne heart unfeignedly to seke thee, and to forsake all evil and filthie lustes of the flesh : And that in this sort, I may prepare my selfe to serve thee onely in that estate quhilk it shall please thee to appoint for me, when I shall come to age.

The Lorde revealeth his secretes unto them that fear him, and maketh them to know his aliance.

Psalme 25.

XI. Ane Prayer to be sayd before a man begin his warke.

O Lord God, most mercifull Father and Saviour, seeing it hath pleased thee to command us to travell, that we may relieve our neede ; we beseech thee of thy grace so to bleise our labour, that thy blessing may extend unto us, without the which we are not able to continue : and that this great favour may be a witness unto us of thy bountifullnesse and assistance, so that

at thereby wee maye knowe the fatherly care
at thou hast over us.

Moreover, O Lord, wee beseech thee that thou
ouldest strengthen us with thine holy Spirite,
at we may faithfully travell in our state and vo-
tion without fraude or deceit: and that we may
devour our selves to follow thy holy ordinance,
ather then to seek to satisfie our greedy affections
r desire to gaine. And if it please thee, O Lord,
o prosper our labour, give us a minde also to helpe
hem that have need, according to that hability
hat thou of thy mercy shalt give us: and know-
ng that all good thinges come of thee, graunt that
wee may humble our selves to our Neighbours;
nd not by anie meanes lifte our selves up above
hem which have not receaved so liberal a portion,
is of thy mercie thou hast given unto us. And
f it please thee to trie and exercise us by greater
verty and neede then our flesh would desire;
hat thou wouldst yet, O Lord, graunt us grace
o know that thou wilt nourishe us continuallie
hrough thy bountifull liberalitie, that wee bee
ot so tempted, that wee fall into distrust: But
hat we may patiently waite till thou fill us, not
onlie with corporall graces and benefites, but
chiefly with thine heavenly and spirituall trea-
ures; to the intente that we may alwayes have
nore ample occasion to give thee thanks, and so
holly to rest upon thy mercies. Hear us, O Lord
f mercy, through *Jesus Christ* thy Sonne our Lord,
Amen.

about with manie infirmities, and stande in need
of many things, in want of which there is great
affliction unto our fleshe: Keepe from us wee
beseech thee all calamities and troubles of our
which are too grievous for us to beare; and
vs with patience, so farre to beare the crosse
thy sonne *Christ*, as thou wilt have it a good
of our sayth. Keep us also we beseech thee from
all vain entisements of worldly things, that we
bee not overcome by them; but make us know
that the world passeth, and the concupiscence of
it, so that on every syde we may be armed, that
no prosperitie eyther make us proude, or to forget
thee, nor yet any aduersitie so cast us downe, that
we murmur against thee: but whatsoever, O
Lorde, thou hast given us in these days to be our
portion, teach us to use it as it becometh us; that
we may know how to abound and how to want,
how to be full and how to be hungrie; so to use
the world as though we used it not, knowing that
that Godlines is great riches, with a mind content
ed with that which it hath. In this hope of thy
grace, O Lord, we call upon thee, *To give us this
day our daylie bread*: Bless it unto us which is our
portion; and make our desires measurable, satisfied
with that which is enough. And O Lorde our
God and Father, seeing we be by nature impure
sanctified only by thy spirit, and make us thy children
dren by the free adoption of grace; graunt we
most humble beseech thee, that we may see the
worke of this thy mercie in vs: We confesse
O Lord, and we will not denie it, that our finnes
are manie; and they be before us as Debts
which we cannot satisfie, but they hold us bound

a condemnation and eternal death, which thou in
 iustice mayst execute against vs: But thou hast
 made with us a new testament in thine only begot-
 ten sonne *Iesus Christ*; through whom thou hast
 wrought that thou wilt not impute unto us our
 transgressions, nor remember our sinnes any more.
 To this newe covenant, O Lord, we cleave fast,
 believing thy promises, and renouncing our owne
 works, denying our selves, and embracing thy Son
 our Saviour *Christ*, for his sake beseeching thee, as
 he hath taught us, *Forgive us our trespasses*. And
 because, O Lord, thou hast set out unto us this con-
 dition, under which we should crave pardon of
 our sins, *As we forgive them that trespass against us*:
 Graunt, we beseech thee, that our hartes may be
 so enlarged to all our brethren, that we may plen-
 ifullie abound in all love toward them to cover,
 in need should be, a great number of offences, what-
 soever they shoulde commit against us; make us
 strong, O Lord, to bear with the weak, the wise
 with the unwise, that by mutual help we may grow
 up together into a good measure of faith, and hold
 fast the band of peace and loue, in which thou, O
 Lord, doest knit thy Saints together. And for the
 whole course of our life which is yet behind, keep
 us, O Lord, in thy trueth and righteousness ac-
 cording to thy promise; let thy spirit guide us,
 that in all dangers we may escape, never to stumble
 on the deadlie rocks of sinne, nor to be deluded
 with our own concupiscences, nor overcome with
 the assaults of Satan: but thou, O Lord, with thy
 right hand which is onely mighty, keep us upright
 and in an unblamable course; that in good experi-
 ence of thy long loving kindnes, we may have a
 stedfast

stedfast faith to call upon thee for thy defence, and thou maiest heare us, O Lord, when we cry, *Lead us not into temptation, but deliver us from evil.* And when thou shalt accomplish all thy good will toward us according to that that we crave; then wee shall confesse with gladnes thy great and unspeakable majesty, who hast mightely overthrowne all our enemies, and set vs at libertie from sinne and death; we shall acknowledge thy marvelous love which could not be turned away with any multitude of our finnes, confessing thee only to be worthy upon whom we should call in all our troubles; and finally wee shall give all praise unto thee, rejoycing in thee, and alwayes rejoycing that in thee wee have found strong salvation, who onely art able to give us life and immortalitie: *For thine is the kingdome, the power and glorie for ever and ever.* And to thee, O Father, with thy Sonne our Saviour, and thy Spirit our comforter, be prayse world without end. *Amen.*

F I N I S.



A
C A T E C H I S M
O F
Christian Religion,

Composed by *Zachary Ursin*, approved by *Frederick III.* Elector Palatine, the Reformed Church in the *Palatinate*, and by other Reformed Churches in *Germany*; and taught in their Schools and Churches:

Examined and approved, without any Alteration, by the Synod of *Dort*, and appointed to be taught in the Reformed Churches and Schools of the *Netherlands*:

Translated into *English*, and printed Anno 159 . by publick Authority, for the Use of *Scotland*; with the Arguments and Use of the several Doctrines therein contained, by *Jeremias Bastingius*; and sometimes printed with the Book of *Common Order* and *Psalm Book*.

ACTS VIII. 38.

Whoever shall be ashamed of Me, and of my Words, among this adulterous and sinful Generation, of him shall the Sonne of Man be ashamed also, when he cometh in the Glory of his Father with the holy Angels.

E D I N B U R G H,

Printed by JAMES WATSON, His Majesty's Printer.

M D C C X X L



A CATECHISM of Christian Religion.

THE ARGUMENT.

In the First Section is handled the sovereign Good of Man, and namely, his only Comfort in Life and in Death: As also, the necessary Means to attain that sovereign Good: And Two Questions are propounded for the handling of this Preface, or Argument.

I. LORD's DAY.

Question.



What is thy only Comfort in Life and in Death?

Answer. That in Soul and Body^a, whether I live or die^b,

I am not mine own, but I belong unto my most faithful Lord and Saviour, Jesus Christ^c: Who by his precious Blood, most fully satisfying for all my Sins^d, hath delivered me, from the whole Power of the Devil^e; and doth so preserve

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me,

^a 1 Cor. 6. 19, 20. 1 Theſſ. 5. 10. ^b 1 Pet. 1. 18, 19. 1 John 1. 7. & 20.
^c Rom. 14. 8. ^d 1 John 3. 8. ^e Mat. 2. 14, 15. John
 8. 34, 35, 36.

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me ^f, that without the Will of my heavenly Fa-
ther, not so much as a Hair can fall from my
Head ^g: Yea, all Things are made to serve
for my Salvation ^h. Wherefore by his Spirit
also, he assureth me of everlasting Life ⁱ, and
maketh me ready and prepared, that henceforth
I may live to him ^k.

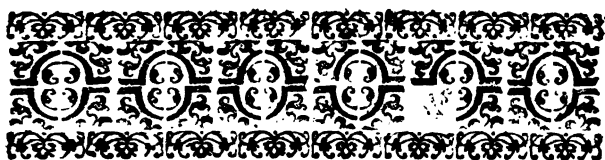
The USE.

THe Use of this Doctrine is manifold, and diverse, partly
serving for the Confirmation of our Faith, partly for
the Instruction of every godly and faithful Man. For 1. If
Christ have most fully satisfied for all my Sins, as he hath,
hereof I am persuaded that all my Sins are forgiven, and that
I being justified by Faith, have Peace with God through Christ,
and that I am truly blessed, both in Life and in Death, and hereof
also I conceive certain Hope and Assurance, that God for
Christ's Sake, will hereafter be gracious unto me. 2. If he
have delivered us from the Power of the Devil: We are hereby
put in mind, every one of us, to detest Sin, and diligently to
beware that it reign not in our mortal Bodies, but rather to
follow after Righteousness, Innocency, and Uprightness of Life,
all the days of our Life. Then, whereas Sathan before reigned
through Death to our Destruction, and Christ hath also subdued
Death for us, we may boldly despise Death, considering that
the first Death cannot otherwise light upon us, but for our
Salvation, and the second Death is overcome by the Power of
Christ, that is, not able to hurt the godly. 3. If we properly
belong unto the Lord, let us not serve any other, but him
who hath redeemed us, according unto the Counsel of the A-
postle. *To are bought with a Price, be not the servants of Men,* 1 Cor. 7.
23. Next, let us not judge our Brethren, (as the same Apostle
saith) *Who art thou that judgest another Man's Servant? he standeth
or falleth to his own Lord,* Rom. 14. 4. 4. Seeing the same
Christ doth maintain that Salvation which he hath purchased
for us, and hath sealed the same by his Spirit in our Hearts, what-
soever Sathan that Enemy of ours doth enterprize, so long as
we have on our side so strong and so valiant an armed Man,
we are commanded not to quail or be discouraged, for that
we are always sure to be Conquerors, through Jesus Christ
our Lord. *Luke 11. 22.*

Q. 2.

^f John 6. 39. and 10. 28. 2 Thess. 3.
^g Pet. 1. 5.
^h Mat. 10. 30. Luke 21. 18.
ⁱ Rom. 8. 28.

1 2 Cor. 1. 22. and 55. Eph. 1. 13, 14.
Rom. 8. 16.
^k Rom. 8. 14. 1 John 3. 3.



A CATECHISM of Christian Religion.

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me,

^a 1. & 1 Cor. 6. 19, 20. 1 Thes. 5. 10. ^d 1 Pet. 1. 18, 19. 1 John 1. 7. & 20.
^b Rom. 14. 8. ^e 1 John 3. 8. Heb. 2. 14, 15. John
^c Cor. 3. 23. Tit. 2. 14.

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therefore by the Law, it is perceived and quickned: but more plainly when he saith: *Nay, I had not known Sin, but by the Law, for I had no known known Law, except the Law had said, Thou shalt not lust,* Rom 7. 7. Last of all to the *Galatians*: *The Law was added because of Transgression,* Gal 3. 19. Out of which Testimonies it is truly gathered, that it is the moral Law whereof he here speaketh, which is instead of a Glass, wherein we perfectly behold our own Uncleaness, even as a Glass sheweth unto us the Spots in our Face, that we well knowing and understanding it, and withal, perceiving in what Danger we stand, may be ashamed of our selves, and by this Means being truly humbled before God, may sue to the Sanctuary of his Grace.

Q. 4. *What doth the Law of God require of us?*

A. That doth Christ teach us summarily, Mat. 22. *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength. This is the first and the greatest Commandment, and the second is like unto this; Thou shalt love thy Neighbour as thy self. On these Two Commandments hangeth the whole Law and the Prophets* ⁹.

The USE.

THe Use of the Doctrine of the Love of God and of our Neighbour, briefly consisteth in these Points, 1. That when we hear it is required at our Hands, to love God with a single Affection of Heart, we chase away, and remove far from us all Hypocrisy, lest that Saying of the Prophet be fitly applied unto us: *This People honoureth me with their Lips, but their Heart is far from me,* Isa. 29. 13. 2. That seeing God requireth of us perfect Love of himself, we earnestly consider, how great Diligence and Endeavour we had need to use, that we may daily profit and increase more and more in the Love of God. 3. Seeing God requireth of us to love our Neighbour as our selves, let us beware of pretending any Ignorance of this Law, as that we know not what, or how much we ought to give our Neighbour, seeing every Man is able to dissolve this Doubt, by the tender Love that he beareth unto himself, and therefore is with-
out

an Excuse before God if he do otherwise. Next, let us restrain all Self-love in our selves, whereby it cometh to pass that we think our selves only worthy to be loved, and do either carelessly neglect, or disdainfully and proudly despise all others.

Q. 5. *Art thou able to keep all these Things perfectly?*

A. In no ways: For by Nature I am prone to the Hatred of God, and of my Neighbour.

THE ARGUMENT.

Of the Creation of Man to the Image of God, and of his Fall: And in this, of original Sin, and of the Power of Free-will, or of the Understanding and the Will, in this Corruption of Nature.

III. LORD'S DAY.

Q. 6. *What then, did God make Man so bad and so corrupt?*

A. No truly: But God created him good, and according to his own Image^u, that is, endued with true Righteousness and Holiness, that he might rightly know God his Creator, and love him with all his Heart, and live in Blessedness with him for ever, and that to laud and magnify him^x.

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The

V. 1. Rom. 3. 10, 20, 23. 1 John 1. 8, 10. VI. Gen. 1. 31. u Gen. 1. 26, 27. x 2 Cor. 3. 18. Col. 3. 10. Eph. 4. 7. 25. Rom. 8. 7. Eph. 2. 3, 5. Tit. 2. 3. Gen. 6, 5. and 8. 21. Jer. 17. 9. Rom. 24.

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that every Mouth may be stopped, and the whole World may be found guilty before God. 2. That we may defy the Devil and his Works, by whose Instigation and Inticement, we were thrown down into the bottomless Pit of these Calamities, according unto that Saying, *Resist the Devil, and he will flee from you*, Jam. 4. 7. 3. Seeing our Weakness and Inability is such, that we are not able to perform that which God by very good Right requireth of our Hands, let us pray the Lord with *Augustine*, and say, *Grant, O Lord, that which thou commandest, and then command what thou wilt*, which was the godly Prayer of that holy Father, not that he hoped he was able to attain unto it in this Life, but assuredly in the Life to come.

Q. 10. *What then, will God let go the Disobedience and Backsliding of Man without Punishment?*

A. No surely: But he is most fearfully angry, both with our natural Sins, and with those Sins which we our selves do commit; and doth punish the same in his most just Judgment, both with temporal and eternal Punishments, even as himself pronounceth: *Cursed is every one, who continueth not in all Things that are written in the Book of the Law to do them* &c.

Q. 11. *What, is not God merciful also?*

A. Yes truly: He is merciful: But so he is just too. Therefore his Justice requireth to have that punished with extreme, that is, with everlasting Punishment of Soul and Body, whatsoever is committed against the soveriegn Majesty of God.

The USE.

THE Use and Consideration of the Mercy of God in general, as it ought to keep us in Affiance to call upon him, and hope, and certainly look for Salvation from him; finally,

X. = Gen. 2. 17. Rom. 5. 12. Mat. 9. 39. | 2. Deut. 29. 26. Gal. 3. 10.
 1. Psal. 5. 6. and 50. 21, 22. Nah. 1. | XI. h. Exod. 34. 6, 7. and 20. 6.
 2. Exod. 2. 5. and 34. 7. Rom. 1. 18. | i. Exod. 20. 5. and 23. 7. Psal. 4.
 Eph. 5. 6, | 6. Nah. 1. 2, 3.

on fire in us the Love of him : So his Righteousness and Justice is set before us to this end, that it may be as a Bridle to us keep us from Sin; perswading us, that except we repent, altho' for a Time suffer us to carry away our Sins without Punishment, yet it shall not always be so, but at the last, he will take most severe and most just Punishment upon us: But in this Place we consider of them both. 1. That we despair not of Deliverance from our Evils, because God is exceeding merciful. 2. That we abuse not his Mercy, and so deceive our selves, because he is exceeding just. 3. That we seriously and diligently consider, what Means God will have his Justice satisfied, that so we may be reconciled unto him, and may obtain sound Comfort, both here and in Death.



*The II. Part.
Of Man's Deliverance.*

THE ARGUMENT.

That Man being in the State of Perdition, must seek Redemption in the Mediator.

V. LORD'S DAY.

Q. 12. *Seeing then we are by the just Judgment of God, in Danger of temporal and everlasting Punishment, is there any Way or Means left, whereby we may be delivered from these Punishments, and be reconciled to God?*

A. God will have his Justice satisfied^a: Wherefore we must needs make Satisfaction, either by our selves or by some other^b.

Q. 13. *Are we able to satisfy by our selves?*

A. Not

^a *Matth. 2. 17. Exod. 20. 9. and 23. 7. 2 Thess. 1. 6.*
^b *1st Cor. 13. 4. 1st Tim. 2. 6. Luke 16. 2. Rom. 8. 3. 4.*

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A. Not one whit: Yea, rather we do increase our Debt every Day *e.*

Q. 14. *Can any Creature in Heaven or in Earth make Satisfaction for us?*

A. None at all: For *First*, God will not punish any other Creature, for that Sin that Man hath committed *d*: *Secondly*, That which is but only a Creature, is not able to endure the Wrath of God against Sin, and to deliver others from it *e.*

Q. 15. *Then what Manner of Mediator and Deliverer must we seek for?*

A. Such a one as is true Man, and perfectly just; and yet notwithstanding more mighty than all Creatures, *that is*, who is also true God *f.*

THE ARGUMENT.

That Christ is that only Mediator, true Man, and perfectly just, and true God, such a one as in the Gospel is promised and exhibited.

VI. LORD'S DAY.

Q. 16. *Wherefore must he needs be true Man, and perfectly just?*

A. Because the Justice of God requireth, that the same Nature of Man which sinned, should also pay the Punishment of Sin *g*: But he that

will

XIII. *e.* Job 4. 18, 19. and 9. 2. 3. and 15. 23. 6. Isa. 53. 11. and 7. 24. and 14. 15. 16. Matth. 6. 12. and 18. 2. XIV. *d.* Gen. 3. 17. Ezek. 18. 4. Heb. 2. 14. XVI. *g.* Rom. 5. 12. 15, 17, 18. Eph. 2. 3. 20. 1 Cor. 15. 21. Heb. 2. 14, 15. XV. *f.* 1 Cor. 15. 21, 22. 5. 8. 7. 26. Jer. 16. 23. 6. Rom. 8. 3. Luke 11. 22.

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re a Sinner himself, could not pay for other
en b.

Q. 17. *Wherefore ought he also to be true?*

A. That by the Power of his Godhead, he
ght be able to sustain the Burden of God's
rath in his Fleshⁱ, and to recover and restore
to us, the Righteousness and Life that we had
st k.

Q. 18. *But who is that Mediator, who is both
e God *; and true † and perfectly just Man ‡?*

A. Our Lord Jesus Christ¹, who is made un-
us of God, Wisdom, Righteousness, Sanctifi-
ion and perfect Redemption^m.

Q. 19. *Whereby knowest thou that?*

A. By the Gospel^l, which God first revealed
Paradiseⁿ, and afterward, did publish by the
riarchs and Prophets^o; shadowed out in
rifices and Ceremonies of the Law^p: And last
all accomplished by his only begotten Son^q.

The USE.

Use of this Doctrine of the Gospel are Four; for First,
hereby appeareth the Antiquity of the Doctrine of Christ
only Redeemer, so that to doubt of the Truth thereof were
b God, for that it hath Witness from God himself, from
Fathers and the Prophets led by the holy Ghost, whereunto
also

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| <p>al. 49. 8. Heb. 7. 26, 27. 1 Pet. 13. <i>Psalm</i>. 130. 3. <i>Deut.</i> 4. 24. 1. 53. 5. 11. <i>John</i> 3. 16, 36. 2. 26. 1 <i>John</i> 1. 2. and 4. 9. 1. <i>John</i> 5. 20. <i>Rom.</i> 8. 3. and 9. 5. 4. <i>Isa.</i> 9. 6. <i>Jer.</i> 23. 6. <i>Mal.</i> 1. 42. and 2. 6, 7. <i>Rom.</i> 1. 3. 5. <i>Phil.</i> 2. 7. <i>Heb.</i> 2. 14, 16, 4. 15. 5. 11. <i>Jer.</i> 23. 4. <i>Luke</i> 1. 7. 8. 46. <i>Heb.</i> 4. 15. and 7. 26. 6. 1. and 7. 22. and 3. 18.</p> | <p>1 <i>Math.</i> 1. 23. <i>Luke</i> 2. 11. 1 <i>Time.</i> 2. 5. and 3. 16. <i>Heb.</i> 2. 9. 1 <i>Cor.</i> 1. 30. 1 <i>Gen.</i> 3. 15. 1 <i>Gen.</i> 12. 2. and 22. 18. and 49. 10. <i>Isa.</i> 53. Chapter, and 42. 1, 2, 3, 4. and 43. 25. and 49. 5, 6, 22, 23. <i>Jer.</i> 23. 5. 6. and 31. 21, 32, 33, 34. and 35. 38, 40, 41. <i>Mic.</i> 7. 18, 19. 20. <i>Mal.</i> 10. 43. and 3. 22, 23, 24. <i>Rom.</i> 1. 2. <i>Heb.</i> 1. 1. p <i>Heb.</i> 10. 1, 7. <i>Col.</i> 2. 16, 17. <i>John</i> 5. 46. q <i>Rom.</i> 13. 4. <i>Gal.</i> 3. 24. and 4. 4. <i>Col.</i> 2. 17.</p> |
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also the Sacrifices and Ceremonies did lead Men, and when the Son of God himself coming in the flesh bare Witness wherefore it behoveth us carefully to uphold in the Church, faithfully to expound and retain this Doctrine, both for the Worthiness of it, as coming from God, and for the Antiquity and also for the Necessity and Profit thereof. Another Use we know, that after Christ is once come, the Shadows of the Sacrifices have an End, and that now after the Sun is risen, there is more Place for the Ceremonies of the Law; and that concerning the Use of them, they are fulfilled and abolished in the Death of Christ. The Third Use is, to learn, by despising the World and the transitory Delights thereof, to desire with the whole Affection of the Heart, that sovereign Good that is offered unto us in the Gospel, and when it is offered to lay hold on it. The Fourth Use is, in all Affliction, and even in Life and Death, to comfort our selves by these glad Tidings of Salvation purchased by Christ, which far exceedeth all the Joys of the World.

THE ARGUMENT.

That Christ is a Saviour only of those that believe; and of true Faith; and of the Sum of those Things that are to be believed.

VII. LORD'S DAY.

Q. 20. *Is Salvation then restored to all Men by Christ that perished in Adam?*

A. Not to all; but only to those who are ingrafted into him by true Faith, and do lay hold upon all his Benefits.

Q. 21. *What is true Faith?*

A. It is not only a Knowledge, by which we do stedfastly assent to all Things which God has revealed unto us in his Word; but also an assurance

Matth. 7. 28. and 22. 29. Mark 16. 15. John 1. 12. and 3. 15. Rom. 8. 22. and 11. 26. 12. 3. and 13. 6. 18. 36. Isa. 53. 11. Psal. 2. 12. Rom. XXI. 4. and 2. 29.

ed Affiance - kindled in my Heart by the holy Ghost through the Gospel*, by which I rest upon God, making sure Account, that Forgiveness of Sins, everlasting Righteousness, and Life be bestowed, not only upon others, but also upon me, and that freely by the Mercy of God, for the Merit and Desert of Christ alone*.

Q. 22. *What are those Things which a Christian Man must of Necessity believe?*

A. All those Things that are promised unto us in the Gospel*; the Sum whereof is briefly comprised in the Apostles Creed, or in the chief Heads of the Catholick and undoubted Faith of all Christians.

The USE.

Which being so, we gather from hence Two Conclusions, one, that none of those Things ought to be reckoned under the Name of the Gospel, which Men have added to the written Word of God, that is, to the Doctrine contained in the Books of both Testaments: The other is, that they are very Antidotes, and Instruments of Sathan, who fearing to have their beggling bewrayed, do cry out, that only one certain Sort of Men must read the Scripture, and therefore it is very unlawful to translate the holy Scriptures into the vulgar Tongues, which may be understood even of silly Women.

Q. 23. *What is that Creed of the Apostles?*

A. 1. I believe in God the Father Almighty, Maker of Heaven and Earth. 2. And in Jesus Christ his only Son our Lord: 3. Which was

* Rom. 4. 16. Ec. and 5. 1. and 10.
* Ec. Eph. 3. 12. Eph. 4. 16. and
1. 7. James 1. 7.
* Matth. 13. 17. John 3. 5. and 6.
* Acts 16. 14. Rom. 1. 16. and 10.
* 1 Cor. 1. 21. 2 Cor. 4. 13. Gal. 5.
* Eph. 2. 9. Phil. 1. 19.
* Heb. 2. 4. Rom. 1. 17. and 4. 24.

and 5. 1. Gal. 2. 16. and 2. 11. Eph.
2. 7. 8. 9. Heb. 10. 38. Matth. 9. 2.
* Luke 1. 77. 78. John 20. 31. Acts
16. 43. Rom. 3. 24. 25. and 5. 19. Eph.
2. 8.
* XXII. a Matth. 28. 20. Mark 1. 15.
John 20. 31.

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was conceived of the Holy Ghost, born of the Virgin Mary. . . suffered under us ^{us Part}, was crucified, dead and buried, descended into Hell: 5. Rose again the Third Day from the Dead. 6. And ascended into Heaven, and sitteth on the right Hand of God the Father Almighty. 7. From thence he shall come to judge the Quick and the Dead. 8. I believe in the holy Ghost. 9. I believe the Catholick Church, the Communion of Saints: 10. The forgiveness of Sins: 11. The Resurrection of the Flesh: 12. And the Life everlasting. Amen.

THE USE.

THE Profit of these Articles, thus generally distinguished, is this, that they may serve instead of a Rule, whereunto the Faith of all Men ought to agree, and whatsoever is contrary to one or to more Articles, ought to be accounted false. *Secondly*. That they may be unto us instead of a Table, wherein we may perceive distinctly and severally, what Things are to be marked in Christ; for as the Parts of the Body are distinguished by Joints, so in this Confession of Faith, whatsoever we ought distinctly and severally from the rest to believe, is rightly and truly called an Article.

THE ARGUMENT.

The Parts of the Creed, and of God one in Substance, and Three in Person.

VIII. LORD'S DAY.

Q. 24. *Into how many Parts is this Creed divided?*

A. Into Three Parts; the First is of the everlasting Father, and of our Creation: The Second

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nd is of the Son, and of our Redemption :
 ie Third is of the Holy Ghost, and of our
 nctification.

The USE.

is therefore requisite to keep this Division, that although our
 Salvation be the Work of the whole Trinity, yet we may
 ow how to put a Difference between the Property of every
 rson, and to know what every of them hath done for our Sal-
 tion and Redemption.

Q. 25. *Seeing there is but one only Substance of*
od^b, why dost thou name those Three, The Father,
e Son, and the Holy Ghost?

A. Because God hath so revealed himself in his
 ord, that these Three distinct Persons are the
 ie true and everlasting God.

Of God the Father.

THE ARGUMENT.

God the Father, and of the Creation
and Preservation of our selves and of
the whole World, that is, of Heaven and
Earth.

IX. LORD'S DAY,

Q. 26. *What believest thou when thou sayst,*
I believe in God the Father
mighty, Maker of Heaven and Earth?

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A. I

V. b. Deut. 6. 4. Isa. 44. 6. and 17. and 28. 19. 1 John 5. 7. Isa. 6. 3.
 1 Cor. 8. 4. 6. Eph. 4. 6. 2. 10. John 12. 40. Acts 28. 26. John
 12. 41. 1. Luke 4. 18. Gen. 1. 2. 14. 26. and 15. 26. 2 Cor. 13. 14. God
 12. 13. 6. Isa. 48. 16. Psal. 110. 4. 6. Eph. 2. 18. Tit. 3. 5. 6.
 Math. 23. 43. 44. Mark 3. 16.

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A. I believe in the everlasting Father of our Lord Jesus Christ, who created of nothing the Heaven and the Earth, and all Things that are therein; and doth uphold and govern the same by his everlasting Counsell and Providence; to be by the Means of Christ, my God and my Father; therefore I so trust in him, I so repose myself upon him, that I doubt not, but he will provide all Things necessary, both for my Soul and for my Body: And moreover also, that whatsoever Evil he sendeth upon me in this miserable Life, he will turn the same to my Salvation; seeing he is both able to do it, as being God Almighty; and willing to do it, as being my beautiful Father.

The USE.

THIS Article of our Faith and the Doctrine therein contained, maketh much for the Comfort of the Godly; for seeing we are joyned in League with that God who is our Father, who is Almighty, who created Heaven and Earth, who governeth us, and preserveth us, what is there that we may not look for from such a Father? What is there, whereof we may not make ourselves sure? For Example, The Leper was perswaded only of the Power of Christ, he knew not his Will; therefore he said, *Lord, if thou wilt, thou canst make me clean*, *Matth. 8. 2.* and he was cleansed; how much more shall we obtain those Things which we ask, if both we be perswaded of his almighty Power, and also doubt not of his Promises, from hence is our Love to our Neighbour set on fire, for when God hath promised that he will increase his Blessings upon them who are liberal to the poor, and he is God Almighty, who would not be pricked forward to bestow Alms liberally and cheerfully. *Thirdly.* By the same Doctrine I am admonished, not to doubt of any Man's Salvation

XXVI. 8 Gen. 1 and 2. Chapters. Exod. 6. 7. Eph. 1. 5.
 2. 14. Job 33. 4. and 38 and 39 Chap.
 2. 14. Psal. 33. 5. and 104. 3. 24. 25.
 Isa. 45. 7. Jer. 4. 24. and 14. 15.
 10. 10. Rom. 11. 36. Eph. 1. 21. Heb.
 1. 1. John 1. 2. Rom. 8. 19. Gal. 4. 5.
 1. 1. Eph. 1. 5. 23. Matth. 6. 25.
 Luke. 12. 22. 23.
 1. 1. Rom. 8. 28.
 1. 1. Eph. 4. 4. Rom. 8. 3. 39. Gal.
 1. 1. 12.
 1. 1. Matth. 10. 34. 23. and 7. 7. 10. 11.

ough he seem cast away of God, and wishal to keep my self
the Fear of God: How? *namely*, because God is able to raise
p again my Brother that is fallen, and to call him home into the
Way of Salvation, and also to suffer me to fall into grievous Sin,
and to cast me off, unless I abide in Faith.

THE ARGUMENT.

*Of Providence belonging to the common
Place of Creation, and of the Use of
both.*

X. LORD'S DAY.

Q. 27. *What is the Providence of God?*

A. The almighty and every where present
Power of God¹, whereby he doth as it were,
bear up with his Hand, and govern the Heaven
and Earth, with all Creatures², so that whatso-
ever groweth out of the Earth, also Rain and
Drought, Plenty and Dearth, Meat and Drink³,
Health and Sicknes⁴, Riches and Poverty⁵; fi-
nally, all Things that are, fall out not rashly or
by Chance, but by his fatherly Counsel and
Will⁶.

Q. 28. *What Profit have we by this Knowledge of
the Creation, and Providence of God?*

A. Hereby we are in Adversity made patient,
in Prosperity thankful⁷; for the Time to come,
we have a very good Hope reposed in God our

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most

XXVII. 1. *Gen.* 17. 25. *Eccl.* 34.
1. 10. 17. *Iste.* 29. 15. 16. *Jer.* 23.
13. 24. *Eccl.* 8. 12.
1. *Job.* 1. 2.
1. *Jer.* 5. 24. 14. 27.
1. *John.* 1. 3.

1. *Prov.* 22. 2.
1. *Matth.* 10. 29. *Prov.* 17. 33.
XXVIII. 1. *Rom.* 5. 3. *Jan.* 1. 2. 306
1. 21. 22. *Psalm.* 38. 10.
1. *Dan.* 8. 19. 1. *Eccl.* 1. 20.

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most trusty Father ¹, knowing assuredly, that nothing can draw us from his Love ², seeing all Creatures are so in his Power, that without his Pleasure they are not able, not only not to do any Thing, but not so much as to stir ³.

Of God the Son.

THE ARGUMENT.

He cometh now to handle the Second Part of the Creed, of the Son of God, and of our Redemption, and first is declared the Meaning of the Name Jesus, and they are refuted, who in Word do acknowledge the Son of God to be Jesus, that is, a Saviour, but indeed do detract from his Merit.

XI. LORD'S DAY.

Q. 29. *Wherefore is the Son of God called Jesus, that is, a Saviour?*

A. Because he saveth and delivereth us from all our Sins ¹, neither ought Salvation to be sought for in any other, neither can it elsewhere be found ².

Q. 30. *Do they then believe in the only Saviour Jesus, who seek for Happiness from Saints, or from themselves, or from any Thing else?*

A. No.

¹ Psal. 55. 23. Rom. 5. 4.

² Rom. 9. 38. 30.

³ Job 1. 12. 21. 1. 2. 6. Prov. 21. 1.

Am. 17. 25. 6.

XXIX. y. Math. 1. 21. Heb. 7. 26.

¹ Act. 4. 12. John 15. 4. 5. 1. 2.

² 2. 5. Isa. 43. 11. 1. John 5. 14.

A. No: For although in Word they glory in him as a Saviour, yet indeed they deny the only saviour Jesus ^a; for it must needs be, that either thus is not a perfect Saviour, or else whosoever y true Faith embrace him as a Saviour, they also re possessed of all Things in him, which are required unto Salvation ^b.

THE ARGUMENT.

Of the Name Christ; and of his Three Offices, and why we are called Christians.

XII. LORD'S DAY.

Q. 31. *Wherefore is he called Christ, that is, Anointed?*

A. Because he is ordained of the Father, and anointed with the Holy Ghost ^c, to be the chief Prophet and Teacher ^d, to reveal unto us the secret Counsel and all the Will of the Father, concerning our Redemption ^e; and to be our high and only Priest ^f, to redeem us by the only sacrifice of his own Body ^g, daily to make Intercession unto the Father for us ^h, and to be the everlasting King to govern us by his Word, and with his Spirit to preserve and maintain that Salvation which he hath purchased for us ⁱ.

Q. 32. *Why art thou called a Christian?* ^k

T 3

A. Be-

XXX. ^a 1 Cor. 1. 13. 50. 31. Gal. 5. 4.
^b Heb. 12. 2. Isa. 9. 3. Col. 1. 10.
^c and 2. 10. Isa. 43. 11. 29. John
 16. 1 John 1. 7.
 XXXI. ^c Psal. 45. 3. Heb. 1. 9. Isa.
 1. 1. Act. 4. 18.
^d Deut. 1. 15. Act. 3. 22. and 7. 37.
^e 5. 4.
 John 1. 18. and 15. 25.

^f Psal. 110. 4. Heb. 7. 21.
^g Heb. 9. 12. 14. 28. and 10. 12. 14.
^h Rom. 8. 34. and 5. 2. 10. Heb. 9.
 24. 1 John 2. 1.
ⁱ Psal. 2. 6. Jerk. 23. 5. Matth. 21. 5.
 Luke 19. 33. Matth. 28. 18. John 19.
 20. Rev. 19. 11-15.
 XXXII. ^k Act. 11. 26.

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A. Because by Faith I am a Member of Jesus Christ¹, and Partaker of his Anointing², so that I both confess his Name³, and present my self unto him, a lively Offering of Thanksgiving⁴, and in this Life with a free and good Conscience fight against Sin and Satan⁵, and afterward possess with Christ an everlasting Kingdom over all Creatures⁶.

THE ARGUMENT.

Why Christ is called the only begotten Son of God, and our Lord.

XIII. LORD'S DAY.

Q. 33. *For what Cause is Christ called the only begotten Son of God, whereas we also are the Sons of God?*

A. Because Christ alone is the coeternal, and natural Son of his eternal Father¹; but we for his sake by Grace, are made the Sons of the Father by Adoption².

Q. 34. *Wherefore dost thou call him our Lord?*

A. Because he having redeemed our Body and Soul from Sin, not with Gold nor with Silver, but with his own precious Blood, and having delivered us from all the Power of the Devil, doth challenge us properly to belong to himself³.

The

¹ 1 Cor. 5. 15. ² 1 John 2. 27. ³ Isa. 59. 21. ⁴ Joel 2. 28. ⁵ 1 John 2. 17. ⁶ 1 John 2. 17. ⁷ 1 John 2. 17. ⁸ 1 John 2. 17. ⁹ 1 John 2. 17. ¹⁰ 1 John 2. 17. ¹¹ 1 John 2. 17. ¹² 1 John 2. 17. ¹³ 1 John 2. 17. ¹⁴ 1 John 2. 17. ¹⁵ 1 John 2. 17. ¹⁶ 1 John 2. 17. ¹⁷ 1 John 2. 17. ¹⁸ 1 John 2. 17. ¹⁹ 1 John 2. 17. ²⁰ 1 John 2. 17. ²¹ 1 John 2. 17. ²² 1 John 2. 17. ²³ 1 John 2. 17. ²⁴ 1 John 2. 17. ²⁵ 1 John 2. 17. ²⁶ 1 John 2. 17. ²⁷ 1 John 2. 17. ²⁸ 1 John 2. 17. ²⁹ 1 John 2. 17. ³⁰ 1 John 2. 17. ³¹ 1 John 2. 17. ³² 1 John 2. 17. ³³ 1 John 2. 17. ³⁴ 1 John 2. 17. ³⁵ 1 John 2. 17. ³⁶ 1 John 2. 17. ³⁷ 1 John 2. 17. ³⁸ 1 John 2. 17. ³⁹ 1 John 2. 17. ⁴⁰ 1 John 2. 17. ⁴¹ 1 John 2. 17. ⁴² 1 John 2. 17. ⁴³ 1 John 2. 17. ⁴⁴ 1 John 2. 17. ⁴⁵ 1 John 2. 17. ⁴⁶ 1 John 2. 17. ⁴⁷ 1 John 2. 17. ⁴⁸ 1 John 2. 17. ⁴⁹ 1 John 2. 17. ⁵⁰ 1 John 2. 17. ⁵¹ 1 John 2. 17. ⁵² 1 John 2. 17. ⁵³ 1 John 2. 17. ⁵⁴ 1 John 2. 17. ⁵⁵ 1 John 2. 17. ⁵⁶ 1 John 2. 17. ⁵⁷ 1 John 2. 17. ⁵⁸ 1 John 2. 17. ⁵⁹ 1 John 2. 17. ⁶⁰ 1 John 2. 17. ⁶¹ 1 John 2. 17. ⁶² 1 John 2. 17. ⁶³ 1 John 2. 17. ⁶⁴ 1 John 2. 17. ⁶⁵ 1 John 2. 17. ⁶⁶ 1 John 2. 17. ⁶⁷ 1 John 2. 17. ⁶⁸ 1 John 2. 17. ⁶⁹ 1 John 2. 17. ⁷⁰ 1 John 2. 17. ⁷¹ 1 John 2. 17. ⁷² 1 John 2. 17. ⁷³ 1 John 2. 17. ⁷⁴ 1 John 2. 17. ⁷⁵ 1 John 2. 17. ⁷⁶ 1 John 2. 17. ⁷⁷ 1 John 2. 17. ⁷⁸ 1 John 2. 17. ⁷⁹ 1 John 2. 17. ⁸⁰ 1 John 2. 17. ⁸¹ 1 John 2. 17. ⁸² 1 John 2. 17. ⁸³ 1 John 2. 17. ⁸⁴ 1 John 2. 17. ⁸⁵ 1 John 2. 17. ⁸⁶ 1 John 2. 17. ⁸⁷ 1 John 2. 17. ⁸⁸ 1 John 2. 17. ⁸⁹ 1 John 2. 17. ⁹⁰ 1 John 2. 17. ⁹¹ 1 John 2. 17. ⁹² 1 John 2. 17. ⁹³ 1 John 2. 17. ⁹⁴ 1 John 2. 17. ⁹⁵ 1 John 2. 17. ⁹⁶ 1 John 2. 17. ⁹⁷ 1 John 2. 17. ⁹⁸ 1 John 2. 17. ⁹⁹ 1 John 2. 17. ¹⁰⁰ 1 John 2. 17.

The USE.

WE ought safely and with true Assurance of Mind, to commend and deliver over our selves for ever to be kept of him as our Lord, and to whom we properly belong; and are his own peculiar, both in Life and in Death: The Remembrance of this benefit may also put us in Mind, that we do not hereafter think, speak, or devise any Thing, but for his Glory; for in that we are the Lord's, it is meet that we live and die unto him, and that his Wisdom and Will, to wit, his Word and his Spirit, do govern all our Actions; for he is appointed by the Father, to be the Head of Angels and of the Faithful.

THE ARGUMENT.

The Incarnation of the Son of God, that is, the Conception of Christ by the Holy Ghost, his Birth of the Virgin Mary, where of the personal Union of both Natures, and of the Fruit of both.

XIV. LORD'S DAY.

Q. 35. *What dost thou believe when thou sayst, He was conceived by the holy Ghost, born of the Virgin Mary?*

A. That the very Son of God, who is, and abideth true and everlasting God; did, through the working of the Holy Ghost, take the very true Nature of Man, of the Flesh and Blood of the Virgin Mary, so that he is also of the true Seed of David, like unto his Brethren in all Things, Sin excepted.

T 4

Q. 36. *What*

XXXV. a John. 1. 1. and 17. 5. Rom. Gal. 4. 4. Isa. 7. 14. and 9. 6.
 1. 4. Col. 1. 15.—E. 1 John 5. 27. a 2 Sam. 7. 12. Psal. 132. 11. Luke 1.
 Phil. 2. 7. Matth. 3. 17. and 15. 16. 32. a 2 Sam. 7. 12. Psal. 132. 11. Luke 1.
 2 Rom. 9. 5. b Phil. 2. 7. Heb. 2. 14. 17.
 1 Matth. 1. 20. Luke 1. 35. c Heb. 2. 14. and 9. 26.
 John 1. 14. Luke 1. 31. 42. 43.

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Q. 36. *What Fruit reapest thou by the holy Conception and Birth of Christ?*

A. That he is our Mediator^d, and by his Innocency and perfect Holiness, doth cover my Sins wherein I am conceived, and keepeth them from coming in the Sight of God.

THE USE.

First hereby our Faith is greatly confirmed, that he that was made Man, is also the Son of God; for how should all Things not be very true, whatsoever he reporteth unto us of God, seeing he hath revealed nothing to us of God, but what himself saw and knew? Again, our Hope is also helped, in that he was so made Man, that he also made Man God, and us the Sons of God, and even his Brethren, wherewith we may comfort our selves under the Cross, and in Afflictions. Last of all, our mutual Love one toward another is hereby inflamed; for there is no so evident Token of Love, as that the Creator of all Things was made for us a Creature, our Lord, our Brother, the Son of God became the Son of Man: Who would not then, to the uttermost of his Power, follow that our Mediator Jesus Christ, *that is*, his Meekness and kind Disposition, who, when as there was nothing higher than he, did for our sake cast himself so low, that of his own accord he took on him the Shape of a Servant, (*that is*, our Flesh) and that subject to all Infirmities, even to the Death of the Cross.

THE ARGUMENT.

Hitherto of the Person; now of the Office of Christ, as touching our Redemption, the Parts whereof are Two, his Humiliation and his Glorification: To his Humiliation belong his Suffering, and under whom he suffered, and his Punishment, that is, the Kind of his Death.

XV. Lord's

XXXVI. d. Heb. 2. 16, 17. and 7. 26, 27. Gal. 4. 4, 5. 1 Cor. 15. 3, 14
67. 1 Pet. 2. 18, 19. 1 Pet. 2. 18
e. Eph. 3. 1. 4. 13. 5. 13. Rom. 8. 1

XV. LORD'S DAY.

Q. 37. *What believest thou when thou sayst, he suffered?*

A. That in the whole Time of his Life, which he continued here upon Earth, but especially in the End thereof, he sustained both in Body and Soul, the Wrath of God against the Sin of all Mankind; that by his Suffering, as by the only Sacrifice of Reconciliation, he might both deliver our Souls from everlasting Condemnation, and might also purchase for us the Favour of God, Righteousness, and everlasting life.

The USE.

By this History of the grievous and bitter Suffering of Christ, we are put in Mind, how hainous a Matter Sin is, for which God would receive no Ransom, but the Death of his only gotten Son. *Secondly*, How exceeding the Love of Christ tormented us is, who did not stick to suffer so fearful Torments for that he might reconcile us unto God, and might purchase unto us Life and Salvation, which by Sin we had lost. *Thirdly*, To consider what Duty we owe again, namely, to prepare ourselves according to the Counsel of Peter, both to suffer patiently, because we thereunto are called, and Christ suffered for us, leaving us an Example, that we should follow his Steps; and also to resist Sin, because bare them in his Body upon the Cross, 1 Pet. 2. 21, 24. that we being dead unto Sin, might live unto Righteousness.

Q. 38. *What Reason was there, why he suffered under Judge Pilate?*

A. That

[XVII.] *Isa.* 53. 4, 5, 12. *1 Tim.* 3. 16. *Gal.* 3. 13. *Col.* 1. 13. *Heb.* 9. 12.
1 Pet. 2. 24. and 3. 18. *1 Pet.* 1. 18, 19, 14.
Isa. 53. 10. *Rom.* 2. 25. *1 Cor.* 5. 1. *2 Cor.* 5. 21. *John* 3. 16, 30. and 6.
1 Ph. 5. 2. *Heb.* 9. 28. and 10. 14. *11. Heb.* 9. 15. and 10. 10.

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A. That he an Innocent, being condemned before a civil Judge^k, might set us free from the severe Judgment of God, which was to fall upon us^l.

Q. 39. *Is it any more that he was fastned to the Cross, than if he had been put to any other Kind of Death?*

A. Yea truly, it is more, for by this I am sure that he hath taken upon him the Curse, which did hang over me; for the Death of the Cross was cursed by God^m.

THE ARGUMENT.

That Christ died and was buried, and why, and what Fruit there is of it, where of the Death of the Faithful, and afterward the Meaning of the Words, He descended, &c.

XVI. LORD'S DAY.

Q. 40. *Why was it necessary that Christ should humble himself even to the Death?*

A. Because the Justice and Truth of God could by no other Means be satisfied for our Sins, than by the Death of the Son of God.

Q. 41. *Wherefore was he also buried?*

A. That he might thereby make it known, that he was truly dead^p.

TH

XXXVIII. k John 18. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The USE.

As often as we hear the Burial of Christ spoken of, we are thereby put in Mind of the sanctifying of our Graves, that we are now no more Pits, wherein the cast Bodies of Men die and assume to nothing, but Chests and Chambers, wherein Men are hid up and safely kept, against the Resurrection that shall rely come.

Q. 42. But seeing Christ died for us, why must we also die?

A. Our Death is not a Satisfaction for our sins, but an utter destroying of Sin, and a Passage into everlasting Life.

The USE.

Wherefore, having been taught, that it is the common Condition of all Men to die, we are all and every one of us put in Mind, so to order our Life, that whensoever God goeth out to call us out of this Valley of Miseries, he may find us ready, that is, neither too much intangled with the Cares of this life, nor discouraged with the Fear of Death, both because we know this to be the very Way of the whole Earth, and also, because whether we live, or whether we die, we are our Lord Jesus Christ's. Rom. 14. 8. who is unto us, (as the Apostle saith) both in Life and Death Advantage. Phil. 1. 21.

Q. 43. What Profit receive we further by the Sacrifice and Death of Christ?

A. That by the Power of his Death, our old Man is crucified together with him, and is also dead and buried, that the evil Concupiscences and Desires of the Flesh, may not hereafter reign in us, but that we may offer our selves unto him in Sacrifice of Thanksgiving.

Q. 44. Why

XLII. 1 Psal. 49. 8. Mark 8. 37.
John 5. 24. Rom. 7. 24. Phil. 2.

XLIII. 1 Rom. 6. 6.
Rom. 6. 12.
Rom. 12. 2.

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Q. 44. *Why is this added, He descended into Hell?*

A. That in my greatest Sorrows and most grievous Temptations, I may uphold my self with this Comfort, that my Lord Jesus Christ, by the unspeakable Anguish, Torments and Terror of his Soul, whereinto he was plunged, both before, and especially as he was hanging upon the Cross, hath delivered me from the Anguish and Torments of Hell^r.

The USE.

Wherefore we receive no small Fruit and Comfort, even of this Part of Christ's humbling, whereby we may sustain our selves in extreme Sorrows, and in most grievous Temptations; for if our Conscience do trouble us with the Multitude of our Sins, for the which we tremble at God's Judgment, who threateneth unto Sin everlasting Condemnation, this Shield of Faith is ready at Hand; that Christ did most bitterly endure in his Soul the Anguish of Conscience for our Sins, together with the Sense and Feeling of God's Judgment and Wrath, when he complained and said, *My Soul is heavy even to the Death*, Mark 14. 34. If Satan also set upon us, and set before our Eyes that Gull, than which none can be more fearful, as if God had forsaken and cast us away, and would not vouchsafe to hear us, and if he had conspired our Destruction, let us then call to mind, that the Son of God was therefore heard and delivered when he groined and cried out, *My God, my God, why hast thou forsaken me?* Mark. 27. 46. Heb. 5. 7. that we might not for ever be forsaken. Last of all, seeing we have such a Mediator, who did wrestle with the Power of the Devil with the Horror of Death, and with the Pains of Hell, who would not here be confirmed against any Anguish and Sorrow, being perswaded of the good Will of so mighty a Prince and high Priest, towards him, who, both in all Things was tempted alike, yet without Sin, Heb. 4. 15. and in whom straight after his Resurrection, that triumphant Song which the Prophet made of him was fulfilled, *O Death, I will be thy Death, O Grave, I will be thy Destruction*, Hosea 13. 14. whereunto the Apostle alludeth, as being in us likewise to be fulfilled in the blessed Resurrection. *Death is swallowed up in Victory: O Death where is thy Victory? O Grave where is thy*

String 3 Whereupon saith Hilary, The Cross, Death, and Hell, are Life.

THE ARGUMENT.

Christ's rising again, and the Fruit thereof. 2. His ascending into Heaven, and how far he is present at this Day in his Church; also of the inseparable Conjunction of the Two Natures in Christ: Last of all, of the Fruit of Christ's Ascension.

XVII. LORD'S DAY.

Q. 45. *What doth Christ's rising again profit us?*

A. First, by his rising again, he hath overcome Death, that he might make us Partakers of that righteousness which he purchased for us by his death. *Secondly.* We also now by the Power thereof, are raised up unto a new Life. Last of all, the rising again of Christ our Head, a Pledge unto us of our glorious Resurrection.

The USE.

[His Pledge we ought to set against the wicked Speeches of some, who say, whoever came again from the Dead to testify us of that heavenly Life, as who say, the Resurrection of Christ were not a sufficient Testimony and Seal of the same Resurrection, to be at the last accomplished in our Bodies also, and our Flesh.

Q. 46. *How*

CLV. y Rom. 4. 25. 1 Cor. 15. 17. 2 Rom. 6. 4. Eph. 2. 5. Col. 2. 12. 4
Pth. L. 3. 4. 5. 24. 1 Cor. 15. 20, 23 Rom. 8. 11.

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Q. 46. *How dost thou understand that, he ascended into Heaven?*

A. That in the Sight of his Disciples, Christ was taken up from Earth to Heaven^e, and yet there for us^e; and shall be till he come again to judge the Quick and the Dead^e.

Q. 47. *What then, is not Christ with us as promised, unto the End of the World?*

A. Christ is true God and true Man, therefore according to his Manhood, he is not now upon Earth^e; but according to his Godhead, his Majesty, his Grace, and his Spirit, he is at no Time from us^e.

Q. 48. *And are not the Two Natures in Christ, by this Means pulled asunder, if the Manhood be not wheresoever the Godhead is?*

A. Not a whit, for seeing the Godhead cannot be contained in any Compass, and is present in all Places^e, it followeth necessarily, that it is without the Nature of Man which it hath taken; and yet nevertheless, is in it also, and remaineth personally united unto it^e.

Q. 49. *What Fruit doth Christ's ascending into Heaven bring us?*

A. First. That he maketh Intercession in Heaven unto his Father for us^e. Secondly. That we have our Flesh in Heaven, that by this, as by a certain Pledge we may be assured, that he who is our Head, will lift up unto him, us that are his Members.

XLVI. 6. Mark 16. 19. Luke 24. 51.
John 1. 9.
c. Heb. 4. 14. and 7. 25. and 9. 24.
Rom. 8. 34. Col. 3. 1.
e. Matth. 24. 20. Acts 1. 11.
XLVII. e. Matth. 28. 20.
f. Matth. 26. 11. John 16. 28. and 17.
28. Acts 3. 21.
g. John 14. 17. 18. and 26. 11. Mark
28. 20. (d. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. in John)
XLVIII. 6. 36. 23. 14. Acts 1. 9.
and 17. 2. 28.
i. Col. 2. 9. John 3. 13. and 14. 12.
Matth. 28. 6.
XLIX. e. 1. John 2. 1. Rom. 8. 34.

members¹. *Thirdly*. That he sendeth unto us his Spirit, as a Pledge between us^m, by the power² working whereof, we seek not Things on Earth, but Things that are above, where he sitteth at the right Hand of Godⁿ.

The USE.

Is that maketh for our Comfort, that he sendeth his Spirit unto us, so again having received this Pledge of the Spirit, we are warned, not to seek for the Things on Earth, but the Things that are above; for to that end did he ascend into Heaven, and from thence, bestow his Spirit upon us. *John* 16. 13. by the Power thereof. shed abroad in our Hearts, we might be lifted from these earthly, present, and carnal Things, to long after Things heavenly, Things to come, and Things spiritual: hereupon saith *Paul*, *Seek those Things that are above, where Christ sitteth at the right Hand of God, set your Mind on Things above, and not on Things on Earth*, *Col.* 3. 1, 2.

THE ARGUMENT.

The Sitting at the right Hand, and the Fruit thereof, which is the Third Degree of Christ's Exaltation.

XVIII. LORD'S DAY.

Q. 50. *Why is it added, He sitteth at the right Hand of God?*

A. Because Christ did therefore ascend into Heaven, that he might thereby declare himself the Head of his Church^o, by which the Father governeth all Things^p:

Q. 51. *What*

¹ *John* 14. 2. and 17. 24. and 20. 17. ² *Col.* 3. 1. *Phil.* 3. 20.
³ *1 Cor.* 12. 13. ⁴ *1 Cor.* 12. 13. ⁵ *1 Cor.* 12. 13. ⁶ *1 Cor.* 12. 13. ⁷ *1 Cor.* 12. 13. ⁸ *1 Cor.* 12. 13. ⁹ *1 Cor.* 12. 13. ¹⁰ *1 Cor.* 12. 13. ¹¹ *1 Cor.* 12. 13. ¹² *1 Cor.* 12. 13. ¹³ *1 Cor.* 12. 13. ¹⁴ *1 Cor.* 12. 13. ¹⁵ *1 Cor.* 12. 13. ¹⁶ *1 Cor.* 12. 13. ¹⁷ *1 Cor.* 12. 13. ¹⁸ *1 Cor.* 12. 13. ¹⁹ *1 Cor.* 12. 13. ²⁰ *1 Cor.* 12. 13. ²¹ *1 Cor.* 12. 13. ²² *1 Cor.* 12. 13. ²³ *1 Cor.* 12. 13. ²⁴ *1 Cor.* 12. 13. ²⁵ *1 Cor.* 12. 13. ²⁶ *1 Cor.* 12. 13. ²⁷ *1 Cor.* 12. 13. ²⁸ *1 Cor.* 12. 13. ²⁹ *1 Cor.* 12. 13. ³⁰ *1 Cor.* 12. 13.

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Q. 51. *What doth this Glory of Christ our Heaven avail us ?*

A: *First*, That by the Holy Ghost he putteth upon us his Members heavenly Gifts ; and then, that by his Power, he doth protect and defend us against all Enemies .

THE USE.

WHICH being so, and seeing so mighty a Lord reigneth for us, who is not only able, but willing also to do whatsoever is good for our Salvation, to whom, while he reigned in his Humility, even the very Devils became Suiters, *Matth 8. 31. 32.* to whom, governing his Kingdom in the Days of his Flesh, the Sea, the Winds, and the Storms were obedient, unless we rest in his Protection, who now sitting at the right Hand of God, is Lord of Heaven and Earth, and governeth all Things at his Pleasure, we are most worthy, whom Christ should much more uphold with our shameful Cowardineis, than he did long ago his Disciples, because in the Storms of Adversity our Faith doth not rise higher by the Consideration of so great Matters.

THE ARGUMENT.

Christ's coming again to Judgment.
2. *The Fruit or Comfort thereof.*

XIX. LORD'S DAY:

Q: 52. *What Comfort doth Christ's coming again to judge the Quick and the Dead bring to thee ?*

A. That in all Miseries and Persecutions, I lift up my Head, and wait for him, who did before stand in my stead before God's Judgment-seat, and did take away all Curse from me, to come from

Of God the Holy Ghost. 305

in Heaven as a Judge, to throw all his and
his Enemies into everlasting Pains; and to re-
ceive me with all the Elect unto himself, into
eternally Joys and everlasting Glory.

The USE.

Which being so, it is likewise most meet that every one of
us should so prepare himself, that he may so much the
more comfortably look for, and be ready to receive such a Judge,
as shall be so gracious and so merciful unto him; and we shall
prepare our selves to the Judgment of Christ, if following
his Counsel, *We have our Legs girded up, and our Lamps burning.*
as *Mat. 25. that is, if first we have Faith, the true Marriage*
met, Matth. 22. 11. which leaneth upon a sure Foundation,
in the Merit of Christ alone, who delivereth us from the
 Wrath to come.

Of God the Holy Ghost.

THE ARGUMENT.

the Holy Ghost, true and everlasting
God, with the Father and the Son, and
of his Office, of working, and Effects
in us.

XX. LORD'S DAY.

Q. 53. *What believest thou of the HOLY*

1. *First. That he is true God, and co-eternal*
with the everlasting Father and the Son. Then,
that

1. Job. 1. 22. Psal. 2. 20. Rom. 8. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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that he is also given to me, that through Faith he may make me Partaker of Christ and all his Benefits; may comfort me, and abide with me for ever.

THE USE.

THE Remembrance of this so excellent a Benefit bestowed upon us, *namely*, that God hath made us Partakers of his Spirit, ought likewise to pick us forward to Holiness of Life; for seeing the Spirit of the Father, and of Christ, is called Holy, not only by Nature, but also, because in whomsoever he is, he doth sanctify, and separate them from the Uncleanliness of the World, it is meet that by our Deeds we should shew that he dwelleth in us, and therefore, that that weighty Exhortation of the Father, should be always before our Eyes, *Grieve not the Spirit of God, by whom ye are sealed to the Day of Redemption*, Eph. 4. 30. he is grieved and made sad by unclean Thoughts, Words, and Deeds, by licentious and filthy Manners; as on the other Side, he is delighted, and rejoiceth in true Humility, Holiness, and Gravity, in framing our Words, and all the Actions of our whole Life according to the Rule of God's Word,

MEMORIA

Of the Church,

THE ARGUMENT.

Of the Catholick Church, and the Notes thereof, of the Communion of Saints, and the Forgiveness of Sins.

XXI. LORD'S DAY.

Q. 54. *What believest thou of the Catholick Church of Christ?*

A.

Ysa. 4. 6. 2 Cor. 12. 13. Eph. 5. 26. 1 John 1. 7. 2 Cor. 13. 14. 1 Pet. 4. 10. 1 Pet. 5. 4. 1 John 1. 7. 1 John 2. 1. 1 John 2. 2. 1 John 2. 3. 1 John 2. 4. 1 John 2. 5. 1 John 2. 6. 1 John 2. 7. 1 John 2. 8. 1 John 2. 9. 1 John 2. 10. 1 John 2. 11. 1 John 2. 12. 1 John 2. 13. 1 John 2. 14. 1 John 2. 15. 1 John 2. 16. 1 John 2. 17. 1 John 2. 18. 1 John 2. 19. 1 John 2. 20. 1 John 2. 21. 1 John 2. 22. 1 John 2. 23. 1 John 2. 24. 1 John 2. 25. 1 John 2. 26. 1 John 2. 27. 1 John 2. 28. 1 John 2. 29. 1 John 2. 30. 1 John 2. 31. 1 John 2. 32. 1 John 2. 33. 1 John 2. 34. 1 John 2. 35. 1 John 2. 36. 1 John 2. 37. 1 John 2. 38. 1 John 2. 39. 1 John 2. 40. 1 John 2. 41. 1 John 2. 42. 1 John 2. 43. 1 John 2. 44. 1 John 2. 45. 1 John 2. 46. 1 John 2. 47. 1 John 2. 48. 1 John 2. 49. 1 John 2. 50. 1 John 2. 51. 1 John 2. 52. 1 John 2. 53. 1 John 2. 54. 1 John 2. 55. 1 John 2. 56. 1 John 2. 57. 1 John 2. 58. 1 John 2. 59. 1 John 2. 60. 1 John 2. 61. 1 John 2. 62. 1 John 2. 63. 1 John 2. 64. 1 John 2. 65. 1 John 2. 66. 1 John 2. 67. 1 John 2. 68. 1 John 2. 69. 1 John 2. 70. 1 John 2. 71. 1 John 2. 72. 1 John 2. 73. 1 John 2. 74. 1 John 2. 75. 1 John 2. 76. 1 John 2. 77. 1 John 2. 78. 1 John 2. 79. 1 John 2. 80. 1 John 2. 81. 1 John 2. 82. 1 John 2. 83. 1 John 2. 84. 1 John 2. 85. 1 John 2. 86. 1 John 2. 87. 1 John 2. 88. 1 John 2. 89. 1 John 2. 90. 1 John 2. 91. 1 John 2. 92. 1 John 2. 93. 1 John 2. 94. 1 John 2. 95. 1 John 2. 96. 1 John 2. 97. 1 John 2. 98. 1 John 2. 99. 1 John 2. 100.

22. I believe that the Son of God, doth by his holy Spirit and by the Word^s, gather unto himself out of all Mankind^d, from the Beginning of the World unto the End^s, a Congregation chosen to everlasting Life^s, agreeing in true Faith^s, and doth maintain and preserve the same^s; and that I am a lively Member of that Congregation^s, and shall so for ever abide^s.

The USE.

THE USE of this Article consisteth in this, that I believe my self also to be a lively Member of that Congregation, and that I shall so for ever abide, which every Man shall by this Means profitably know, namely, if he consider, that even at this Day also, the Son of God doth gather unto himself a Church, while he provideth, that his Gospel be publicly preached by Ministers lawfully thereunto called, and the Sacraments by them administered, according to that Rule which he hath left.

Q. 55. What meaneth The Communion of Saints?

A. First. That all, and every one of the Believers have Fellowship with Christ and all his Benefits, as being Members of him^s. **Secondly.** That every one who hath received Gifts, ought to imploy them readily and cheerfully, for the common Profit and Salvation of all.

The USE.

THIS Communion is double, the one inward, whereby such as the Lord hath in this visible Church always chosen, *that is,*

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| LIV. c. Eph. 5. 26. and 4. 11, 12, 13. | John 10. 27, 18, 20. |
| John 10. 11. 28. 10. 28. 15. 50. 21. | 1 Rom. 8. 16. 2 Cor. 13. 9. 1 John |
| Rom. 1. 16. and 10. 14, 15, 16, 17 | 3. 14, 19, 20, 21. |
| d Gen. 26. 4. Rep. 5. 9. | 1 Eph. 1. 3. John 10. 28. 1 Cor. 2. |
| c Eph. 7. 17, 18. 15. 52. 21. 1 Cor. | 5. 1 Pet. 1. 4. 1 John 2. 5. |
| 21. 25. | LIV. 1 Rom. 8. 21. 1 Cor. 6. 27. and |
| d Rom. 6. 4. Eph. 6. 10, 11, 12, 13. | 12. 1. 20. 1 John 1. 3. |
| 1 28. 2. 28. Eph. 4. 21, 22, 23. | 1 28. 1 Cor. 2. 21. 22. 23. 24. 25. |
| 1 Eph. 12. 12. 13. 14. 15. 16. 17. | 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. |

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true Believers, are united by the same Spirit with the Father, and his Son Jesus Christ, and one with another among themselves, the other outward, standing in the mutual Duties of Charity, which the Faithful exercise one toward another.

Q. 56. What believest thou concerning The Forgiveness of Sins?

A. I believe, that God for the Satisfaction of Christ, hath quite put out of his Remembrance all my Sins, and even that Corruption also, wherewith I must strive all my Life long, and doth freely give unto me the Righteousness of Christ, so that I shall never come into Judgment.

The USE.

THE Affection and Love of God, which he beareth toward us in Christ, shall serve us to this Use: First, to make us take Heed, that no doubting of the Mercy and Goodness of God, in forgiving us our Sins, do at any Time creep upon us, as if God did not from his Heart truly forgive us. Secondly, To drive out all such Security, whereby it usually cometh to pass, that Men do carelessly sleep in their Sins, considering, that both Sin dwelleth in us, wherewith we must strive all our Life long, and also, that by this Readiness and Goodness of God, freely to forgive us our Sins, we are the rather provoked, more carefully to avoid Sin, according to the Doctrine of St. John, who when he had taught, That if we confess our Sins, the Lord is faithful, and just to forgive us our Sins, 1 John 1. 9. lest any Man might hereupon flatter himself in Sin, he connecteth with it by this Admonition, Little Children, these Things I write unto you, that you sin not, 1 John 2. 1. as also Ezekiel, or rather God himself by the Prophet, speaketh most severely against such Frowardness. When I say unto the righteous Man, Thou shalt surely live, if he trusting to his own Righteousness, commit Iniquity, all his righteous Deeds shall not be remembered, but his Iniquity which he hath committed he shall die, Ezek. 33. 13.

See LXX. 2 Cor. 5. 19, 21. 1 John 2. 7. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Of the Resurrection of the Flesh, and of everlasting Life.

THE ARGUMENT.

Of the Resurrection of the Flesh, and of Life everlasting, and of the Fruit of them both.

XXII. LORD'S DAY.

Q. 57. *What Comfort doth the Resurrection of the Flesh minister unto thee?*

A. Not only that my Soul shall straightway after it is departed out of the Body, be taken up unto Christ the Head thereof, but that this Flesh mine also, being raised up by the Power of Christ, shall be united again to my Soul, and shall be made conformable unto the glorious Body of Christ.

The USE.

Therefore, seeing we have this Ground of the Resurrection of our Flesh, from hence is ministered unto us, that Comfort which is necessary. 1. To take away all Heaviness, which conceive for the Dead, according to Paul's Doctrine, I would have you ignorant, Brethren, concerning those that sleep, that you sorrow not as others that have no Hope: for if we believe that Jesus did rise again, so also shall God bring with him those that are laid asleep in Jesus, 1. Thess. 4. 13, 14. 2. To drive away all Fear of death by the Hope of a better Life, to which we shall come by Resurrection, For we know that if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with hands, eternal in the Heavens, 2 Cor. 5. 1. In respect of which

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End, *Tertullian* doubted not to call the Resurrection of the Flesh the Confidence of Christians. 3. To encourage us unto good Works, not to deserve any Thing, but because Life is promised to them that do well. Last of all, that by remembering the Resurrection to come, we may be hindered from Evil doing, even because of the Punishment then threatened to evil Doers.

Q. 58 *What Comfort receivest thou by the Assurance of everlasting Life?*

A. That because in this present Life, I feel the Beginnings of everlasting Joy in my Heart, I shall after this Life enjoy full and perfect Blessedness, wherein I shall praise God for ever; which Blessedness neither Eye hath seen, nor Ear hath heard, nor any Man can conceive.

The USE.

IT is the Duty of every faithful Man, by a true Faith, and full and stedfast Perswasion, to apply unto himself this Comfort, generally propounded out of the Assurance of everlasting Life, whereunto this Clause leadeth every Man. I believe the Life everlasting, that is, I am perswaded that both in Soul and Body, I shall attain that Life everlasting, and that the same Life which is in Christ Jesus, shall be revealed in me, and that when Christ shall appear, then shall I also be with him to glory, *Coloss. 3. 4.* For First, Christ will not break his Promise, who, as he hath promised everlasting Life, to those that are his, so will he raise them up at the last Day, that they may enjoy it. Secondly, I am assured thereof by the very Beginning of it, and that he which hath begun that good Work in me, will also make it perfect, even until the Day of Jesus Christ, *Phil. 1. 6.*

Last of all, we must mark that this is the most principal End of everlasting Life, namely, that we should praise God in that Life for evermore, for as the rest of this Creature were created for the Use of this present Life, although they do also share a Sort gloriously God, so Men were created much more to glory God in that everlasting Life, according to the Testimony of *Isa. 41. 3.* which being spoken of that Divine Person, which was but a Type of this, shall then be really performed.

Of the Righteousness of Faith.

THE ARGUMENT.

' Repetition of the Fruit of all the Articles of our Belief, where, both of Justification by Faith, and of the Word (Faith only)'

XXII. LORD'S DAY.

Q. 59. Now, when thou believest all these Things, what Profit cometh to thee therein?

**A. That in Christ I am righteous before God,
and Heir of Life everlasting.**

Q. 60. *How art thou righteous before God?*

A. By Faith alone in Jesus Christ: so that although mine own Conscience do accuse me, that I have grievously offended against the Commandments of God, and have not kept any one of them: moreover also, that I am prone to all Evil, yet notwithstanding, (so that I do embrace these Benefits, with true Affiance of Mind) without any Merit of mine own, of the mere Mercy of God: the perfect Satisfaction, Righteousness, and Holiness of Christ, is imputed and given unto me: as if I had neither committed

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LIX. 1. *Mat.* 2. 4. *Rom.* 1. 17. *John* 1. 18. 35.
 LX. 1. *Rom.* 3. 21, 22, 24, 25, 28. and
 5. 1. *Gal.* 2. 16. *Phi.* 2. 8. *Phil.* 3. 9.
 a. *Rom.* 2. 9, 10, 11, 12, 13.
 b. *Rom.* 2. 23.
 c. *Rom.* 1. 17. and 3. 22. *Mark* 16. 16.
 d. *1. Cor.* 1. 10, 14.
 e. *1. Cor.* 2. 15.
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 fr. *1. Cor.* 2. 184.

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any Sin, neither were there any Blot or Corruption cleaving unto me; yea, as if I had my self perfectly performed that Obedience, which Christ hath performed for me.

The USE.

WHICH being so, and seeing by all these Proofs, it standeth out of Doubt, that we are righteous by Faith only in Christ, of the mere Mercy of God, we receive (from hence this most assured Comfort, *namely*, that we are altogether out of Doubt of our Salvation, and of everlasting Life, neither can be shaken, and, as it were, thrown from our Standing by any Temptation of the Devil, which surely, is a most notable Fruit of the Doctrine of Justification by Faith: For first, if my Conscience, *(that is, that feeling of God's Judgment, which is as a Witness within us, not suffering us to hide our Sins, but drawing us as guilty before the Judgment-seat of God)* do bear Witness against me, that I have grievously sinned against all the Commandments of God, and have kept none of them; and therefore, that I am unworthy to be saved, and worthy to be cast away, especially, because God is most righteous, and a deadly Enemy, and a Revenger of all Sin, forthwith cometh this Answer in the Way, that Christ hath performed both, who on my behalf hath both offered himself to be punished by the Father, and most perfectly obeyed the Law, and therefore it cannot be that mine Iniquities should dismay my Mind, as being wholly raised, and blotted out with the Blood of Christ: If *Sathan* yet lay to my Charge, although in Christ: *Jesus* thou hast satisfied the Punishment which thy Sins deserved, and, hast put on his Righteousness by Faith, yet thou canst not deny, but that thy Nature is corrupt, so that thou art prone to all ill, and thou hast in thee the Seed of all Vices: Against this Temptation this Answer is sufficient, that by the Goodness of God, not only perfect Righteousness, but even the Holiness of Christ also, is imputed and given unto me, as if I had neither committed any Sin, neither were there any Blot or Corruption cleaving unto me, whereto belongeth that of the Apostle, *Him that knew no Sin, he made Sin for us, (that is, guilty of Sin in our stead) that we might be made the Righteousness of God in him*, 2 Cor. 5. 21. Again, *To him that worketh not, but believeth in him that justifieth the ungodly, his Faith is imputed for Righteousness*, Rom. 4. 5. And, *Blessed are they whose Iniquities are forgiven, and whose Sins are covered, blessed is the Man to whom the Lord imputeth no Sin*, Rom. 4. 6, 7, 8.

Q. 61. Why

Good Works.

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Q. 61. *Why dost thou say, that thou art righteous, Faith alone?*

A. Not, because, by the Worthiness of my self I please God, but because the Satisfaction, Righteousness, and Holiness of Christ alone is my Righteousness in the Sight of God, and I can rely hold upon, and apply the same unto my self, by no other Means but by Faith.

The USE.

WE must at no Hand let go the Word *alone*. 1. That in the Matter of Salvation, due Honour may be given to the Son of God. 2. That our Consciences may have stedfast and sound comfort. 3. That the Difference between the Law and the Gospel may be perceived, because these Words, *freely, by Faith, about the Lamb for the Mediator*, do make a Difference between the Law and the Gospel. 4. That we may use Prayer rightly, which is hindered by the Sight of our own Infirmities, and that we may come unto God, having Affiance in the only Mediator, according to that Saying, *By him we have Entrance*, Eph. 3. 12.

THE ARGUMENT.

That Works are not Righteousness, or any Part of Righteousness in the Sight of God, and therefore, that the Righteousness of Works is gathered amiss from the Reward, and yet, that Men are not by this Doctrine made careless and profane.

XXIV. LORD'S DAY.

Q. 62. *Why cannot our good Works be Righteousness, or any Part of Righteousness in the Sight of God?*

A. Because

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one and the same Faith and Confession, we may be discerned from all other Sects; for Men can be gathered together into one Name of Religion, either true or false, unless they be tied together by some Communion of visible Signs or Sacraments, 1 Cor. 10. 20. *Exod. 12. 44. Thirdly.* That by the same, and by the Use of them, we may be bound and stirred up, to foster and maintain mutual Love under one Head, which is Christ.

Q. 67. *What then, do both these, as well the Word as the Sacraments, tend to that End, to lead up Faith unto the Sacrifice of Christ offered upon the Cross, as to the only Foundation of our Salvation?*

A. Yea truly, for the Holy Ghost teacheth by the Gospel, and confirmeth by the Sacraments, that all our Salvation standeth in the only Sacrifice of Christ, offered for us upon the Cross.

The USE.

The Holy Ghost much assists in our Souls, that which the Sacraments do shadow and witness, lest they be drawn to corruptible Elements, which God challengeth to himself alone, as to move and affect the Heart, to enlighten the Mind, to quiet the Conscience, which indeed is only proper to the Holy Ghost and ought to be accounted his peculiar Work.

Q. 68. *How many Sacraments hath Christ ordained in the new Covenant?*

A. Two; Baptism, and the holy Supper.

Of Baptism.

THE ARGUMENT.

The Application of the former Doctrine of Sacraments unto Baptism. 2. Of spiritual

LXVII. *Gen. 1. 3. 1 Cor. 12. 13. 15. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Of the Sacraments, 215
 craments in general, what they are, and
 of the Use or End of the Word and Sa-
 craments, and of the Number of the Sa-
 craments of the New Testament.

XXV. LORD'S DAY.

Q. 65. *Seeing then, Faith alone make thus Partakers of Christ, and all his Benefits, whence proceedeth this Faith?*

A. From the Holy Ghost, who by the preaching of the Gospel, doth kindle the same in our hearts, and doth confirm it by the Use of the Sacraments.

Q. 66. *What are Sacraments?*

A. They are Holy and visible Signs and Seals ordained of God, to that End that he might hereby the more fully declare, and seal unto us the Promise of the Gospel, to wit, that he doth freely give Forgiveness of Sins, and Life everlasting, not only to all in general, but even to every one that believeth, and that for the only Sacrifice of Christ offered upon the Cross.

The USE.

THE principal End of the Sacraments, be to seal up the Promise of God, (by which Argument again, the Opinion of the Work wrought is overthrown for that Faith alone is sufficient, to attain the Grace of God's Promise) yet the same are so Signs unto us, of testifying our Duty, that is, of performing thankfulness to God: that we in like Manner, may make known our Religion towards him, as well before himself and the Angels, before Men. Secondly. That by these, as it were by Marks of

LIV. = John 2. 5. and 6. 29. Eph. 2. LXVI. = Gen. 17. M. Matt. 28. 6.
 Rom. 4. 11. Ezek. 20. 12. Mark 16. 16.
 = Matt. 28. 19. 29. 1 John 4. 22. 23. 1 John 3. 20.

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A. It is to receive at the Hands of God Forgiveness of Sins, freely for the Blood of Christ, which he hath shed for us in his Sacrifice upon the Cross; and next, to be renewed also by the Spirit of Christ, and being sanctified by him, to become a Member of Christ, to the end we may more and more die unto Sin, and live holily, and without Blame.

The USE.

A. Double. First redoundeth to us by the Sacrament of Baptism. For first, we are not only by Baptism assured, that all our Sins are forgiven us, so that as often as we sin of Infirmitie, we neither may or ought to doubt of it, unless we will call the Truth of God in doubt, and be Enemies to our own Salvation; but also, we are by the same put in Mind, what we owe unto God, that, inasmuch as by the Spirit of Sanctification he hath made us his Members, we do more and more die unto Sin, and labour for Uprightness and Innocency of Life, that so Baptism may serve to order and rule our whole Life, which is the Second End of Baptism.

Q. 71. Where doth Christ promise that he will certainly wash us with his Blood and with his Spirit, as we are washed with the Water of Baptism?

A. In the Institution of Baptism, the Words whereof are these, *Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; he that believeth and is baptized shall be saved; he that believeth not shall be condemned.* This Promise is repeated when the Scripture calleth Baptism, *the Washing of the new Birth*, and *the Washing away Sins*.

To

LXX. 7 Heb. 12. 24. 1 Pet. 1. 2. Rev. 22. 5. and 7. 14. Zach. 13. 1. Eph. 5. 26. LXXI. 8 Matt. 28. 19. 9 Mark 16. 16. 10 Tit. 3. 5. 11 John 1. 33. and 3. 5. Rom. 6. 4. 12 2 Cor. 6. 11. and 12. 13. Col. 2. 11. 12.

Of Baptism.

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The USE.

these Testimonies therefore it is made plain, and proved to be most true, that by Baptism I am no less assured, than by Blood of Christ, and by his Spirit, I am washed from the Spots my Soul, *that is*, from all my Sins, than outwardly by Water, Stains of the Body are usually washed away.

THE ARGUMENT.

That Baptism is the very Washing away of Sins, and yet, that the Holy Ghost doth not without Cause so speak, and of the Baptism of Children.

XXVII. LORD'S DAY.

Q. 72. *Is then Baptism the very Washing away of Sins?*

A. It is not, for only the Blood of Christ, and the Holy Ghost doth cleanse us from all Sin.

Q. 73. *Why then doth the Holy Ghost call Baptism the Washing of Regeneration, and the Washing away of Sins?*

A. God doth not without great Cause so speak, *or* wit, not only to teach us, that as the Spots of the Body are cleansed with Water, so our Sins are purged by the Blood and Spirit of Christ, but much more, that by this heavenly Token and Pledge, he may assure us, that we are as truly washed inwardly from our Sins, as we are washed with outward and visible Water.

Q. 74. *Ought*

LXXII. *Matth. 3. 11. 2 Cor. 6. 11. 1 Pet. 3. 21. 1 John 1. 7. 1 John 3. 14. 1 John 4. 14. 1 John 5. 6. 1 John 5. 12. 1 John 5. 13. 1 John 5. 14. 1 John 5. 15. 1 John 5. 16. 1 John 5. 17. 1 John 5. 18. 1 John 5. 19. 1 John 5. 20. 1 John 5. 21. 1 John 5. 22. 1 John 5. 23. 1 John 5. 24. 1 John 5. 25. 1 John 5. 26. 1 John 5. 27. 1 John 5. 28. 1 John 5. 29. 1 John 5. 30. 1 John 5. 31. 1 John 5. 32. 1 John 5. 33. 1 John 5. 34. 1 John 5. 35. 1 John 5. 36. 1 John 5. 37. 1 John 5. 38. 1 John 5. 39. 1 John 5. 40. 1 John 5. 41. 1 John 5. 42. 1 John 5. 43. 1 John 5. 44. 1 John 5. 45. 1 John 5. 46. 1 John 5. 47. 1 John 5. 48. 1 John 5. 49. 1 John 5. 50. 1 John 5. 51. 1 John 5. 52. 1 John 5. 53. 1 John 5. 54. 1 John 5. 55. 1 John 5. 56. 1 John 5. 57. 1 John 5. 58. 1 John 5. 59. 1 John 5. 60. 1 John 5. 61. 1 John 5. 62. 1 John 5. 63. 1 John 5. 64. 1 John 5. 65. 1 John 5. 66. 1 John 5. 67. 1 John 5. 68. 1 John 5. 69. 1 John 5. 70. 1 John 5. 71. 1 John 5. 72. 1 John 5. 73. 1 John 5. 74. 1 John 5. 75. 1 John 5. 76. 1 John 5. 77. 1 John 5. 78. 1 John 5. 79. 1 John 5. 80. 1 John 5. 81. 1 John 5. 82. 1 John 5. 83. 1 John 5. 84. 1 John 5. 85. 1 John 5. 86. 1 John 5. 87. 1 John 5. 88. 1 John 5. 89. 1 John 5. 90. 1 John 5. 91. 1 John 5. 92. 1 John 5. 93. 1 John 5. 94. 1 John 5. 95. 1 John 5. 96. 1 John 5. 97. 1 John 5. 98. 1 John 5. 99. 1 John 5. 100.*

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Q. 74. *Ought Infants also to be baptized?*

A. Yea truly; for seeing they belong to the Covenant and Church of God, as well as they that be at Years of Discretion; and seeing unto them is promised by the Blood of Christ, Forgiveness of Sins, and the Holy Ghost the Word of Faith, no less than to the other; they ought also by Baptism to be ingrafted into the Church of God, and to be discerned from the Children of Infidels, as they were in the Old Testament Circumcision, in place whereof, was ordained Baptism in the New Testament.

The USE.

OUT of this Defence of baptizing of Infants, ariseth a double Doctrine and Comfort, the one to the Parents, when they see, that the Lord will be, not only their God, but the God of their Seed, which is confirmed unto them, as it were by a Seal printed unto them, according unto that Saying, *We are all baptized in one Body*; the other to the Children, that they know they are ingrafted into the Body of the Church, and therefore are loved what the better commended to the rest of the Members, that is, to the Faithful; and when they are grown to Years of Discretion may thereby be pricked forward not a little, to an earnest Endeavour to serve God, by whom they were received for Sons by a solemn Pledge of their Adoption, before by their Age they were able to acknowledge him for their Father.

Of the Supper of the Lord.

THE ARGUMENT.

The Application of the former Doctrine of Sacraments to the Supper of the Lord.

LXXIV. h. Gen. 17. 7.

i. Matth. 19. 14. Luke 1. 24. 15. Psal.

22. 9. 10. 11. 44. 26. 46. 48. 2. 29.

i. Act. 10. 47.

i. Rom. 17. 14.

m. Cor. 2. 11. 12. 20.

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2. *A Description of the spiritual Supper;*
3. *The Confirmation thereof.*

XXVIII. LORD'S DAY;

Q. 75. *How art thou put in mind, and assured in the Supper of the Lord; that thou art Partaker of that holy Sacrifice of Christ, offered upon the Cross, and of all his Benefits?*

A. Because Christ hath commanded me; and the Faithful, to eat of this Bread being broken, and to drink of this Cup, being divided among us, in Remembrance of him, and hath also added his Promise; *First.* That his Body was no less assuredly offered, and broken for me upon the Cross, and his Blood shed for me, than with mine eyes I see, that the Bread of the Lord is broken to me, and the Cup reached unto me. *Secondly.* That my Soul is no less assuredly fed unto everlasting Life by him, with his Body that was crucified, and his Blood that was shed for us, than with my bodily Mouth receive Bread and Wine, the Tokens of the Body and Blood of the Lord, being delivered unto me by the Hand of the Minister:

The USE.

Which being so, it appeareth by this Proportion to be most true, that the Supper of the Lord leadeth me to the only Sacrifice of Jesus Christ, once offered upon the Altar of the Cross; wherein by Faith I obtain Forgiveness of Sins, Righteousness, and Life everlasting.

X

Q. 76. *What*

See, *Matth.* 26. 26, 27, 28. *Mark* 10. 16; 17. and 11. 23-29; and 14. 22, 24. *Luke* 22. 19, 20. *1 Cor.* 11.

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Q. 76. *What is it to eat the Body of Christ crucified, and to drink his Blood that was shed?*

A. It is not only with certain Affiance of Man to lay hold of the whole Passion and Death of Christ, and thereby to obtain Forgiveness of Sin and Life everlasting^o; but also by the Spirit of Christ, which dwelleth at one Time both in Christ and us, in such Sort more and more to be united unto his holy Body^p, that although he be in Heaven^q, and we upon Earth, yet notwithstanding we are Flesh of his Flesh, and Bone of his Bone^r; and as all the Members of the Body are quickned and governed by one Soul, so are we all by one and the same Spirit^s.

Q. 77. *Where hath Christ promised, that he will as certainly give unto the Believers his Body and his Blood in this Manner to be eaten and drunk, as they do eat this Bread being broken, and drink this Cup?*

A. In the Institution of the Supper, the Words whereof are these^t, *Our Lord Jesus Christ, the same Night that he was betrayed, took Bread, and when he had given Thanks, he brake it, and said, Take, eat, this is my Body which is broken for you, this do ye in Remembrance of me. Likewise after Supper, he took the Cup, saying, This Cup is the new Testament in my Blood^u, this do, as oft as ye drink it, in Remembrance of me^x; for as often as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come.* This Promise is repeated by Paul, when he saith^v, *The Cup of Thanksgiving, wherewith we give Thanks,*

LXXVI. ^o John 6 35, 40, 47, 48, 50, 51, 53, 54, 56.
^p John 6 55, 56, 57.
^q Eph. 3. 21. 1 Cor. 11. 26. Col. 3. 1.
^r Eph. 5. 30. 1 Cor. 6. 15.
^s John 3. 57. and 15. 1—6. Eph. 3. 16. and 4. 15, 16. 1 John 3. 24. and 4. 13.
LXXVII. ^t 1 Cor. 11. 23, 24, 25, 26. Mark 14. 22, 23, 24, 25, 26, 27, 28.
^u Luke 22. 19, 20.
^x Exod. 24. 8. Heb. 9. 20.
^y Exod. 13. 8, 9.
^v 1 Cor. 10. 16, 17.

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not the Communion of the Blood of Christ? The bread which we break, is it not the Communion of the Lord's Body? Because we being many are one Bread, and one Body, for we are all Partakers of one Bread.

THE ARGUMENT.

Transubstantiation of Bread and Wine in the Use of the Supper disproved, and the true Exposition and Meaning of these Words, Bread is the Body of Christ.

XXIX. LORD'S DAY.

Q. 78. *What then, are Bread and Wine made the very Body and Blood of Christ?*

A. No truly; but as the Water of Baptism is not turned into the Blood of Christ, neither is the very Washing away of Sins, but only a Token and Pledge of those Things which are sealed unto us in Baptism: No more is the Bread of the Lord's Supper the very Body of Christ, although, after the Nature of Sacraments, and the Manner of Speech which the Holy Ghost useth in speaking of these Things, the Bread is called the Body of Christ.

Q. 79. *Why then doth Christ call the Bread his Body, and the Cup his Blood, or the new Testament his Blood; and Paul calleth the Bread and Wine, the Communion of the Body and Blood of Christ?*

X 2

A. Christ

LEVIT. 24. Math. 26: 29. Mark 14. | c. Gen. 17. 10. 11. Exod. 12. 11. 13.
2. | and 13. 9. 1 Cor. 10. 4. 1 Th. 3. 3.
1 Eph. 5. 25. | 1 Pet. 3. 21.
1 Cor. 10. 16. and 1 Th. 25.

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A. Christ not without great Cause so speaketh ~~to~~ *wit*, not only to teach us, that as Bread and Wine sustaineth the Life of the Body; so also his Body crucified, and his Blood shed, is indeed the Meat and Drink of our Soul, whereby it may be nourished to Life everlasting ^d: But much more by this visible Sign and Pledge to assure us, that we are no less truly made Partakers of his Body and Blood, by the working of the Holy Ghost, than we do with the Mouth of the Body receive these holy Signs, in Remembrance of him ^e. *Secondly*. That his Passion and Obedience is as certainly ours, as if we our selves had paid the Punishment of our Sins, and made Satisfaction unto God ^f.

THE ARGUMENT.

An Opposition of the Mass, and the Supper of the Lord; and who ought and may come unto the Supper, and whom Christ would have to be kept from the Supper.

XXX. LORD'S DAY.

Q. 80. *What Difference is there between the Supper of the Lord and the Mass?*

A. The Supper of the Lord doth witness unto us, that we have perfect Forgiveness of all our Sins, for that only Sacrifice of Christ, which him

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if once offered upon the Cross^s; and then, that we are by the Holy Ghost ingrafted into Christ^s, who now, according to his Humanity, is only in Heaven at the right Hand of his Father^f, and will there be worshipped of us^s.

But in the Mass it is denied, that the Quick and Dead have Forgiveness of Sins, for the only Suffering of Christ, unless Christ be still every Day offered for them by the Priests; and then it is taught, that Christ is bodily under the Appearance of Bread and Wine, and therefore ought to be worshipped in them; and so the very Foundation of the Mass is nothing else, but a denying of that only Sacrifice and Suffering of Jesus Christ, and a most cursed Idolatry.

Q. 81. *Who ought to come to the Supper of the Lord?*

A. Only they who are truly sorry, that they have offended God by their Sins, and do believe that they are forgiven them for Christ's sake ; and that whatsoever other Infirmities they have, they are recovered by his Passion and Death, and who desire more and more to go forward in Faith and Uprightness of Life : But Hypocrites, and they that do not truly repent, do eat and drink unto themselves Condemnation^m.

Q. 82. May they also be admitted to this Supper, who declare themselves by their Confession and Life to be Unbelievers and ungodly Men?

A. No, in no ways; for by that Means the Co-
 X 3 venant

LXX. *g* Heb. 10, 10, 12, 14, and 7.
 2. and 9. 12, 25, 25, 28. John 19, 30.
 Luke 16, 28. Luke 22, 19.
 1 Cor. 6, 17 and 10, 16, 17, and
 1 Cor. 2, 10. Heb. 1, 2 and 8, 1.
 1. 1. 6, 20, 21. Luke 24, 52. John

4. 21. and 20. 17. *Alt*: 7. 55. *Phil.* 3.
20. *Col.* 3. 1. 1 *Theff.* 1. 9. 10.
1 *Canon missae* et de *Consecr. distinct.*
Concil. Trid. Sess. 13. 5. and 8. *Can.* 6.
LXXXI. m 1 *Cor.* 12. 28, 29. and 10.
20, 21, 22.

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venant of God is profaned, and the Wrath of God is provoked against the whole Congregationⁿ; Wherefore the Church, by the Commandment of Christ and of his Apostles, using the Key of the Kingdom of Heaven, ought to keep back such from the Supper, until they repent and amend their Manners,

Of the Keys.

THE ARGUMENT.

Of the Keys, and their Number, to wit, of the Use and Authority of the Key of the Gospel, and of Discipline, in opening and shutting the Kingdom of God.

XXXI. LORD'S DAY.

Q. 83. *What are the Keys of the Kingdom of Heaven?*

A, The Preaching of the Gospel, and Ecclesiastical Discipline, whereby Heaven is opened to them that believe, and shut against Unbelievers.

THE USE,

THE Use of the Doctrine of the Keys is double, for we are first put in Mind by them of our Misery, before the Lord call us by his Gospel, *namely*, that we are banished from the Kingdom of God, and consequently excluded from Righteousness and Salvation; last of all, that we are fast bound, as it were, with the Bonds and Fetters of Satan. *Secondly*, How great Good God doth bestow upon us, and offer unto us, when he blesteth us.

LXXXII. 7. Cor. 11. 20, 24. Psal. 7. 21. 50. 16, 17. Isa. 1. 11--15. and 66. 3. LXXXIII. • Matth. 16. 19. and 18.

**Preaching of the Gospel, putting us in Hope, that if we be-
-e in Christ, he will deliver us from the Power of Darkneſs,
I tranſlate us into the Kingdom of his beloved Son, whereto
ongeth that of the Apoſtle, that *Life and Immortality were brought
ight by the Goſpel*, 2 Tim. 1. 10. For Chriſt is the Door and
ce of Salvation, and even the only Way which we muſt enter
to, to come unto the Kingdom of Heaven, *John 14. 6. Acts 10.***

Whereby it appeareth, that they are deceived, who think
at every one, whether he be *Turk or Jew*, may be ſaved in his
Superſtition, ſo he keep ſome outward Shadow and Shew
Juſtice, for God hath ordained the Preaching of the Goſpel to
be the Key whereby he will have the Kingdom of Heaven to be
pened, and the Faithful to be let into, and whom in Chriſt his
on he hath choſen unto Salvation.

**Q. 84. *How is the Kingdom of Heaven opened and
but by the preaching of the Goſpel?***

A. When by the Commandment of Chriſt, it is
openly preached to all and every one that be-
lieveth, that all their Sins are forgiven them by
God, ſo oft as they lay hold upon the Promise of
the Goſpel by a true Faith. Contrariwiſe, unto all
Unbelievers and Hypocrites it is denounced, that
the Wrath of God, and everlaſting Condemnation
lieth upon them, ſo long as they continue in their
Sins. According to which Teſtimony of the
Goſpel, God will judge as well in this preſent
Life, as in the Life to come.

**Q. 85. *How is the Kingdom of Heaven ſhut and
opened by Eccleſiaſtical Discipline?***

A. When by the Commandment of Chriſt,
they who are in Name Chriſtians, but in Doctrine
or Life ſhew themſelves Strangers from Chriſt,
after they have been once or twice admoniſhed,
and will not depart from their Errors, or ſinful
Living, are preſented to the Church, or to thoſe
who are appointed to that Office by the Church ;

X 4

and

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and if they obey not their Admonition, are, by forbidding them the Sacraments, by them shut out from the Assembly of the Church, and by God himself from the Kingdom of Christ^a; and again if they profess Amendment, and do indeed declare it, are received as Members of Christ and of the Church^r.



The III. Part. *Of Man's Thankfulness.*

THE ARGUMENT.

Of the Necessity of good Works, and the Punishment of them, who go on carelessly in their Sins.

XXXII. LORD'S DAY.

Q. 86. *Seeing we are delivered from all Sins and Miseries, without any Desert of our own, by the only Mercy of God for Christ's sake, to what End should we do good Works?*

A. Because, after that Christ hath redeemed us by his Blood, he doth also renew us by his Spirit according to his own Image^a, to the end, that having received so great Benefits, we should all

LXXXV. ^a *Math.* 18, 15, 16, 17. *1 Cor.* 2, 6, 7, 10, 11. *Rom.* 12, 13, 14, 15, 16, 17. *2 Thess.* 3, 6, 14, 15. *1 Tim.* 3, 17. *LXXXVI.* ^a *1 Cor.* 6, 11, 12.

Of Repentance.

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ll our Life long shew our selves thankful towards God^b, and that he might be glorified by us^c.
secondly. That we also every one of us, may be assured of our Faith by the Fruits thereof^d. Last of all, that by the Uprightness of our Life, we may gain others unto Christ^e.

The USE.

WHich being so, it followeth, that the Study of good Works is necessary. 1. To honour God by our Life. 2. To work out our own Salvation in Fear and Trembling. 3. To edify our Neighbour by good Examples, which is indeed to live worthy of the Gospel. *Phil.* 2. 12--15.

Q. 87. *Cannot they then be saved, who being unthankful, and continuing securely in their Sins, are not turned from their Wickedness unto God?*

A. By no Means; for as the Scripture witnesseth, neither unclean Persons, nor Idolaters, nor Adulterers, nor Thieves, nor covetous Persons, nor Drunkards, nor Railers, nor Oppressors, shall inherit the Kingdom of God^f.

Of Repentance.

THE ARGUMENT.

Of Repentance, and the Fruits thereof, to wit, good Works.

XXXIII. LORD'S DAY.

Q. 88. *OF what Parts consisteth true Repentance, or turning unto God?*

A. OF

^b Rom. 6. 13. and 12. 1, 2. 1. Cor. 6. 5. 5. 6, 22.
^c 1. Pet. 2. 5, 9, 10. ^d Rom. 14. 19. 1. Pet. 3. 1, 2.
^e Matth. 5. 16. 1. Pet. 2. 11, 12. LXXXVII. f 1. Cor. 6. 9. 10. Eph. 5.
^f 1. Pet. 1. 10. Matth. 7. 16--20. Gal. 5. 6. 1. John 3. 14.

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A. Of the mortifying or killing of the old Man, and quickning of the new Man.

Q. 89. *What is the Mortification of the old Man?*

A. Truly, and from the Heart to be sorry that by thy Sins thou hast offended God, and more and more to hate and flee from them.

Q. 90. *What is the quickning of the new Man?*

A. True rejoycing in God, through Christ, and a forward Desire to frame our Life according to God's Will, and to exercise all good Works.

Q. 91. *What Works are good?*

A. Only those that are done of a true Faith, according to the Law of God, and are referred only to his Glory, and not those which are devised by our selves upon a good Intent, or commanded by Mens Traditions.

Of the Law of God.

Q. 92. *What is the Law of God?*

Exod. 20. 1--17. *Deut.* 5. 6--21.

A. The Lord spake all these Words, saying,

1. I am Jehovah thy God, which brought thee out of the Land of Egypt, from the House of Servants, see thou have no strange God before my Face.

2. Make not to thy self any graven Image, nor draw any Likeness of those Things,

LXXXVIII. *a* Rom. 5. 1--5. 1 Cor. 5. 7.

2 Cor. 7. 11. Eph. 4. 22, 23, 24. Col. 3. 5--10.

LXXXIX. *b* Rom. 8. 8, 14. 2 Cor. 7.

10. Hof. 6. 1. Joel 1. 13. and 2. 12, 13.

XC. 1 Rom. 5. 1. and 14. 17. Isa. 57.

15. *b* Rom. 6. 11, 12. and 7. 22. Gal. 2.

19. 20. Psal. 1. 2.

XCI. 1 Rom. 14. 22.

m Lev. 18. 4. 1 Sam. 15. 22. Eph.

2. 10.

n 1 Cor. 10. 31.

o Isa. 29. 17. Matth. 15. 7. 8.

Eze. 20. 18, 19.

things, which are either in Heaven above, in the Earth beneath, or in the Water under the Earth; thou shalt not fall down before them, nor worship them, for I am the Lord thy God, strong and jealous, avenging the Sins of the fathers upon the children, and that to the Third and Fourth generation of them that hate me, and shewing Mercy upon Thousands of them that love me and keep my Commandments.

3. Take not the Name of the Lord thy God in vain, for the Lord will not let him go unpunished, that taketh his Name in vain.

4 Remember to keep holy the Sabbath-day: Six Days shalt thou labour, and do all thy Work; but upon the Seventh Day shall be the Sabbath unto the Lord thy God: Thou shalt do no Work, neither thou, nor thy Son, nor thy Daughter, nor thy Servant, nor thine Hand-maid, nor thy Cattle, nor the Stranger that is within thy Gates: For in Six Days the Lord made the Heaven, the Earth, the Sea, and all Things that are in them, and rested the Seventh Day, therefore the Lord blessed the Seventh Day and hallowed it.

5. Honour thy Father and thy Mother, that thou mayst live long upon the Land, which the Lord thy God shall give thee.

6. Thou shalt not kill.

7. Thou shalt not commit Adultery.

8. Thou shalt not steal.

9. Thou

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9. Thou shalt not bear false Witness against thy Neighbour.

10. Thou shalt not covet thy Neighbours House, neither shalt thou covet thy Neighbours Wife, nor his Servant, nor his Maiden, nor his Ox, nor his Ass, nor any of those Things that are thy Neighbours.

THE ARGUMENT.

The Partition of the Law into Two Tables, and a Division of the Commandments both of the First and Second Table, and a laying forth of the Vices and Virtues which are contained in the First Commandment, the End whereof is, that God alone may be served.

XXXIV. LORD'S DAY.

Q. 93. *How are these Commandments divided?*

A. Into Two Tables^p, whereof the first delivereth in Four Commandments how we ought to behave our selves toward God: The latter in Six Commandments, what Duties we ow to our Neighbour^q.

Of the First Commandment.

Q. 94. *What requireth God in the First Commandment?*

A. That

Of the Commandments. 333

A. That as I love the Salvation of my own soul, so I diligently shun and avoid all Idolatry, conjuring, Inchantment, Superstition; praying to Saints or other Creatures; and do rightly acknowledge the only and true God, trust in him alone, submit my self with all Humility and Patience unto him, look for all good things from him alone: To conclude, with the most inward Affection of my Heart, love, reverence, and worship him; so that I will rather forsake all Creatures, than commit the least Thing that may be against his Will.

Q. 95. What is Idolatry?

A. It is, in the place of one God, or besides that one and true God, who hath revealed himself in his Word, to devise, or have any other Thing, wherein to put our Trust.

Of the Second Commandment.

THE ARGUMENT.

What Manner of God the Lord is, and with what Kind of Service to be honoured, where, of painting of Images, and whether it be lawful to set them in Churches.

XXXV. Lord's

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| XIV. 1. 1 Cor. 6. 9, 10. and 10. 7. | 7. Jam. 1. 17. |
| 4. 1 John 5. 21. | b Deut. 6. 5. Matth. 22. 37. |
| 1. Lev. 19. 31. Deut. 18. 10, 11, 12. | c Deut. 6. 2. Psal. 111. 10. Prov. 10. |
| 1. Matth. 4. 10. Rev. 19. 10. and 22. 5. | 7. and 9. 10. Matth. 10. 28. |
| a John 17. 3. | d Matth. 4. 10. Deut. 10. 20. |
| 2. Jer. 17. 5, 7. | e Matth. 5. 29, 30. and 10. 37. Acts |
| 3. 1 Pet. 5. 3. | 5. 29. |
| 2. Heb. 10. 36. 1 Col. 1. 11. Rom. 5. | XCV. f 1 Chron. 16. 26. Eph. 5. 5. |
| 2. 1 Cor. 10. 10. Phil. 2. 14. | Phil. 3. 19. Gal. 4. 8. Eph. 2. 12. 16. |
| a Psal. 104. 27, 28, 29. 30. Isa. 45 | John 2. 23. 2 John 9. John 5. 23. |

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XXXV. LORD'S DAY.

Q. 96. *What doth the Second Commandment require?*

A. That we express not God by any Image or Shape^a; neither serve him after any other Manner, than as in his Word he hath commanded himself to be served^b.

Q. 97. *Ought we then to make no Images or Pictures?*

A. God neither ought, nor can by any means be drawn or pictured^c; and although it be lawful to resemble the Creatures, yet God forbiddeth to have, or make their Images, to worship or honour either of them, or God by them^d.

Q. 98. *But may Images be suffered in Churches, to be instead of Books to the ignorant Multitude?*

A. No, in no ways; for it becometh not us to be wiser than God, who will have his Church taught, not with dumb Images^e, but with the lively Preaching of his Word^f.

Of the Third Commandment.

THE ARGUMENT.

That God hateth the Abuse of his Name, and requireth of every one to confess and praise him both privately and publickly.

XXXVI. Lord's

XCVI. a Deut. 4. 15, 16. Isa. 40. 18, 19. 23. 52. Deut. 7. 5. and 12. 3. and 13. 17. 29. Rom. 1. 23, 24.
 b Deut. 12. 31. 22. 1 Sam. 15. 23.
 c Isa. 29. 13. Matthe. 15. 9.
 d XCVII. 1 Isa. 40. 25.
 e Exod. 23. 24. and 34. 12, 17. Num. 17. 23. 24. 1 Kings 18. 4.
 f XCVIII. 1 Jer. 10. 8. Mat. 2. 15. 10. m Rom. 1. 17. 2 Pet. 1. 19. 2 Tim. 3. 16, 17.

XXXVI. LORD'S DAY.

Q. 99. *What doth God decree in the Third Commandment?*

A. That we do not reproachfully, or unreverently use the Name of God, not only by cursing^a, or forswearing^b, but also by swearing rashly^c; neither yet take Part in these horrible Sins, by holding our Peace, or winking at them^d; but that we use not the sacred Name of God without great Religion and Reverence^e, that by true and constant Confession^f, and calling upon him^g, and finally, by all our Words and Deeds he be raised and magnified^h.

Q. 100. *Is it then so great a Sin to take the Name of God in vain, either by swearing or by cursing, that God is also angry with them, who, as much as in them lies, do not forbid or hinder it?*

A. Surely a most grievous Sinⁱ; for there is a greater Sin, or which doth more offend God, than the Reproach of his most holy Name, wherefore also he commanded that Sin to be punished with Death^j.

THE ARGUMENT.

Of a lawful and unlawful Oath; of the first, for the Anabaptists; of the latter, for the Popish Sort.

XXXVII. Lord's

^a IX. ^h Lev. 24. 15, 16.

Lev. 19. 12.

Math. 5. 33—37. Jam. 5. 12.

Lev. 5. 1. Prov. 29. 24.

Isa. 45. 23. Jer. 4. 2.

^b Math. 10. 32. Rom. 10. 9, 10.

^c Psal. 50. 15. 1 Tim. 2. 8.

^d Col. 3. 17. Rom. 2. 24. 1 Tim. 6. 1.

^e C. x Lev. 5. 1. Prov. 29. 24.

^f Lev. 24. 16.

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XXXVII. LORD'S DAY.

Q. 101. *But may any Man lawfully, and in a godly sort, swear by the Name of God?*

A. He may, when either the Magistrate requireth it of his Subjects, or Necessity requireth, that by this means Faith be assured, and Truth established; to the end that the Glory of God may be set forth, and the Safety of other Men provided for: For this Kind of Oath is confirmed by the Word of God^a, and therefore hath been rightly used by holy Men, both in the Old and New Testament^a.

Q. 102. *Is it not lawful to swear by Saints and other Creatures?*

A. No, for a lawful Oath, is a calling upon God, wherein a Man desireth, that he being the only Beholder of the Heart, would give witness to the Truth, and punish the Swearer^b, if he deceive wittingly; now this Honour agreeth to no Creature.

Of the Fourth Commandment.

THE ARGUMENT.

Of the true hallowing of the Sabbath.

XXXVIII. Lord's

Cl. a Deut. 6. 13. and 10. 20. Isa. 48. 1. Jer. 12. 16. Heb. 6. 16. Gen. 21. 24. and 31. 53. Exod. 13. 19. Job. 2. 12. and 9. 15. 1 Sam. 24. 22. 2 Sam. 3. 35. 1 Kings 1. 29, 30. Rom. 1. 9. and 9. 1. 2 Cor. 1. 24 Gal. 1. 10. CIL. b 1 Sam. 20. 16. Rom. 9. 1. Cor. 14. 23. c Jer. 5. 7. Amos 8. 14. Math. 23. 34, 35, 36. James. 5. 12.

XXXVIII. LORD'S DAY.

Q. 103. *What doth the Lord require in the Fourth Commandment?*

A. *First.* That the Ministry of the Gospel and schools be maintained; and that both upon other days, and especially upon Sabbath-days, I do diligently frequent the holy Assemblies, hear the Word of God attentively, use the Sacraments, and to the publick Prayers joyn also mine own private; and according to mine Ability, bestow something upon the poor. *Secondly.* That in all my Life I abstain from wicked Actions, yielding unto the Lord, that by his Spirit he may work his good Work in me, and so that I begin that everlasting Sabbath or Rest in this Life.

Of the Fifth Commandment.

THE ARGUMENT.

That they are to be honoured whom the Lord hath set over us; and both to be obeyed, and thankfully to be requited.

XXXIX. LORD'S DAY.

Q. 104. *What doth the Lord enjoyn us in the Fifth Commandment?*

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A. That

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| <p>Mat. 23. 1-12. Luke 11. 29-32. 1 Cor. 14. 1-13. 14. 2 Tim. 2. 2. and 3. 14. 15. 40. 9. 10. and 68. 26. Acts 21. 15. 1 Cor. 14. 16. 19. 29. 31. 1 Tim.</p> | <p>4. 13. 1 Cor. 11. 33. 1 Tim. 2. 14. 30. 1 Cor. 14. 16. 1 Cor. 15. 2. 1 Jo. 66. 23.</p> |
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A. That we perform unto our Parents, and even to all that are set over us, due Honour, Love and Fidelity, and do submit our selves to the faithful Precepts and Chastisements, with that Obedience that is meet. *Secondly.* That we patiently bear with their Faults and Manners, always living in Remembrance, that God will lead and rule us by their Hand.

Of the Sixth Commandment.

THE ARGUMENT.

Of avoiding Man-slaughter, and how many Ways it is committed in the Sight of God, the End whereof is, that the Safety of every one ought to be commended to every one.

XL. LORD'S DAY.

Q. 105. What doth God require in the Sixth Commandment?

A. That neither by Thought, nor by Word nor by Gesture, much less by Deed, either by my self, or by any other, I do revile, or hate, hurt, or slay my Neighbour, but cast away all Desire of Revenge. Moreover, that I hurt not my self, nor wittingly cast my self into any Danger.

3. CIV. 1. *Eph.* 6. 1, 2, 5, 6. and 5. 22. *Col.* 3. 18, 20, 22. *Prov.* 1. 8. and 4. 1. *12.* 2, 3, 4. *Matth.* 22. 21. and 15. 20. and 20. 20. *Eccl.* 21. 17. *IV.* *Matth.* 5. 21, 22. and 24. *Rom.* 12. 1. *Gen.* 9. 5. *7.* *Eph.* 4. 26. *Rom.* 12. 19. and 12. 18. 35.

Of the Commandments 339

r⁹; and therefore also, that Murder might be avoided, he hath armed the Magistrate with the word^r.

Q. 106. Why, but this Commandment seemeth to bid only Murder?

A. For the staying of Murder, God teacheth, at he hateth the Root and Original of Murder, wit, Anger, Envy, Hatred, and Desire of Revenge, and doth account all these for Murder^r.

Q. 107. And is it sufficient to kill no Man in such sort as hath been spoken?

A. Is it not sufficient; for when God condemneth Wrath, Envy, Hatred, he requireth, that we love our Neighbour as our selves; and that we use towards him Cortely, Gentleness, Meekness, Patience, and Mercy^r; and that whatsoever may hurt him, as much as in us lieth, we turn it away from him^r. In a Word, that we be disposed in Mind, that we spare not to do Good even to our Enemies^r.

Of the Seventh Commandment.

THE ARGUMENT.

Of Adultery, that is, that we be not defiled with any Uncleanness or intemperate Lust of the Flesh, but that we govern all the Parts of our Life, chastly and continently.

Y 2

XLI. Lord's

⁹ Rom. 13. 13. Col. 2. 23. (Wisd. 3.
1.) Matth. 4. 7.
1. Cor. 9. 16. Exod. 21. 14. Matth. 26.
5. Rom. 13. 4.
CVII. 1. James 3. 20. Gal. 5. 20. Prov.
14. 30. Rom. 13. 20. 1. John 1. 23. 11.
Mat. 3. 15.

CVII. 1. Matth. 23. 30. and 7. 12.
1. Rom. 12. 10. 18. Eph. 4. 2. Gal.
6. 1. 2. Matth. 5. 5. 7. Luke 6. 36.
1. Pet. 3. 8. Col. 3. 12.
1. Exod. 23. 5.
1. Matth. 5. 44. 45. Rom. 12. 20.

XLI. LORD'S DAY.

Q. 108. *What is the Meaning of the Seventh Commandment?*

A. That God doth abhor all Filthiness, and therefore that we also ought to hate and detest it^a; and on the other Side, that we ought to live soberly, modestly, and chastly^b; either in holy Wedlock or single Life^c.

Q. 109. *Doth God forbid nothing else in this Commandment, but Adultery and such Kind of Filthiness?*

A. For as much as our Body and Soul are the Temples of the Holy Ghost, the Will of God is, that we possess both them purely and holily, and therefore he doth generally forbid filthy Deeds, Gestures, and Behaviours, Speeches^d, Thoughts and Desires^e, and whatsoever may allure us thereunto^f.

Of the Eighth Commandment.

THE ARGUMENT.

Because all Unrighteousness is abominable in the Sight of God, he forbiddeth greedily to gape after that which is another Man's, and commandeth us to lend our faithful Help to every Man, for the keeping of his own Goods, and by this Means he doth allow and ratify the Distinction

CVIII. ^a Lev. 18. 25, 27, 28.

^b 1 Thess. 4. 3, 4, 5.

^c Heb. 13. 4. 1 Cor. 7. 2.

CIX. ^d 1 Cor. 6. 18, 19, 20. Eph.

^e Matth. 5. 27, 28.

^f 1 Cor. 15. 33. Eph. 5. 12.

Of the Commandments. 341

Distinction of Owners, and proper Possessions.

XLII. LORD'S DAY.

Q. 110. *What doth God forbid in the Eighth Commandment?*

A. Not only those Thefts and Robberies which the Magistrate doth punish, but under the name of Theft, he comprehendeth all naughty Lifts and Occupations, whereby we catch after other Mens Goods, and labour to convey them to our selves, by Force, or by Colour of Right^h, by unequal Weights, an unjust Mete-wand, unequal Measure, deceitful Ware, counterfeit Money¹, Usury^k, or any other forbidden Way or Means to thrive and get Wealth; add hereunto all Covetousness^l, and the manifold mispending and abusing of the Gifts of God^m.

Q. 111. *What are those Things which God commandeth here?*

A. That I further and increase, as much as I am able, the Commodity and Profit of my Neighbor, and so deal with him, as I desire to be dealt withal myselfⁿ, that diligently and faithfully follow my Work, that I may be able also to supply the Need of others^o.

Of the Ninth Commandment.

THE ARGUMENT.

That we ought not to abuse our Tongue to Lying,

Y 3

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| <p>¹ Isa. 33. 18. ¹ Cor. 5. 10. and 6. ² Luke 3. 14. ¹ Thess. 4. 6. ³ Prov. 11. 1. and 10. 11. ⁴ Ezek. 45. ⁵ Deut. 25. 13-16.</p> | <p>⁶ Psal. 15. 5. ⁷ Luke 6. 35. ⁸ ¹ Cor. 6. 10. ⁹ ^m Prov. 21. 20. ¹⁰ CXI. n. ¹¹ Matth. 7. 12. ¹² ^o Eph. 4. 28.</p> |
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Lying, Slandering, and false Accusations of our Neighbour, but rather to avouch the Truth, and to maintain and preserve the Life and Goods of our Neighbour.

XLIII. LORD'S DAY;

Q. 112. *What doth the Ninth Commandment require?*

A. That I bear no false Witness against any Man^a, that I falsify or miscontrue no Man's Words^a, that I backbite or reproach no Man^a, that I condemn no Man rashly^b, or before his Cause be heard; but that I do with all Carefulness avoid all Kind of Lying and Deceit, as the proper Works of the Devil^c, unless I will provoke the most grievous Displeasure of God against my self^d, that in Judgments and other Affairs I follow the Truth, and freely and constantly publish the Matter to be even as it is^e: Moreover that as much as in me lieth, I defend and increase the good Name and Credit of others^f.

Of the Tenth Commandment.

THE ARGUMENT.

That even the very smallest Desire contrary to Charity ought to be put out of Mens Minds. 2. Of the proceeding

CXII. p Prov. 19. 5, 9. and 21. 28.
a Psal. 15. 3. and Eccl. 19. 30.
b Rom. 1. 30.
c Math. 7. 1. Luke 6. 37.

d John 8. 44.
e Prov. 12. 22. and 13. 5.
f 1 Cor. 13. 6. Eph. 4. 29.
y 1 Pet. 4. 9.

Of the Commandments. 343.

the Godly in the Obedience of the Law.

3. *And what the Use of the Law is in this Life.*

XLIV. LORD'S DAY.

Q. 113. *What doth the Tenth Commandment forbid?*

A. That our Hearts be never tempted, no nor with the least Desire or Thought against any Commandment of God; but that always from the Heart, we detest all Sin, and contrariwise take pleasure in all Righteousness.

The USE.

Which being so, who seeth not that in this last Commandment, is required and contained the perfect Obedience of the whole Law; for how cometh it to pass, that we sin against every Commandment, but because this corrupt Concupiscence is in us, without which, we should of our own accord, with our whole Mind and Body strive to attain to the only Good, altogether, without any contrary Thought or Murmuring; but so long as it leaveth unto us, it cannot be but that we shall all offend, both every often, and in many Things, and shall oftsoons grope and lament with the Apostle, saying, *O wretched Man that I am, who shall deliver me from the Body of this Death?* Rom. 7. 24.

Q. 114. *Are they able who are converted unto God, to keep these Commandments perfectly?*

A. No verily, but even they that are most holy, so long as they live, have only some small beginnings of this Obedience; yet so, that with in earnest and unfeigned Endeavour, they begin

Y. 4

EXIII. = Rom. 7. 7. 15. Eccl. 7. 22. 1 Cor. 13. 9.
EXIV. = 1 John 1. 8, 10. Rom. 7. 14,

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to live, not according to some only, but even according to all God's Commandments^b.

Q. 115. Why then will God have his Law so exactly and so severely preached, whereas there is no Man in this Life that is able to keep it?

A. First. That in our whole Life, we may more and more acknowledge how forward our Nature is to Sin; and so much the more greedily desire Forgiveness of Sins and Righteousness in Christ.
Secondly. That we continually be about this, and daily muse upon it, that we may obtain the Grace of the Holy Ghost from the Father, to the end we may every Day, more and more be renewed according to the Image of God, until one Day at the length, after we are departed out of this Life, we attain with Joy to that Perfection which is set before us;

Of Prayer.

THE ARGUMENT.

The Necessity of Prayer, the Conditions of good Prayer, and a Rule for those Things that are to be asked.

XLV. LORD'S DAY.

Q. 116. Wherefore is Prayer necessary for Christians?

A. Because it is the principal Part of that
Thank.

^a Psal. 1. 2. Rom. 7. 22.

CXV. ^c Psal. 32. 5. ^d John 1. 9. Rom.

^e Matth. 5. 6. Rom. 7. 24.
^f 1 Cor. 9. 24. Phil. 3. 12. 13. 14.

thankfulness which God requireth at our hands^e; as also, because the Lord bestoweth his grace, and the Holy Ghost upon them alone, so with true Gronings do continually beg these things at his Hands, and do give him Thanks for the same^e.

Q. 117. What Things are required to that Prayer, herewith God is pleased, and which he beareth and answereth?

A. That with true Affection of Heart^a, we ask of that true God alone, who hath revealed himself in his Wordⁱ, all Things whatsoever he hath commanded us to ask of him^k; and that with an inward Feeling of our own needy and miserable Estate^l, we humbly throw our selves down before the Majesty of God^m, leaning upon this strong Foundationⁿ, that we, albeit unworthy, yet are undoubtedly heard of God for Christ's sake^o, as he hath promised unto us in his Word^p.

Q. 118. What are those Things which God commandeth us to ask of him?

A. All Things necessary both for Soul and Body^q, which our Lord Jesus Christ hath comprid, in that Prayer which he himself hath taught

Q. 119. What is that Prayer?

A. Our Father which art in Heaven, hal-
lowed be thy Name, thy Kingdom come,
thy Will be done as in Heaven, so also in
Earth;

XVI. *c* Psal. 50. 14. 15.

Math. 7. 7, 8, 11. Luke 11. 9, 10,

Psal. 50. 15.

XVII. *b* John 4. 24. Psal. 145. 18,

Rom. 2. 9. John 4. 22.

Rom. 8. 26. 1 John. 5. 14. James

5.

1 2 Chron. 20. 12.

m Psal. 2. 11. and 34. 18. and 51. 17.

and 110. 120. Isa. 55. 2.

n Rom. 10. 14. James. 1. 6. Mark 11.

24.

o John 14. 13. and 16. 23. Dan. 9. 18.

p Math. 7. 8. Psal. 27. 8.

CXVIII. *q* Math. 5. 33. Jam. 1. 17.

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Earth; give us this Day our daily Bread, and forgive us our Debts, as we forgive our Debtors, and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, the Power, and the Glory forever. Amen.

THE ARGUMENT.

The Preface of the Lord's Prayer, and the Exposition thereof.

XLVI. LORD'S DAY.

Q. 120. *Why doth Christ command us after this Manner to call upon God,*

Our Father?

A. That even in the very Entrance of Prayer, he may stir up in us a Reverence and Trust in God, convenient for the Children of God, which ought to be the Ground-work of our Prayer, to wit, that God for Christ's sake is become our Father, and will much less deny unto us those Things that we ask of him by a true Faith, than our Parents deny us earthly Benefits.

Q. 121. *Why is that added, which art in Heaven?*

A. That we should not conceive any base and earthly Thing of the heavenly Majesty of God, and withal also, that from his almighty Power we should look for whatsoever is necessary for Soul and Body.

CXIX. : *Matth. 6. 9-13. Luke 11. 2.* CXXI. : *Jer. 23. 24. Abr. 17. 26. 27.*
CXX. : *Matth. 7. 9, 10, 11. Luke 11. 12, 13.* *Rom. 10. 12.*

Of the First Petition.

THE ARGUMENT.

Wherein the Hallowing of the Name of God consisteth.

XLVII. LORD'S DAY.

Q. 122. *What is the First Petition?*

A. *Hallowed be thy Name, that is, grant first of all, that we may know thee aright², and may reverence, praise, and set forth thy almighty Power, Wisdom, Goodness, Righteousness, Mercy and Truth, that shineth in all thy Works¹. Secondly. That we may so direct all our Life, Thoughts, Words, and Deeds, that thy most holy Name be not reproached by our Occasion, but rather be honoured and magnified².*

Of the Second Petition.

THE ARGUMENT.

Wherein the Coming of God's Kingdom, the Preservation and Perfection thereof consisteth.

XLVIII. Lord's

CXXII. x John 17. 3. Jer. 9. 23, 24. 1, 2, 5, 10. Exod. 34. 6, 7. Jer. 31. 21. 33. 34. Math. 10. 17. James 1. 35. and 2. 18, 19, 20, 40. and 33. 12. 5. Psal. 119. 105. 20, 21. Rom. 11. 34. 1. Psal. 119. 137, 138. Luke 1. 46-54. 2. Psal. 71. 8. and 115. 2. 6, 69. Psal. 145. throughout. and 143.

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XLVIII. LORD'S DAY.

Q. 123. *What is the Second Petition?*

A. *Let thy Kingdom come, that is, so govern us by thy Word, and by thy Spirit, that we may be more and more subject unto thee^a; preserve and increase thy Church^b, destroy the Works of the Devil, and every Power that exalteth itself against thy Majesty, make void all the Counsels that are taken against thy Word^c, until at the length thou do fully and perfectly reign^d, when thou shalt be all in all^e.*

Of the Third Petition.

THE ARGUMENT.

The End of this Petition is, that all Men do submit themselves to the Will of God, that so it may appear, that God doth reign effectually in the World.

XLIX. LORD'S DAY.

Q. 124. *What is the Third Petition?*

A. *Thy Will be done, as in Heaven, so also in Earth, that is, grant that we, and all Men*

CKXIII. ^a Psa. 119. 5. and 143. 10. ^c Rom. 16. 20. 1 John 3. 8.
^b Matth. 13. 23. ^d Rev. 22. 27. Rom. 8. 22, 23.
^e 1 Cor. 15. 28.

en, renouncing our own Will ^a, may readily and without any Murmuring obey thy Will, which is holy ^b, and so may cheerfully and faithfully execute the Charge which thou hast committed to us ^c, as the Angels do in Heaven ^d.

Of the Fourth Petition.

THE ARGUMENT.

The End of this Petition is, that we may acknowledge, that God is he, who must give unto us all Things necessary, for the Maintenance of this present Life.

L. LORD'S DAY.

Q. 125. *What is the Fourth Petition ?*

A. Give us this Day our daily Bread; ^a is, supply unto us all Things necessary for this present Life ^b; that thereby we may acknowledge, that thou art the only Fountain, from whence all good Things do flow ^c; and except thou give thy Blessing, all our Care and Travel, and even thine own Gifts, will be unprosperous and hurtful unto us ^d; wherefore grant, that turning our Affiance from all Creatures, we may fix it upon thee alone ^e.

of

XIV. ^a *Matth. 16. 24. Tit. 2. 11.* ^b *Matth. 6. 16.*
^c *1. Jam. 1. 17. All. 14. 17. and 17.*
^d *27. 28.*
^e *1. Cor. 15. 58. Deut. 8. 3. Psal.*
^f *37. 16. and 127. 1. 2.*
^g *Psal. 55. 23. and 62. 20. and 140. 3.*
^h *Jer. 27. 5. 7.*
ⁱ *1. Cor. 7. 24.*
^j *Psal. 107. 21. 12. 23.*
^k *127. 1. Psal. 145. 15. 16. and 104.*

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Of the Fifth Petition.

THE ARGUMENT.

Because the Conscience of Sin hindreth Men in praying, by reason that the Devil suggesteth such Thoughts, to the end we might not be overcome with these Temptations, Christ would have us set against them, as a Comfort, this Petition of Forgiveness of Sins.

LL. LORD'S DAY.

Q. 126. *What is the Fifth Petition?*

A. *Forgive us our Debts, as we forgive them that are indebted unto us, that is, for the Blood of Christ, impute not unto us most miserable Sinners, all our Sins, and even that Corruption which as yet cleaveth unto us, as we also feel this Testimony of thy Favour in our Hearts, that we have a stedfast Purpose from our Hearts to forgive all that have offended us.*

Of the Sixth Petition.

THE ARGUMENT.

This Petition is the Second Part of the spiritual Covenant, which God hath made

CXXVI. o. Eph. 5. 1, 2. and 14. 2. 1 John 2. 1, 2. Rom. 8. 1. 9. Matth. 6. 12.

Of Prayer. 351

made for the Salvation of his Church, for we desire in it, that as he hath forgiven us our Sins, so he would vouchsafe to write his Laws in our Hearts, that he would defend us by the Power of his Spirit, and sustain us by his Help, so that we may stand invincibly against all Temptations.

LII. LORD'S DAY.

Q. 127. *What is the Sixth Petition?*

A: **Lead us not into Temptation, but deliver us from all Evil,** *that is,* forasmuch as we are by Nature so feeble and weak, that we are not able to stand no not a Moment of Time; and our deadly Enemies Satan, the World, and our own Flesh, do continually assail us, uphold thou us and strengthen us by the Power of thy Spirit, that we faint not in this spiritual Combat, but may so long stand against them, until at the last we obtain a perfect Victory.

Q. 128. *How dost thou conclude thy Prayer?*

A: **For thine is the Kingdom, the Power, and the Glory for ever,** *that is,* we ask all these Things at thy Hand, because thou being our King, and Almighty, art willing and able to give us all Things; and these Things we herefore ask, to the end, that by them, all
Glory

CXXVII. ¹ John 15. 5. ² Psal. 103. 14.

³ 1 Pet. 5. 8. ⁴ Eph. 6. 12.

⁵ John 15. 19.

⁶ Rom. 7. 23. ⁷ Gal. 5. 17.

⁸ Matth. 26. 41. ⁹ Mark 13. 33.

¹⁰ 1 Thess. 3. 13. and 5. 23.

CXXVIII. ¹ Rom. 10. 12. ² 1 Pet. 2. 9.

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Glory may redound, not unto us, but unto the holy Name.

Q. 129. *What meaneth the last Word, Amen?*

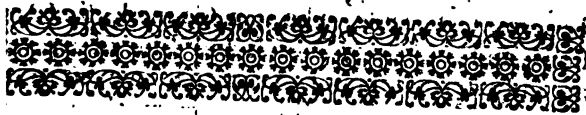
A. That the Matter is certain and out of doubt, for my Prayer is much more certainly heard of God, than I in mine own Heart do feel that I desire it with all my Heart.

John 14. 13. Jer. 33. 8. 9. Psal. CXXIX. 2 Cor. 1. 20. 2 Tim. 2. 13.

F I N I S.



PRIVATE



PRIVATE PRAYERS.

A Morning Prayer to be used in Christian Families, before they go about their outward Affairs.

O Almighty and merciful God, we give thee Thanks, that thou hast so mercifully kept us this Night, and that thou hast prolonged our Life to this Day. We beseech thee likewise, that thou wilt protect us this Day, and that thou wilt give us Grace, that we may bestow it in those Things, which are pleasing and acceptable unto thee: And as now thou enlightenest the whole Earth, with the Beams of thy Sun, so likewise thou wilt illuminate the darkness of our Souls with the Brightness of thy Spirit, lest we waver from the Path of Righteousness, we swerve either to the one Side or to the other, that we may ever set thee who seest Things before our Eyes; that we may reverence and acknowledge thee, as a just Revenger of all evil Thoughts, Words, and Deeds; that we fear nothing more, than to offend thee so ungrateful a Father; and that ever, it continually be our final Drift, in all Things whatsoever we are in Hand or purpose to do, to refer the same

Z

only

only to thy Glory, and the Profit of others. Moreover, because wholsom Counsell, fir Occasions, and the happy Success and Issue of Matters are only in thine Hand, grant that we may and receive all those Things from thee alone. Grant also, most merciful Father, that we best not so much Thought and Travel, in purchase of those Things, that pertain to the Necessity of this Life; that in the mean Time we neglect and negligently regard heavenly Things; but that for we may seek thy Kingdom, and the Righteousness thereof, nothing doubting, but that thou wilt give all Things needful and necessary to such as do the same. Keep also, and defend this our Body and Soul of ours. Instruct us with thy Counsell and Power of thy Spirit, against so many and so divers Assaults of Satan. Rid us out all Fear and Perils, whereby we are in Danger always in this World: And because it is nothing to have begun well, except also we carefully persevere and go forward, we beseech thee, that thou wilt not only take us into thy Protection this Day, but likewise, thou wilt continually be our Guide and Defender all our Life, confirming and increasing the Gifts, which, according to thy Bountifulness and Mercy, thou hast bestowed upon us unworthy Sinners; until such Time at last as thou shalt fully and perfectly unite us with our Head Christ; who seeing that he is that only Sun of Righteousness, he may replenish us with his eternal Light and Gladness. In the mean Time, while we live in this troublesome Life, send out faithful Pastors of Souls, and make the holy Spirit to be effectual in the Hearts of the

Auditor

editors by the Power of thy Word, to the
 id, a great Church may be gathered to thee,
 d that the Works of the Devil may be destroy-
 ! Enarm the Magistrate with thy divine
 tength, that he may defend thy Church and
 ommon-weall. Comfort and confirm every one
 at is afflicted in Soul or Body : And that we
 ay be bold to seek and wait for so great good
 things at thy Hands; forgive us our horrible
 im, for thy most dear Son Christ Jesus his sake,
 ho hath promised to us, that whatsoever we
 rare of thee, in a sure Confidence in him, that
 ou wilt assuredly give it us; and therefore he
 ath commanded us to pray in this Manner,
 ur Father, &c. And finally, grant us, O Father,
 hat we may always conform our Life to thy
 Will, which thou hast revealed to us in thy Law,
 omprehended in these Ten Commandments,
 an the Lord thy God.

II. A Prayer for Scholars.

Psal. 119. 9, 10.

*Wherewith shall a young Man redress his Way? If
 he wisely take Heed to guide himself according to thy
 Word. 10. With my whole Heart have I sought
 thee, let me not wander from thy Commandments.*

Render thee Thanks, most merciful God, for
 all thy great and infinite Benefits, but chiefly,
 at, according to thy singular Mercy, thou hast
 tilled me to the Knowledge of thy Gospel, and
 hast given me Teachers, that they may bring me
 up

up in good Letters and Sciences, to endue my Mind with holy and honest Precepts. Grant that I may acknowledge aright, what and how great these thy Benefits are, and that for the same I may always give thee Thanks. Bestow more over upon me thy Grace, and lighten me with the Beams of thy Spirit, in removing the dark Clouds of my Mind, that I may desireously and gladly learn these Things which are taught unto me by my Teachers, that I faithfully keep in Memory, that I may render Account again thereof readily, and with Judgment, lest my Teachers Labour and mine (the precious Time, and this so meet an Occasion given unto me of thee, and the Fruits which are hoped for of me) shamefully perish not, through my Unthankfulness and Sluggishness. To the end this come not to pass, give me thy holy Spirit, the Author of all Understanding and Truth, that he may make me faithful, able and meet to comprehend these Things: Grant also, that to whatsoever Study I apply my Mind, this ever may be before mine Eyes, to acknowledge thee the only true God, and whom thou hast sent Jesus Christ, and so I may worship thee in a pure Conscience. Moreover, because thou promisest Wisdom to those which are of a low and humble Mind, as Children; but those that are proud and high, destitute of thy Gifts, thou givest them over to Vanity; root out of my Heart all Pride, that being humbled, I may shew my self teachable and obedient, first to thee, then to those whom thou hast given me to instruct, that so I may by little and little prepare my self to serve to thy Glory only and

Prayers.

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d to the Profit of others, in walking in that
ling, which thou shalt assign unto me. Amen.

A Prayer before we go to Meat.

Psal. 145. 15, 16.

Eyes of all Things trust in thee, O Lord, and
thou givest them their Food in due Season; thou
openest thy Hand, and fillest with thy Blessing every
living Creature.

Almighty and most merciful God, which of
thine infinite Goodness, hast created all
things of nothing, and who sustaineest and rulest
the same perpetually by thy divine Power, who
fed the Israelites through the Desert, feeding them
with Manna Forty Years: Bless us, thy un-
worthy Servants, and sanctify those thy Gifts,
that soberly and holily we may use them, and
rejoice in them, that thou art indeed our Father,
the Fountain of all good Things, Grant, al-
that we using all these Things corporal, we
may be always disposed, chiefly to seek that spi-
ritual Food of thy Word, that our Souls may be
enriched to eternal Life, which Christ hath
purchased unto us by his precious Blood. Our
Father which art, &c.

V. A Thanksgiving after Meat.

Dent. 3. 10, 11.

When thou hast eaten and filled thy self, then thou
shalt

Thou shalt give Thanks unto the Lord thy God, 11. And thou shalt beware that thou forget not the Lord thy God, and neglect his Commandments.

O Lord God and heavenly Father, we give thee Thanks for thy great and infinite Benefits, which thou bestowest upon us miserable Sinners, of thine incomprehensible Mercy at all Times, in that thou upholdest us in this mortal Life, furnishing unto us all Things that are necessary, but chiefly that thou vouchsafest to regenerate us by the holy Doctrine of thy Gospel, unto the Hope of a better Life. We beseech thee merciful God and Father, not to suffer our Minds to be occupied in these earthly and transient Things, but that they may look up, and see the Things that are in Heaven, waiting for the Coming of our Saviour Christ Jesus, when he appears in the Clouds to deliver us. So be it. *Our Father, &c.*

V. A Prayer before we go to Bed

O Lord God and heavenly Father, which according to thy manifold Wisdom, hast appointed the Day for Labour, and the Night for Rest. We render thee Thanks, that thou hast mercifully kept us this Day, and hast heaped continually upon us so many Benefits. Grant likewise that we now ceasing from our Labour and Care may so be refreshed with Sleep, that our Minds not being buried in Sleep with the Body, we slumbering in thy Love; but that the Memo-

our Creation and Salvation, be at no Time
 ped out of our Hearts. Grant moreover, that
 our Consciences, as well as our Bodies, may en-
 joy the own Rest. Likewise, that we moderately
 use Sleep, we may have a Respect, not unto
 idleness, but to Necessity, to the end that
 returning more apt and quick to our Works,
 we may be of use for a Time, we may the more readily
 do thee good, and profit our Neighbour: And in
 this near Time, while we are taking Rest, deli-
 ver us from all Peril, and keep us undefiled both
 Body and Soul, that our Sleep likewise may
 be to the Glory of thy Name: And seeing
 this Day is passover with us, not without mani-
 fold Sins, (for we miserable Wretches carry
 away Sin about with us) we beseech thee, that
 as the Night now foldeth up all Things in Dark-
 ness, so according to thy incomprehensible Mer-
 cy, that thou wilt bury all our Sins, lest for
 them we be casten out from thy Sight: Grant
 so Quietness and Comfort to all those which
 are afflicted with any Kind of Sickness, or other
 calamities, for Christ Jesus thy Son our Lord's
 sake, which this Way hath taught us to pray,
 thy Father, &c.

VI. A Prayer necessary for all Men.

O Merciful God, I a wretched Sinner acknow-
 ledge my self bound to keep thy holy Com-
 mandments, but yet unable to perform them,
 and to be accepted for just, without the Righte-
 ousness of Jesus Christ thy only Son, who hath
 perfectly

perfectly fulfilled thy Law, to justify all Men that believe and trust in him; therefore grant me thy Grace, I beseech thee, to be occupied in doing good Works, which thou commandest in holy Scripture, all the Days of my Life, to thy Glory, and yet to trust only in thy Mercy, and in Christ's Merits; to be purged from my Sins, and not by my good Works, be they never so many. Give me Grace to love thy Word fervently, to fear the Scriptures diligently, to read them humbly, to understand them truly, to live after them faithfully: Order my self so, O Lord, that it may be alway acceptable unto thee. Give me Grace not to rejoyce in any Thing that displeaseth thee, but evermore to delight in those Things that please thee, be they never so contrary to my Desires. Teach me so to pray, that my Petitions may be graciously heard of thee. Keep me upright amongst Diversities of Opinions and Judgments in the World, that I never swerve from thy Truth taught in holy Scripture. In Prosperity, O Lord, save me, that I wax not proud, in Adversity help me, that I never despair nor blaspheme thy holy Name, but taking it patiently, to give thee Thanks, and trust to be delivered after thy Pleasure. When I happen to fall into Sin through Frailty, I beseech thee to work true Repentance in mine Heart, that I may be sorry without Desperation, trust in thy Mercy without Presumption, that I may amend my Life, and become truly religious without Hypocrisy, lowly in Heart without Fainting, faithful and trusty without Deceit, merry without Lightness, sad without Mistrust, sober without Slothfulness, content with
 mine

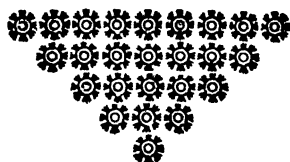
Prayers.

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mine own without Covetousness, to tell my Neighbour his Faults without Dissimulation, to instruct my Household in thy Laws truly, to obey our King and all Governors under him unfeignedly, to receive all Laws and common Ordinances, (which disagree not from thy holy Word) obediently, to pay every Man that which is due unto him truly, to backbite no Man, nor slander my Neighbour secretly, and to abhor all Vice, loving all Goodness earnestly: O Lord grant me thus to do, for the Glory of thy Name. *

* This Prayer is not commonly printed with the *Palatine Catechism*, but usually at the End of the old Psalm Book.

F I N I S.



A N

Assembly 1590. Sess. 12. 10 Augusti.

A Nent the Examination before the Communion, it is thought meet for the common Profile of the whole People, that ane uniforme Order be keepit in Examination, and that ane schort Forme of Examining be set down, be their Brother, Mrs. John Craig, Robert Pont, Thomas Buchanan, and Andrew Melvinc, to be presentit to the next Assembly.

Assembly 1591. Sess. 17. Juli 13.

A Nent the Forme of Examination, before the Communion, pennit be their Brother Mr. Craige, the Assembly thought it meet to be imprintit, being be the Author thair of contractit in some schorter Bounds.

H M T. 40

Assembly 1592. Sess. 19. Result. Mail.

F Or swa^r meikle as at the special Desire of the Kirk, ane Forme of Examination, before the Communion was pennit and formit be their Brother Mr. John Craige, quhilk is now imprintit, and allowit be the Voyle of the Assembly. Therefore it is thought needful that every Pastor travel with his Flock that they may buy the samen Buik, and read it in their Families, quhereby they may be better instructit; and that the samen be read and learnit in Lectors Schools, in place of the little Catechism.

* That is, The Manner to examine Children, at the End of Calvin's Catechism.


A N E



A N E

Time of Examination before the Communion.

Of our miserable Bondage through Adam.

Q. 1.  *H A T* are we by Nature ?
A. The Children of God's Wrath, *Eph.* 2. 3.

Q. 2. *Were we thus created of God ?*

A. No, for he made us to his own Image, *Gen.* 26.

Q. 3. *How came we to this Misery ?*

A. Through the Fall of Adam from God, *Gen.* 3.

Q. 4. *What Things came to us by that Fall ?*

A. Original Sin, and natural Corruption, *Rom.* 11, 18, 19.

Q. 5. *What Power have we to turn to God ?*

A. None at all, for we are dead in Sin, *Eph.* 1.

Q. 6. *What is the Punishment of our Sin ?*

A. Death eternal, both in Body and Soul, *Rom.* 23.

II. Of our Redemption by Christ.

Q. 7. *Who may deliver us from this Bondage?*

A. God only who bringeth Life out of Death.

Q. 8. *How know we that he will do it?*

A. By his Promise, and sending his Sonne Christ Jesus in our Flesh, John 3. 16, 17.

Q. 9. *What Kind of Person is Christ?*

A. Perfect God and perfect Man, without Sin, Matth. 1. 23. Luke 1. 31.

Q. 10. *What needed this wonderful Union?*

A. That he might be a meet Mediator for us.

Q. 11. *How did he redeem us?*

A. Through his Obedience to the Law, and Death of the Cross, Phil. 2. 8.

Q. 12. *Suffered he only natural Death?*

A. No, but he suffered also the Curse of God, in Body and Soul, Gal. 3. 13.

Q. 13. *How know we that his Death brought Life to us?*

A. By his glorious Resurrection and Ascension.

Q. 14. *Wherefore that?*

A. For if he hath not satisfied for all our Sins perfectly, he hath not risen, nor we by him, 1 Cor. 15. 14, 17.

Q. 15. *Is it needful that we believe these Mysteries?*

A. No doubt, but yet that is not enough, Jan. 2. 17, 20.

Q. 16. *What*

Q. 16. *What more is required?*

A. That we be made Partakers of Christ and his Merits, *John 15. 4-7.*

II. Of our Participation with Christ.

Q. 17. *How is that wrought?*

A. Through his continual Intercession for us in Heaven, *Heb. 7. 25.*

Q. 18. *Declare how that is done?*

A. Hereby the holy Spirit is sent, *John 14. 16,*

26.

Q. 19. *What doth the Spirit in this Work?*

A. He offereth Christ and his Graces to us, and moveth us to receive him.

Q. 20. *How doth he offer Christ to us?*

A. By the Preaching of the Evangel, *Rom. 10. 13, 14, 15.*

Q. 21. *How doth he move us to receive him?*

A. Through Printing in our Hearts true Faith in Christ, *Acts 16. 14.*

Q. 22. *What Thing is Faith in Christ?*

A. A sure Perswasion that he is the only Saviour of the World, but ours in special, who believe in him, *John 6.*

Q. 23. *What doth this Fruit work?*

A. Our inseparable Union with Christ and his Graces, *Eph. 3. 16-19.*

Q. 24. *What is the first Fruit of this Union?*

A. A Remission of our Sins, and Imputation of Justice, *Rom. 6. 19.*

Q. 25. *Which is the next Fruit of our Union with him?*

A. Our

A. Our Sanctification and Regeneration to the Image of God: *Jhn. 3. 3, 5.*

Q. 26. *Who doth this, and how?*

A. The Holy Spirit through our Union with Christ, in his Death, Burial, and Resurrection. *Rom. 6.*

Q. 27. *What are the chief Parts of our Regeneration?*

A. Mortification of Sin, and rising to Righteousness, *Rom. 6.*

Q. 28. *How know we Sin and Righteousness?*

A. By the just and perfect Law of God, *Rom. 7.*

IV. Of the Word.

Q. 29. *Where shall we find the Word of God?*

A. Only in the holy Scriptures, *Rom. 15. 4.*

Q. 30. *Are the Scriptures sufficient for our Instruction?*

A. No doubt, as the Apostles do testify, *Joh. 20. 31. Gal. 1. 8. 2 Tim. 3. 16.*

Q. 31. *How should we receive and use the Word?*

A. We should read it privately and publicly with all Reverence, *Deut. 31. 21.*

Q. 32. *Is this sufficient for our Instruction?*

A. No, if publick Teaching may be had, *Eph. 4. 11, 12.*

Q. 33. *Wherefore that?*

A. For as God raiseth publick Teachers and Pastors, so he hath commanded us to hear them. *Mal. 2. 7.*

Q. 34. *How long should we continue in this School?*

A. All

A. All the Days of our Lives, seeing we are ignorant, forgetful, and easy to be deceived,
1. 3. 16.

Q. 35. *What then serve the Sacraments?*

A. They are added for our further Comfort and admonition as a visible Word, Gen. 17. 9, 10, 11, cod. 14.

V. Of our Liberty to serve God.

Q. 36. *What good Things may we do now being thus regenerated?*

A. We may serve our God freely and uprightly,
m. 12.

Q. 37. *May we do it perfectly according to the will?*

A. No truly, for our Regeneration is not perfect, Gal. 5. 17. Eccles. 7. 22.

Q. 38. *What followeth upon that?*

A. A certain Rebellion of the Flesh against the spirit, Rom. 7. 15-25.

Q. 39. *Is not this Rebellion cursed by the Law?*

A. Yea truly, but yet it is not imputed to us,
2or. 5. 19.

Q. 40. *Wherefore that, seeing it is Sin, and the root of all our Sins?*

A. Because Christ satisfied all the Points of the Law for us, Rom. 3. 21, &c.

Q. 41. *What are we then who believe in Christ?*

A. Just in him, but Sinners in ourselves, Rom. 8.

Q. 42. *What craveth this Confession of us?*

A. A constant Faith in Christ, and continual penitence.

A a

Q. 43. *What*

Q. 43. *What then is our only Joy in Life and Death?*

A. That all our Sins bypast, present and to come, are buried; and Christ only is made our Wisdom, Justification, Sanctification, and Redemption, 1 Cor. 1. 30.

Q. 44. *What Fruit cometh of this Faith?*

A. A Peace of Conscience, and Joy in the Spirit, in all our Troubles within and without, Rom. 5. 2. 2 Cor. 6. 4.

Q. 45. *What shall we gather of this whole Discourse?*

A. How miserable we are through Adam, and how blessed through Christ, Phil. 3. 8.

Q. 46. *When should we remember of this Doctrine?*

A. At all Times, but chiefly when we are touched with a proud Opinion of our own Worthiness, or are troubled in Conscience for Sin, Luke 18. 19.

Q. 47. *Then this Meditation serveth for a Preparation to the holy Sacraments?*

A. Yea truly, if they be rightly considered.

VI. Of the Sacraments.

Q. 48. *Declare that in Baptism?*

A. We see there the Seal of our spiritual Freedom through our Communion with Adam, and our Purgation by our Communion with Christ.

Q. 49. *Declare the same in the Supper?*

A. We see, feel, and taste there also, the Seal of our spiritual Wants, and Death through Adam; and likewise

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likewise of our spiritual Treasures and Life through Christ only.

Q. 50. *How contract we our spiritual Filthiness from Adam?*

A. Through our natural Communion with him, *Rom. 5. 12, &c.*

Q. 51. *How came we to our spiritual Purgation, and Life by Christ?*

A. Through our spiritual Communion with our Second Adam, Head and Spouse, *Eph. 5. 30.*

Q. 52. *Do the Word and the Sacraments work this Communion?*

A. No, for it is the Work of the Spirit only, *Eph. 3. 16.*

Q. 53. *Whereunto do the Word and Sacraments lead us?*

A. Directly to the Cross and Death of Christ, *1 Cor. 1. 17, 18, 23, 24.*

Q. 54. *Wherefore that?*

A. Because through his Cross and Death, the Wrath of God was quenched, and all his Blessings made ours, *Gal. 3. 13, 14.*

Q. 55. *Why was this high Mystery represented by these weak and common Elements?*

A. Because they express most lively our spiritual Purgation and Feeding, which we have by Christ, *John 6. 32, &c.*

Q. 56. *When doth he these Things to us in very Deed?*

A. When he is so joyned with us, and we with him, that he abideth in us, and we in him spiritually, *John 15. 4, 5.*

Q. 57. *How is this Union and Abiding expressed here?*

A a a

A. By

A. By natural Washing, Eating, Drinking, Digesting, Feeding, and Abiding in us.

Q. 58. *How may we feel and know this spiritual Abiding in us?*

A. By the Testimony of the Spirit in us, and external Actions agreeable to Christ in us, *Mat. 7. 6. Rom. 8. 16.*

Q. 59. *Then Christ is not an idle Guest in us?*

A. No truly, for he came not only with Water and Blood, but also with the Spirit, to assure us, in some Measure, of his Presence in us, *1 John 5. 6.*

VII. Of Baptism.

Q. 60. *What signifieth Baptism, unto us?*

A. That we are filthy by Nature, and are purged by the Blood of Christ, *Tit. 3. 5.*

Q. 61. *What meaneth this our Union with the Water?*

A. Our spiritual Union with Jesus Christ, *Rom. 6. 3, 8. Gal. 3. 27.*

Q. 62. *What followeth upon this our Union with him?*

A. Remission of Sins and Regeneration, *Rom. 6. 4, 18, 22.*

Q. 63. *From whence cometh our Regeneration?*

A. From the Communion with the Death, Burial, and Resurrection of Christ, *Rom. 6. 4, 5, 8.*

Q. 64. *How long, and by what way doth Baptism work in us?*

A. All

A. All the Days of our Life, through Faith and Repentance, 1 Cor. 6. 19, 20.

Q. 65. How then are Infants baptized?

A. Upon the Promise made to the Faithful and their Seed, Gen. 17. 7, 10.

Q. 66. How doth Baptism differ from the Supper?

A. In the Elements, Action, Rites, Signification and Use.

Q. 67. Wherefore is Baptism but once ministered?

A. It is enough to be received once in the name of God, Rom. 8. 16.

Q. 68. Declare the Cause of that?

A. For they are never casten out, who are truly received in his Society, John 6. 37.

Q. 69. Why is the Supper so oft ministered?

A. We have need to be fed continually, John 55.

Q. 70. Why is not the Supper ministered to Infants?

A. Because they cannot examine themselves, 1 Cor. 11. 18.

VIII. Of the Supper.

Q. 71. What signifieth the Action of the Supper?

A. That our Souls are fed spiritually, by the Body and Blood of Jesus Christ, John 6. 54.

Q. 72. When is this done?

A. When we feel the Efficacy of his Death in Conscience by the Spirit of Faith, John 6.

Q. 73. Why is this Sacrament given in Meat and Wine?

A. 2 3

A. To

A. To seal up our near Conjunction with Christ.

Q. 74. *Wherefore is both Meat and Drink given?*

A. To testify that Christ is the whole Food of our Souls, John 6.

Q. 75. *Is Christ's Body in the Elements?*

A. No, but it is in Heaven, Acts 1. 11.

Q. 76. *Why then is the Element called his Body?*

A. Because it is a sure Seal of his Body given to our Souls.

Q. 77. *To whom should this Sacrament be given?*

A. To the Faithful only, who can examine themselves;

Q. 78. *Wherein should they examine themselves?*

A. In Faith and Repentance, with their Fruits.

Q. 79. *What should the Pastors do when Men are negligent, and abuse the Sacraments?*

A. They should use the Order of Discipline established in the Word.

IX. Of Discipline.

Q. 80. *Who should use this Discipline?*

A. The Pastors and Elders by their mutual Consent and Judgment.

Q. 81. *What is the Office of the Eldership?*

A. To watch upon their Flock, and exercise the Discipline,

Q. 82. *How is this done?*

A. By private and publick Admonition, and other Censures of the Kirk, as Need requireth.

Q. 83. *Who ought to be excluded from the Sacraments?*

A. A

A. All Infidels, and publick Slanderers.

Q. 84. *Wherefore are these excluded?*

A. Lest they should hurt themselves, slander the Kirk, and dishonour God.

X. *Of the Magistrate.*

Q. 85. *What is the Office of the Christian Magistrate in the Kirk?*

A. He should defend the true Religion and Discipline, and punish all Troublers and Contemners of the same.

XI. *Of the Table in special.*

Q. 86. *Why use we a Table here, and not an Altar as the Fathers did at God his Commandment?*

A. Because we convene, not to offer a Sacrifice for Sin, but to eat and drink of that Sacrifice, which Christ once offered upon the Cross for us, Heb. 7. 23, 24, 27. and 10. 11, 12, 14, 18.

Q. 87. *What protest we when we come to the Table?*

A. That we are dead in our selves, and seek our Life only in Christ.

Q. 88. *Shall this Confession of our Unworthiness be a Stay to come to the Communion?*

A. No truly, but rather a Preparation to the same, if Faith and Repentance be with it, Mark 2. 17.

Q. 89. *Wherefore is there Mention made here of Christ his Body and Blood severally?*

A. To testify his Death, by the which only he was made our spiritual Meat and Drink, *John 6. 51, 56.*

Q. 90. For what Cause is this Action called the Communion?

A. Because it is the true Cause of our mutual Society with Christ in all Things, good and evil.

Q. 91. Declare how that is performed?

A. Hereby he removeth all evil Things from us, which we have by Nature, and we receive of him all good Things, which we want by Nature.

Q. 92. Declare these Things more plainly?

A. The Wrath of God and Sin is removed, which we have by Nature, and the Favour of God, and Adoption, with the Joy of Heaven, is restored to us, the which Things we have not by Nature, *Rom. 8.*

Q. 93. What Thing then may the faithful Soul say?

A. Now live I, not I, but Christ liveth in me, it is God that justifieth, who shall condemn.

*Q. 94. Let us therefore give Thanks, and praise to this holy Action, every one of us, saying and singing in his Heart, The Lord is the Portion of mine Inheritance and of my Cup, thou shalt maintain my Lot, the Lines are fallen unto me in pleasant Places, yea, I have a fair Heritage, *Psal. 16. 5, 6.**

A. Let it be done so, with Heart and Mouth, to the Confusion of all Idolaters, and Glory of our God.

XII. The End of our Redemption.

Q. 95. To what End are we thus redeemed and brought in Hope of that endless Joy

to come?

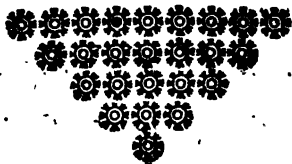
A. To

A. To move us effectually to deny all Ungod-
ess, worldly Lusts, and Unrighteousness, and
live godly, soberly, and righteously in this
scent World, looking for the Coming of Christ,
our full Redemption, *Tit.* 2. 11, 12, 13.

Q. 96. *What shall be the final End of all these*
aces?

A. God shall be glorified for ever in Mercy,
we shall enjoy that endless Life with Christ
Head, to whom with the Father, and the
oly Spirit, be all Honour and Glory for ever,
Am.

F I N I S



Sum-



Summula

C A T E C H I S M I.

Ad piam juniorum educationem ap-
primè utilis.

2^a Tim. IV. 8.

*Pietas ad omnia utilis est, ut quæ
promissiones habeat vitæ presentis
ac futuræ.*

Triplex Hominis Status.

1. { In sanctitate & sanitate. }
2. { Sub peccato & morte. }
3. { Sub Christi gratia. }

Questio: 1. *Q*uis hominem creavit ?
Repsonso, D E U S.

Q 2. *Q*ualem creavit eum ?

R. Sanctum & sanum, mundique dominum.

Q 3. *In quem usum creatus est ?*

R. U

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R. Ut Deo inserviret.

Q. 4. *Quod servitii genus ab eo exigebat Deus ?*

R. Legis suæ præstationem.

Q. 5. *Num in legis Dei præstatione perstitit ?*

R. Nequaquam : sed eam tædè transgressus

Q. 6. *Qua hujus transgressionis pœna ?*

R. Mors æterna, cum animæ, tum corporis, ipsi & posteris.

Q. 7. *Quomodo inde liberamur ?*

R. Merâ Dei gratiâ in Christo Jesu, absque nostris meritis.

Q. 8. *Cujusmodi persona est Christus ?*

R. Verè Deus, verèque homo, in persona unæ

Q. 9. *Quomodo nos liberavit ?*

R. Morre suâ : mortem enim nobis debitam pro nobis subiit, nosque eripuit.

Q. 10. *Num omnes liberantur per Christum ?*

R. Minimè, sed ii tantum qui fide cum amplectuntur.

Q. 11. *Quid est fides ?*

R. Cum mihi persuadeo, Deum me omnesque sanctos amare, nobisque Christum cum omnibus suis bonis gratis donare.

Q. 12. *Recense Summam tuæ Fidei ?*

R. Credo in Deum Patrem, &c.

Q. 13. *Quis operatur hanc fidem in nobis ?*

R. Spiritus Sanctus per Verbum & Sacramenta.

Q. 14. *Quomodo eam operatur per Verbum & Sacramenta ?*

R. Aperit cor, ut Deo loquenti in Verbo & Sacramentis credamus.

Q. 15. *Quid est Dei verbum ?*

R. Quicquid

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R. Quicquid veteris ac novi Testamenti libris continetur.

Q. 16. *Verbi Dei quot partes?*

R. Dux, Lex & Evangelium.

Q. 17. *Quid est Lex?*

R. Doctrina Dei, debitum à nobis exigens, & quia non sumus solvendo, damnans.

Q. 18. *Quid Evangelium?*

R. Doctrina Christum cum omnibus suis bonis nobis offerens, debitumque nostrum ab eo solutum, nosque liberos esse proclamans.

Q. 19. *Quid Sacramenta?*

R. Sigilla Dei, significantia & donantia nobis Christum cum omnibus suis bonis.

Q. 20. *Qua hæc Christi bona?*

R. Amor Dei, Spiritus Sanctus, unio nostri cum Christo: unde remissio peccatorum, sanatio naturæ, spiritualis nutritio & vita æterna promanant.

Q. 21. *Quot sunt novi Testamenti Sacramenta?*

R. Duo, Baptismus & sacra Cæna.

Q. 22. *Quid est Baptismus?*

R. Sacramentum infusionis nostræ in Christum, & ablutionis à peccatis.

Q. 23. *Quid infusio nostri in Christum?*

R. Unio nostri cum Christo, unde manat remissio peccatorum & perpetua resipiscencia.

Q. 24. *Baptismus quid juvat fidem?*

R. Testatur, ut aqua corpus abluitur, sic, operante Spiritu sancto, à peccatorum reatu & radice, per fidem in sanguine Christi, nos repurgari.

Q. 25. *Quid est sacra Cæna?*

R. Sacramentum spiritualis nutritionis nostræ in Christo.

Q. 26. *Cæna*

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Q. 26. *Cæna Domini quid iuvet fidem?*

R. Testatur, ut pane & vino corpora nostra nutur & augeſcunt; ſic animas noſtras corpore ſanguine Chriſti crucifixi ali & corroborari ad vitam æternam.

Q. 27. *Corpore & ſanguine Chriſti quomodo alimur?*

R. Dum fide percipimus, & Spiritus Sancti, i una adest, vi, ea nobis applicamus.

Q. 28. *Quando fide percipimus, & nobis applicamus Chriſti crucifixi.*

R. Dum nobis perſuademus Chriſti mortem crucifixionem non minus ad nos pertinere, quam ipſi nos pro peccatis noſtris crucifixi eſſemus; conſuſio autem hæc eſt veræ fidei.

Q. 29. *Vera fides quomodo dignoſcitur?*

R. Per bona opera.

Q. 30. *Quomodo cognoscuntur bona opera?*

R. Si Dei legi respondeant.

Q. 31. *Recita Dei legem.*

R. Audi Iſrael, Ego ſum Dominus, &c.

Q. 32. *Hæc Lex de quibus te admonet?*

R. De officio meo erga Deum, & erga proximum.

Q. 33. *Quid officii debes Deo?*

R. Supra omnes eum ut amem:

Q. 34. *Quid debes proximo?*

R. Eum ut amem tanquam meipſum:

Q. 35. *Potis es hæc præſtare?*

R. Minimè gentium: nam tantisper dum huius vivimus, habitat in nobis peccatum.

Q. 36. *In Dei filiis quid hinc exiſtit?*

R. Perennis pugna inter carnem & ſpiritum:

Q. 37. *In hac pugna quomodo nobis verſandum?*

R. Affiduo

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R. Assidue orandum, ut Deus peccata nostra remittat, imbecillitatemque sustentet.

Q. 38. *Quomodo orandum?*

R. Ut nos docuit Christus, Pater noster, quod dicitur, &c.

Q. 39. *Quid tibi persuades, Deum donaturum quod petis?*

R. Quia orare iussit, pollicitusque est, quicquid peterem in Christi nomine, se mihi largiturum.

Q. 40. *Quid debes Deo pro tot beneficiis?*

R. Ut ei gratias agam, perpetuoque serviam.

Q. 41. *Quomodo Deo serviendum?*

R. Ex verbi ipsius præscripto, ut jam dictum est.

F I N I S.



THE
BOOK
OF
Common Order,
OR

The Order of the *English* Kirk at
Geneva, whereof *John Knox* was
Minister: Approved by the fa-
mous and learned Man *John Cal-*
vin.

Received and used by the Reformed
Kirk of *Scotland*, and ordinarily
prefixed to the Psalms in Metre.

Matth. X. 23.

When they persecute you in this City, flye ye in-
to another.

I Cor. III. II.

Another Foundation can no Man laye then it
that is layde, which is Iesus Christ.

EDINBURGH,
Printed by JAMES WATSON. His Majesty's Printer.
MDCCXXL



THE PREFACE.

our Brethren in England and elsewhere, which love Jesus Christ unfainedly, Mercy and Peace.

IT is more evident and known God's great
 to all Men, then well consider- Benefits be-
 ed and faithfully received of flowed upon
 many, with what great Mer- England
 and especial Graces God indued our
 country of *England* in these latter
 times, when from Idolatry he called
 to the Knowledge of the Gospel, and
 to People made us his People, a holy
 ple, the People of God, sending us a
 most godly, learned, zealous, wise,
 such a one as never sate in that Roy-
 chaire before; God's Word universal-
 spread over all the Land, Repentence
 preached, Christ's Kingdome offered, Sin
 pardoned, so that none could excuse him-
 self either that he had not heard, or else
 he not taught God's holy Gospel; yet it
 came to pass, and this Day that is veri-
 fied on us; which the Lord reproved Is-
 aiah for, saying, *I have stretched forth my*
B b Hands

The Preface.

The Cause
of God's
Plagues in
England.

Hands all the Day long unto a People, *the*
believe not, but rebellious against me, and
walketh after their own Imaginations^a. *For*
whose Wayes were not corrupt? *and*
from the highest to the lowest, from Top
to Top there was no Part found. See
Contempt of God's Word, as well
their Behalfe to whom the Charged
Preaching was committed; as on the
other Side, Negligence to hear and ear
to frame their Lives according therunto
that if the Lord had not hastened his
Plague, and prevented, it would cerainly
have come to pass which those wicked
Men of Anathoth said to the Prophet
Jeremie, *Speak no more to us in the Name of*
the Lord^b. The which Unkindness and
Contempt, would God we could as ear
nestly repent, as we now feel the Lack
of these accustomed Mercies: For now
the Day of our Visitation is comen, and
the Lord hath brought the Plagues upon
us, whereof before we were admonished
and most justly menaced; for the false
Prophets are sent forth with Lies in their
Mouthes, to deceive *England*; and the
Scarcity of God's Word is so great, that
although they seek it from one Sea-coast
to another, yet they cannot find it, but
as Men affamished, devour the pestiferous
Dung of Papistry, to the poisoning
their own Souls.

^a *Isa. 65. 2. Rom. 10. 21. b Jer. 11. 21.*

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Let us therefore, Brethren, turne wholly to the Lord by Repentance, Fasting and Prayer; earnestly beseeching him to receive us once again to his Favour, who willet not the Death of a Sinner, but his Amendment; offering himself to all them that in their Necessity seek unto him; and like a most merciful Father, proveth all Remedies for our bettering, not cruelly punishing to destroy us, but gently chastising to save us.

The only
Means for
England to
recover
God's Fa-
vour and
Mercy.

Beware then ye harden not your hearts against this merciful Lord, and tempt him as the stubborn Jews did, whom he therefore delivered up into their Enemies Hands, to perish with the Sword, Hunger and Pestilence; for God will not be mocked, but like a consuming Fire will destroy as well the wicked Contemnors of his Word, as the crafty Dissemblers which go about to measure God by their Fantasies, not considering that they heap Damnation against themselves in the Day of his Anger, which now already is kindled, and beginneth to flame to the Condemnation of their Souls and Bodies, who knowing Jesus Christ to have once fully satisfied for our Sins, cease not daily either in Heart, Mouth, or outward Consent to blaspheme his precious Death, and (as much as in them lieth) crucifie him anew.

Do ye not remember that Idolaters have no Portion in the Kingdom of God,

Reb. 22. 3.

but are thrown into the Lake of Fire and Brimstone, where their Worme shall never die? Cannot the Examples of God's fearful Judgments move you, who spared not his very Angels when they trespassed, but hitherto reserveth them in Hell-chaines to be tormented in the Day of the Lord? and will he then favour Idolaters, Dissemblers, Blasphemers, Mockers, Contemners? and not rather in this Life verifie that which the Holy Ghost pronounceth against the Children of God's Wrath, who, *because they doe not receive the Love of the Trueth for their Salvation, are led by Lies to their endless Condemnation*. At least let God's Forewarnings somewhat move you to pity your own State, who, for your Instruction suffereth your own Brethren amongst you to die so terrible, some in Despaire, others to kill themselves, and many uttering most horrible Blasphemies, even to their last Breath; the which Things are so fearfull for us to hear, that we tremble in thinking thereupon:

Horrible
Plagues for
Apostacie
to Idolatrie.

If you will therefore be counted in the Number of God's People, and be so indeed, look not back from the Plough, returne not to your Vomite, bow not your Knee to *Baal*, polute not the Temple of the Holy Ghost, in presenting your selves to that wicked and most blasphemous

Masse,

The Masse
wicked and
blasphemous.

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Masse, with such like Idols: But either stand in the Trueth, and so obey God rather then Man, or else follow God's Calling, who hath so mercifully provided for you, moving the Hearts of godly Rulers and Magistrates to pity your State, and do you Good, so that at *Emden*, *Wessel*, *Franckesfort*, and in this City, he hath appointed godly Churches, wherein you may learn to fear him, repent your Sins, amend your Lives, and recover again his Favour and Mercie.

And because there is no Way more ready or sure to come to him, then by framing our Lives altogether to his blessed Will revealed unto us in his Word; we, to whom, though God hath given more Liberty, yet no less lamenting your Bondage, then rejoycing in our own Deliverance from that Babilonian Slavery, and antichristian Yoke, have earnestly endeavoured, amongst other Things which might bring us to the worthy Consideration of God's Word, to frame our Lives, and reforme our State of Religion in such sort, that neither Doubt of the Certainty hereof should make us fear, nor yet Mens Judgement discourage us and cause us shrink from this Enterprise, most acceptable to God, comfortable to his Church, and necessarily appertaining to every Christian Man's Duty.

We therefore, not as the greatest Clerks of God the
all, but as the least able of many, do only Founda-
tion of
present this Book.

The Preface.

To mingle
Man's
Dreams
with God's
Word is
wicked.

present unto you, which desire the
estate of God's Glory and the pure Sim-
plicity of his Word, a Form and Order
of a reformed Church, limits, wishes the
Compass of God's Word; which our Sa-
viours hath left unto us as only sufficient
to govern all our Actions by; so that
whatsoever is added to this Word
Man's Devices seem it never to grow
holy or beautiful, yet before our God
who is jealous, and cannot admit any
Companion or Counsellor, it is only
wicked, and abominable; for he that is
the Wisdom of the Father, the Bright-
ness of his Glory, the true Light, the
Word of Life, yea Truth and Life it-
self, can he give unto his Church, (for
which he paid the Ransom of his Blood)
that which should not be a sufficient As-
surance for the same? can the Word of
Truth deceive us? the Way of Life
misguide us? the Word of Salvation
damn us? God keep us from such
Blasphemies, and so direct our Hearts
with his holy Spirit, that we may not
only content our selves with his Wisdom,
but so rejoice in the same, that we may
abhorre all Things which are contrary.
The which Considerations, dear Bre-
thren, when we weigh with reverent Fe-

Gal. 1. 8. 9. 11. 12. 2 Tim. 2. 14. 16. 17. 18.
19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. and 30.
Heb. 1. 3.

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Humbleness: And also, knowing Religion was not perfectly reformed in England.
Negligence in reforming that Reli-
which was begun in *England*, was
the least Cause of God's Rods laid

on us, having now obtained by the
mercifull Providence of our heavenly Fa-

ther, a free Church for all our Nation in
most worthy City of *Geneva*, we pre-

sented to the Judgement of the famous The Approbation of the godly Learned,
John Calvin, and others learned in

Parts, the Order which we mind-
to use in our Church, who approving

as sufficient for a Christian Congrega-
tion, we put the same in Execution, no-

thing doubting but all godly Men shall
be much edified thereby. And as for the

scripists or malicious Men and ungodly,
we have not laboured to justify them,

because we know no soverain Medicine
for their cankered Sore, except it may

please God, by our Prayers to be mer-
ciful to them, and call them home, if

they be not already forsaken.

But yet for as much as there are some, Customs preferred by some to Knowledge.
which through Continuance in their Evil,
rather delighting in Custom than Know-

ledge, cannot suffer that Men should
open their Mouthes against certain

old and received Ceremonies, we thought
good in this Place somewhat to touch

that Scrupulosity: For as Ceremonies Certain Causes why Ceremo- nies ought to be abo- lished.
grounded upon God's Word, and ap-
proved in the New Testament, are com-

mendable as the Circumstance thereof

The Preface.

doth support ; so thole that Man hath invented, though he had never so good Occasion thereunto, if they be once abused, import a Necessity, hinder God's Word, or be drawne into a Superstition without Respe^t ought to be abolished.

The brazen
Serpent
broken.

For if *Ezechias* was commended by the Holy Ghost, for breaking in Pieces the brazen Serpent which *Moses* had erected by Commandment, and had continued above 800 Years^e ; which Thing of it self was not evil, but rather put Men in Remembrance of God's Benefite ; yet because it began to minister Occasion to the People to commit Idolatry, it was not to be born withall. How much more ought we to take Heed, that through our Occasion Men commit not Idolatry with their own Imaginations

The Altars,
Images, &c.
of idolatry
destroyed.

and Fantasies ? It was not without great Cause commanded by almighty God, that the Places and other Appurtenances, which had served to Idolatry, should be utterly consumed, lest Babes and Children through Occasion remembering the same, should fall into the like Inconvenience^h. And think ye that we ought to be wiser, and not rather take Heed that those Things which the Papists or other Idolaters have invented, may not enter into Christ's Church ; as well to the End that the weak be not confirmed

^e 2 Kings 18. 2, 3. ^h Deut. 7. 5. and 12. 2, 3, 14

their Errorⁱ, as that we may altogether separate our selves from that idolatrous *Babylon* and Temple of *Belial*, herewith Christ hath no Concord nor Agreement^k?

There was no one Ceremony more ^{The Washing of the Saints Feet abused to Superstition.} ancient, nor yet of better Authority, then the Washing of the Disciples Feet, which is instituted by Christ himself^l, and served a long Time in the Church; when some were perswaded that it is a Part of the Lord's Supper, and others thought it served instead of Baptism, the godly Churches in *St. Augustine's* Time thought it better to leave it which was ordeined for a good use, then by retaining the same confirm an Error or Superstition^m. The *Corinthians* ^{The Agape reprehended by St. Paul.} for the Relief of the Poor, and to increase brotherly Amity together, did institute a Feast immediately after the Lord's Supperⁿ; but how sharply *St. Paul* did reprehend the same, condemning the Comparison that Men should adde a Thing to the Lord's Institution, appeareth by what he saith, *I have received of the Lord that which I gave you*^o.

We read also that *Ezechias* and his ^{The Passover and Circumcision ever ministered as} nephew *Josias* restored the Use of the Passover, which had been a very long Time

ⁱ 1 Cor. 8. 9. &c. and 10. 32. ^k 2 Cor. 6. 15. 16. 7. ^l Isa. 52. 11. ^m John 13. 4.-17. ⁿ Aug. Epist. 119. ^o *Justinianum* Cap. 18. ^p *Chrysost.* in 1 Cor. Cap. 11. *Tertul.* *de Resur.* ^q 1 Cor. 11. 23.

God hath
appointed.

Great Con-
tention in
Christ's
Church in
all Ages,
for the
Mainte-
nance of
unprofit-
able Cere-
monies.

Time discontinued ; but in the Ministration thereof, they observed none other Ceremonies, then God had left to *Moses* from the Beginning *. Circumcision likewise a Sacrament, was evermore after one Sort ministered, even as the Lord commanded it. But such is the Nature of Flesh, it will be wise, and have a Stroke in God's Doings; yea, how wilfully it causeth Man to maintain his own Fantasies, is manifest to them which have perused the ancient Records of the Church : For beginning at *Jerusalem*, and so coming to the rest of the Churches, as *Constantinople*, *Antioch*, *Alexandria*, and *Rome*, he shall plainly see that their greatest Disturbance and Overthrow chanced through Ceremonies. What Conflict was at all Times betwixt the *Latin* and *Greek* Churches for the same, no Christian can consider without Tears. And was there any Thing more objected against *St. Paul*, both of the *Galatians* and also of others, then that he would not observe the Ceremonies as the chief Apostles did †? and yet he kept them whilst any Hope was to gain the weak Brethren, and therefore he circumcised *Timothy* ‡; but when he perceived that Men would retain them as necessary Things in the Church, he called that which

* 1 Chron. 18 Chapter, and 25. 1--19. † 1 Cor. 7. 21, 22, 23. ‡ Gal. 2 Chapter, Acts 21. Acts 16.

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which before he made indifferent, wicked
and impious, saying, that *whosoever* was
circumcised, *Christ* could nothing profit them,
being also lest he had taken Paines amongst
them in vain, which joyned *Christ* with beg-
ging Ceremonies.

Therefore, dear Brethren, being here
perswaded, and by many moe Rea-
sons confirmed, which Opportunity per-
mitteth not here to write, we have con-
firmed our selves with that Wisdom,
which we have learned in *God's* Booke,
that we be taught to preach the Word
of *God* purely, minister the Sacraments
purely, and use Prayers and other Ora-
tions thereby approved, to the Increase
of *God's* Glory and Edification of his
People. As touching Preaching,
as much as it is allowed of all godly
men, we may at this Time leave the
determination thereof; and also for the Mi-
nistration of the Two Sacraments, our
Scripture giveth sufficient Proove.

For because Prayers are after Two
manner of Sorts, *that is*, either in Words
or else with Song joyned thereunto;
and this latter Part, as well for Lack
of true Use thereof, as due Consideration
of the same, is called by many in-
doubt, whether it may be used in a
reformed Church: It is expedient that
we

we note briefly a few Things pertaining therunto.

Singing of
Psalms.

St. *Paul* giving a Rule how Men should sing, first saith, *I will sing in Voice and I will sing with Understanding*. And in another Place shewing what Song should be sung, exhorteth the *Ephesians* to edifie one another with *Psalms, Songs of Praise, and such as are spiritual, singing in their Hearts to the Lord with Thankesgiving*, as if the Holy Ghost would say, that the Song did inflame the Heart to call upon God, and praise him with a more fervent and lively Zeal. And as Musick or Singing is natural unto us, and therefore every Man delighteth therein; so our mercifull God setteth before our Eyes how we may rejoyce and sing to the Glory of his Name, Recreation of our Spirits, and Profite of our selves.

Singing
abused by
the Papists.

But as there is no Gift of God so precious or excellent, that Satan hath not after a Sort drawn to himself and corrupted, so hath he most impudently abused this notable Gift of Singing, chiefly by the Papists his Ministers, in disfiguring it, partly by strange Language that cannot edifie, and partly by a curious wanton Sort, hiring Men to tickle the Ears, and flatter the Fantasies, not esteeming it as a Gift approved by the Word of God, profitable for the Church, and confirmed

ned by all Antiquity: As, beside o-
r Places, is most manifest by the
ords of *Plinius*, called the Younger,
o, when he was Deputy in *Asia*, un-
the Emperor *Trajan*, and had
eived Charge to enquire out the
ristians to put them to Death, writ
ongst other Things touching the
ristians, *That their Manners were to sing
ses or Psalms early in the Morning to
rist their God* &c. If any peradventure
ould doubt, when or by whom these
hurches or Assemblies were institute, it
likewise evident that *St. John* the A-
ostle, who, although in *Domitian's* Time
was banished in the *Ile Pathmos*, yet
hen *Nerva* his Successor, and next be-
re *Trajan*, reigned, returned to *Ephesus*,
d so planted the Churches, as the Hi-
ories report. Seeing therefore God's
ord doth approve it, Antiquity beareth
ness thereof, and best reformed
hurches have received the same; no
an can reprove it, except he will con-
mne God's Word, despise Antiquity,
d utterly condemne the godly reformed
hurches.

And there are no Songs more meet
en the Psalms of the Prophet *David*,
hich the Holy Ghost hath framed to
e same Use, and commended to the
hurch as containing the Effect of the
whole

What Songs
we ought
to delight
in and use.

*Flin. Epist. Lib. 10. Ep. 97. Ensch. Hist. Eccles.
b. 3 Cap. 23.*

whole Scriptures, that hereby our Hearts might be more lively touched : As appeareth by *Moses*^a, *Ezechias*^b, *Judith*^c, *Deborah*^d, *Mary*^e, *Zacharie*^f, and others who by Songs and Metre, rather than their common Speech and Prose, give Thanks to God for such Comfort as he sent them.

Here it were too long to intreat of the Metre : But forasmuch as the Learned doubt not thereof, and it is plainly proved that the Psalms are not only Metre and contain just Ceasures ; but also contain Grace and Majesty in the Verse more than in any other Places of the Scriptures, we need not to enter into any Probation. For they that are skilful in the Hebrew Tongue, by comparing the Psalms with the rest of the Scriptures, easily may perceive the Metre : And they to whom it is not so well known, may see how the Holy Ghost by all Means sought to help our Memory, when he fashioned many Psalms according to the Letters of the Alphabet, so that every Verse beginneth with the Letters thereof in Order ; for Times A, beginneth the Halfe Verse, and B. the other Halfe, and in another Place Three Verses ; yea, and Eight Verses beginne with one Letter, even the Psalm through

^a Exod. 15. 1.-19. ^b Isa. 38. 10.-26. (^c Jud. 16. 1.-22.) ^d Jud. 5. ^e Luke 1. 46.-55. ^f Luke 1. 68.-79. ^g Read *Moses Chabib*, in his *Bookes of Psalms in Metre in the Hebrew Tongue*.

throughout, as if all Men should be inflamed with the Love thereof, both for the Variety of Matter, and also Breifness, Easiness and Delectation.

Now to make you privy also why we altered the Rhime also in certain Places, of him whom for the Gifts that God had given him we esteemed and revered, this may suffice, that in this our Enterprise we did only set God before our Eyes; and therefore weighed the Words and Sense of the Prophet, rather considering the Meaning thereof than what any Man had written. And chiefly being in this Place, where as most perfect and godly Judgment did assure us, and Exhortations to the same encourage us, we thought it better to frame the Rhime to the *Hebrew* Sense, then binde the Sense to the *English* Meeter. And so we either altered for the better, in such Places as he had not attained unto, or else where he had escaped Part of the Verse, or some Times the whole, we added the same; not as Men desirous to find Faults, but such as covet to hid them, as the Learned can judge.

It remaineth last of all, that you understand the Reasons which moved us to chuse out and follow the Catechisme of *Geneva* rather then any other; for considering that the true Use of a Catechisme is to instruct a Christian fully in all Points of Belief and Christian Religion; and

The Cause for the which we chuse this Catechisme, is to be preferred to others.

wherein

wherein this is most easily, orderly, and perfectly taught, that to be the best; we could find none in so great a Number, which either for the Facility is equal, or else for the Perfection to be compared. Moreover the Dangers which hang over Christ's Church in these Days moved us very much; for as Men may see present Signes of certain Barbarousnesse and Puddles of Errors, which are like to enter into the Church of God; so there is no better Preservation against the same, then if all godly Churches would agree in one Kinde of Doctrine and Confession of Faith, which in all Points were agreeable to God's holy Word; that our Posterity might be confirmed by the universall Example of Christ's Church, against all Heresies, Persecutions, and other Dangers, perceiving that it is not onely the Doctrine of one Man, but the Consent of the whole Christian Church, and that wherein all Youth hath been brought up and trained in. The which Thing, seeing none hath so far performed, nor yet is in such Towardnesse to the same as this Catechisme is, being for the Worthiness thereof also translated into *Hebrew, Greek, Latin, French, Italian, Spanish, Dutch, and English*, we could do no lesse but willingly and gladly embrace the same.

It is translated almost into all Languages.

Wherefore we being now under the same Crosse of Affliction that you our dear

The Preface.

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Dear Brethren are, and yet altogether ^{Judge our}
the Children of God our mercifull Fa- ^{Doings by}
ther through Jesus Christ, desire you in ^{the Word}
his Name, with Judgement to read our ^{of God.}
doings, trying them only by the Touch-
stone of his Word, that either if they be
sound and faulty they may be rejected, or
else if they be profitable, God may be
glorified, his Church edified, and the
falsicious confounded. Farewell, dear
brethren, and let us pray to our loving
God, that he would be mercifull unto
us, restore his holy Word, comfort and
strengthen his Children, and finally con-
quand Satan, Antichrist, and all his Ene-
mies.

Psal. 89. 15--18.

*At Geneva the
10th of February
Anno 1556.*

*Nota, This Preface and the following Prayers
are not usually printed in the Scots Edi-
tions of The Book of Common Or-
der.*

C c

*A Prayer made at the First Assembly
of the English Church at Geneva,
when the Confession of Faith*, and
whole Orders were there read and
approved.*

O Lord God Almighty, and Father most merciful, there is none like thee in Heaven nor in Earth^a, which workest all Things for the Glory of thy Name, and the Comfort of thine Elect. Thou didst once make Man Ruler over all thy Creatures^b, and pleased him in the Garden of all Pleasures^c; but how soon, alas, did he in his Felicity forget thy Goodness^d? Thy People *Israel* also in their Wealth did evermore run astray, abusing thy manifold Mercies^e; likeas all Flesh continually rageth, when it hath gotten Liberty and external Prosperity.

But such is thy Wisdom adjoynd to thy Mercies, dear Father, that thou seekest all Means possible, to bring thy Children to the sure Sense and lively Feeling of thy fatherly Favour^f; and therefore when Prosperity will not serve, thou sendest thou Adversity, graciously correcting thy Children whom thou receivest into thy Household^g. Wherefore we wretched and miserable

* The short Confession of Faith which is printed in the Beginning of this Volume.

^a 1 Kings 8. 23. ^b Gen. 1. 28. ^c Gen. 2. 8-17. ^d Gen. 2. 15. ^e Exod. 32. ^f Ezek. 12. ^g Heb. 12. 6. Prov. 3. 12.

able Sinners, render unto thee most humble and hearty Thanks, that it hath pleased thee to call us home to thy Folde, by thy fatherly Correction at this present; whereas in our Prosperity and Liberty we did neglect thy Graces offered unto us For the which Negligence, and many other grievous Sins, whereof we now accuse our selves before thee, thou mightest most justly have given us up to reprobate Mindes^b, and Induration of our Harts, as thou hast done others. But such is thy Goodness, O Lord, that thou seemest to forget all our Offences, and hast called us of thy good Pleasure from all Idolatries into this City most christianly reformed, to profess thy Name^c, and to suffer some Crosse among thy People for thy Trueth and Gospel's sake^k; and so to be thy Witnesses with thy Prophets and Apostles^l, yea, with thy dearly beloved Sonne Jesus Christ our Head, to whom thou doest begin here to fashion us like, that in his Glory we may also be like him when he shall appear^m.

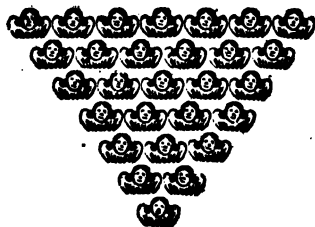
O Lord, what are we upon whom thou shouldest shew this great Mercyⁿ? O most loving Lord, forgive us our Unthankfulnesse, and all our Sinnes for Jesus Christ's sake. O heavenly Father, increase thine holy Spirit in us, to teach our Harts to crie, Abba; dear Father,^o to assure us of our eternal Eleccion in Christ, to reveile thy Will more and more towards us, to confirme us so in the Trueth, that we may live and die

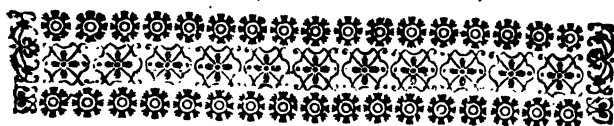
C c z

there-

^b Rom. 1. 28. ⁱ Isa. 4. 2-6. ^k Matth. 10, 11, 12. ^l Luke 24. 48. ^m Acts 9. 15, 16. and 22. 15. ⁿ 1 John 3. 2. ^o Psal. 144. 5. ^p Rom. 8. 15. Gal. 4. 6.

therein ; and that by the Power of the same Spirit we may boldly give Accounts of our Faith to all Men with Humbleness and Meekness, that whereas they backbite and slander us as evil Doers, they may be ashamed and once stop their Mouths, seeing our good Conversation in Jesus Christ. For whose sake we beseech, O Lord God, to guide, governe and prosper this our Enterprize, in assembling our Brethren to praise thine holy Name ; and not only be here present with us thy Children according to thy Promise, but also mercifully to assist thy like persecuted People our Brethren, gathered in all other Places, that they and we consenting together in one Spirit and Truth, may, all worldly Respects set apart, seek thy only Honour and Glory in all our and their Assemblies. *Amen.*





The Book of Common Order.

Chap. I.

Of the Ministers and their Election.

I. What Things are chiefly required in the Ministers.

LET the Church first diligently consider, that the Minister who is to be chosen^a, be not found culpable of any such Faultes, which Saint Paul reprehendeth in a Man of that Vocation; but contrariwise indued with such Virtues, that he may be able to undertake his Charge, and diligently execute the same^b. *Secondly*. That he distribute faithfully the Word of God, and minister the Sacraments sincerely^c; ever carefull, not only to teach his Flock publikely, but also privately to admonish them^d; remembring alwayes, that if

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any

Chap. I. ^a *Acts* 1. 21, 22, 23. & 13. 2, 3. & 14. 23. ^b *1 Tim.* 3. 7. *2 Tim.* 1. 5, 6. & 2. 1. & 4. 5. *Ezek.* 33. 7. *Jer.* 3. 15. *Am.* 21. 17. *Isa.* 62. 6. *1 Cor.* 9. 16, 19-23. ^c *2 Tim.* 2. 2, 14, 15, 16, 23, 24, 25. *2 Cor.* 4. 1, 2, 17. *Matth.* 26. 26. *Luc.* & 28. 9, 10. *1 Cor.* 1. 17, 18, 21, 23, 24. & 11. 23, &c. ^d *Acts* 20. 28, 1. *2 Tim.* 4. 2.

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any Thing perish through his Default, the Lord will require it at his Hands^e.

II. *Of their Office and Duty.*

BEcause the Charge of the Worde of God is of greater Importance, than that any Man is able to dispenſe therewith^e, and Saint *Paul* exhorteth to esteeme them as Ministers of Christ, and Disposers of God's Myſteries^e, not Lords or Rulers, as Saint *Peter* saith, over the Flocke^e: Therefore the Pastors or Ministers chiefe Office standeth in preaching the Word of God, and ministering the Sacraments^e; so that in Consultations, Judgments, Elections, and other politicall Affaires, his Counsell rather than Authority taketh place^e; and if so be the Congregation upon just Cause agreeth to excommunicate, then it belongeth to the Minister, according to their generall Determination, to pronounce the Sentence^e, to the ende that all Things may be done orderlie and without Confusion^m.

III. *The Manner of electing the Pastors or Ministers.*

THE Ministers and Elders at such Time as there wanteth a Minister^a, assemble the whole
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^a *Ezek.* 3. 18, 19, 20, 21. *1 Cor.* 9. 16.

II. ^f *1 Cor.* 9. 16. *Acts* 6. 2, 4. *Luke* 12. 41. ^g *1 Cor.* 4. 1. *Cor.* 4. 1, 2, 5, 7, 10. ^h *1 Pet.* 5. 2, 3. *2 Cor.* 1. 24. *Matth.* 25, 26. *Luke* 22. 25, 26. ⁱ *Matth.* 26. 26, &c. & 28. 19, 20. *Matth.* 2. 6, 7. *1 Pet.* 4. 10, 11. *Acts* 13. 2, 3, 5. & 16. 10, 17. *1 Cor.* 1. 17, &c. & 15. 1, 2, 10, 11. ^k *Acts* 20. 28. *1 Cor.* 4. 2, 3. *1 Cor.* 5. Chapter. ^m *1 Cor.* 14. 33, 40.

III. ⁿ *Acts* 14. 23. *Tit.* 1. 5. *Acts* 2.

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Congregation, exhorting them to advise and consider who may best serve in that Roome and Office; and if there be choise, the Church appoint Two or Thre upon some certaine Day to be examined by the Ministers and Elders.

First. As touching their Doctrine, whether he that should be Minister, have good and sound knowledge in the holy Scriptures, and fit and apt Giftes to communicate the same, to the Edification of the People; for the Triall whereof they propose him a Theame or Text, to be treated privately, whereby his Habilitie may the more manifestly appeare unto them.

Secondly. They inquire of his Life and Conversation, if he have in Times past lived without slander, and governed himselfe in such Sort as the Word of God hath not been evill heard, or been slandered through his Occasion; which seeing severally done, they signifie unto the Congregation, whose Gifts they found most meet and profitable for that Ministerie, appointing also by a generall Consent Eight Days at the least, that everie Man may diligently inquire of his life and Maners.

At the which Time also the Minister exhorteth them to humble themselves to God, by Fasting and Prayer, that both their Election may be agreeable to his Will, and also profitable to the Church: And if in the mean Season any Thing be brought against him, whereby he may be found unworthie by lawfull Probations, then is

C c 4

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^a 1 Tim. 3. 2, 6. Tit. 1. 9. P Rem. 2. 19-24. Jam. 1. 26. 2 Sam. 2. 17, 24. 1 Tim. 5. 17. 4 Acts 13. 3. & 14. 24.

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he dismissed, and some other presented; if nothing be alledged, upon some certaine Day, one of the Ministers, at the Morning Sermon, presenteth him again to the Church, framing his Sermon, or some Part thereof, to the setting forth of his Duetie,

Then at after Noone the Sermon being ended the Minister exhorteth them to the Election, with the Invocation of God's Name; directing his Prayer as God shall move his Heart; In like Maner after the Election, the Minister giveth Thanks to God, with Request of such Things as shall be necessarie for his Office. After that he is appointed Minister, the People sing a Psalm, and depart,

Chap. II.

Of the Elders, and as touching their Office and Election.

THE Elders must be Men of good Life and godly Conversation, without Blame and all Suspicion, carefull for the Flocke, wise, and above all Things fearing God, whose Office standeth in governing with the rest of the Ministers, in consulting, admonishing, correcting, and ordering all Things appertaining to the Estate of the Congregation. And they differ from the Ministers in that they preach not the Worde, nor minister the Sacraments. In assembling the People, neither

^r *Matth.* 9. 37, 38. ¹ *Cor.* 10. 31. *Col.* 3. 17. ^s *1 Thess.* 5. 16.
Col. 4. 2. *Eph.* 5. 20. *Phil.* 1. 3.

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either they without the Ministers, nor the Ministers without them, may attempt any Thing. And if any of the just Number want, the Minister by the Consent of the rest, warneth the People thereof, and finally admonisheth them to observe the same Order which was used in choosing the Ministers, as farre forth as their Vocation requireth ..

Chap. III.

Of the Deacons, their Office and Election.

THE Deacons must be Men of good Estimation and Report, discrete, of a good Conscience charitable, wise, and finally endued with such^u Virtues, as Saint *Paul* requireth in them^a. Their Office is, to gather the Almes diligently, and faithfully to distribute it^x, with the Consent of the Ministers and Elders: Also to provide for the sicke and impotent Persons, having ever a diligent Care, that the Charitie of godly Men be not wasted upon Loyerers and ydle Vagabondes^y. Their Election is, as hath beene afore shewed, in the Ministers and Elders,

Chap. IV.

Of Teachers or Doctors.

WE are not ignorant that the Scriptures make mention of a Fourth Kind of Ministers left

Chap. II. ^a *Numb.* 11. 16, *Eccl.* *Alt.* 14. 23. & 15. 23. & 16. 4. & 20. 17. *Rom.* 12. 8. *1 Cor.* 12. 28. *James* 5. 14. *1 Pet.* 5. 1, 2, 3. *1 Tim.* 5. 17. *Alt.* 15. 6, 22, 23.

Chap. III. ^u *Alt.* 6. 1--6. *1 Tim.* 3. 8, 13. ^x *Rom.* 12. 7, 8. ^y *2 Thes.* 3. 10, 11, 12.

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left to the Church of Christ, which also are verie profitable, where Time and Place doeth permit*.

These Ministers are called Teachers or Doctors², whose Office is to instruct and teach the faithfull in sounde Doctrine, providing with all Diligence that the Puritie of the Gospel be not corrupt, either through Ignorance or evill Opinions. Notwithstanding, considering the present Estate of Things, we comprehend under this Title such Means as God hath in his Church, that it should not be left desolate, nor yet his Doctrine decay, for default of Ministers thereof.

Therefore, to terme it by a Word more usuall in these our Dayes, we may call it the Order of Schooles, wherein the highest Degree, and most annexed to the Ministrie and Government of the Church, is the Exposition of God's Word, which is contained in the olde and new Testaments.

But because Men cannot so well profit in that Knowledge, except they be first instructed in the Tongues and humane Sciences, (for now God worketh not commonlie by Miracles) it is necessary that Seed be sowne for the Time to come, to the Intent that the Church be not left barren and waste to our Posteritie, and that Schooles also be erected, and Colleges maintained with just and sufficient Stipends, wherein Youth may be trained in the Knowledge and Feare of God, that in their ripe Age they may prove worthe Mem.

* The old Copy printed at Geneva 1558. hath here, but in Lack of Opportunity in this our Dispersion and Exile, we cannot well have the Use thereof, and would to God it were not neglected, where better Occasion serveth.

Chap. IV. ² Eph. 4. 11. 1 Cor. 12. 28.

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members of our Lord Jesus Christ, whether it be to rule in civile Policie, or to serve in the rituall Ministrie, or els to live in godly Reverence and Subjection.

Chap. V.

Of the weekly Assembly of the Ministers, Elders, and Deacons.

TO the Intent that the Ministerie of God's Worde may be had in Reverence, and not brought to Contempt through the evill Conversion of such as are called thereunto^a; and also that Faultes and Vices may not by long Sufferance growe at length to extreame Inconvenienc^b; it is ordeined, that every *Thursday* the Ministers and Elders in their Assembly or Consistorie diligently examine all such Faults and Suspitions as may be perceived, not only amongst others, but chiefly amongst themselves^c, lest they seeme to be culpable of that which our Saviour Christ reproved in the *Pharisees*, who coulde espie a Mote in another Man's Eye, and could not see a Beame in their own^d.

And because the Eye ought to be more cleare than the rest of the Bodie^e, the Minister may not be spotted with anie Vice, to the great Slander of God's Worde, whole Messlage he beareth: Therefore it is to be understood, that there be certaine Faults, which if they be deprehended in a Minister, he ought to be deposed, as Heresie, Papistrice,

Chap. V. ^a Rom. 2. 19-24. Ezek. 36. 22, 23. Isa. 52. 5. ^b 2 Tim. 2. ^c 1 Cor. 5. ^d Matth. 7. 3. Luke 6. 41. Rom. 2. 1. ^e Matth. 22, 23. Luke 11. 34.

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Papistrie, Schisme, Blasphemie, Perjurie, Fornication, Theft, Drunkenesse, Uiric, Fighting, unlawfull Games, with such like.

Others are more tolerable, if so be that after brotherly Admonitions he amend his Fault, a strange and unprofitable Fashion in preaching the Scriptures, Curiositie in seeking vain Questions, Negligence, as well in his Sermons, and in studying the Scriptures, as in all other Things concerning his Vocation, Scurrilitie, Flattering, Lying, Backe-biting, wanton Words, Deceit, Covetousnesse, Taunting, Dissolution in Apparel, Gesture, and other his Doings, which Vices, as they be odious in all Men, so in him, that ought to be as an Example to others of Perfection, no wise are to be suffered, especially if so be that according to God's Rule he being brotherly advertised, acknowledge not his Fault and amend^t.

Chap. VI.

Interpretation of the Scriptures.

EVery Week once the Congregation assemble to heare some Place of the Scriptures orderly expounded^a; at the which Time it is lawfull for every Man to speake or inquire as God shall move his Heart, and the Text minister Occasion, so it be without Pertinacitie or Disdaine, as one that rather seeketh to profite, than to contend. And if so be any Contention rise, then such as
are

^a *Matth.* 5. 13. *Mark* 9. 50. & *Matth.* 18. 15, 16, 17. *Luke* 17. 3. *James* 5. 16, 19, 20.
Chap. VI. ^b *1 Cor.* 14. 29~33. *1 Thess.* 5. 20. *Eph.* 4. 29. *1 Cor.* 12. 8, 10.

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appointed Moderators, either satisfie the Par-
or else if he seeme to cavill, exhort him to
Silence, referring the Judgment thereof to
Ministers and Elders, to be determined in
the Assemblie before mentioned.

Chap. VII.

*the Order of the Ecclesiastical Dis-
cipline.*

As no Citie, Towne, House or Fami-
ly can maintaine their Estate, and
survive without Policy and Governance,
so the Church of God, which requi-
res purely to be governed, than any
City or Family, cannot without spirituall
Policy and Ecclesiastical Discipline con-
tinue, increase and flourish; and as the
Word of God is the Life and Soule of
the Church, so this godly Order and
Discipline is as it were Sinews in the
Body, which knit and joine the Members
together with decent Order and Comeli-
ness; it is a Bridle to stay the wicked from
their Mischiefs, it is a Spurre to pricke
forward such as be slow and negligent;
and for all Men, it is the Father's
Rod, ever in a Readiness to chastise gentle
the Faults committed, and to cause
the afterward to live in more godly
Feare.

many, or be knowen of divers, that our
Admonition be done in Presence of some
of them.

Briefely, if it concerne the whole Church in such Sort, that the concealing thereof might procure some Danger to the same, that then it be uttered to the Ministers and Seniors, to whom the Policy of the Church did appertain.

Of publique
Discipline,
and of the
End there-
of.

Also in publike Discipline it is to be observed, that the Ministry pretermitt nothing at any Time unchastised with our Kind of Punishment or other, if they perceive any Thing in the Congregation, either evill in Example, in Manners, or not becoming their Profession; as if there be any comon Person, any Adulterer, or Fornicator, forsworne Thiefe, Briber, false Witness, Swearer, Blasphemer, Drunkard, Sclanderer, Ufurer, or any Person disobedient, seditious, or dissolute; any Heresie or Sect, as Papisticall, Anabaptistick, and such like: Briefely, whatsoever it be that might spot the Christian Congregation, yet, rather whatsoever is not to Edification ought not to escape either Admonition or Punishment.

**Excommu-
nication is
the last Re-
medy.**

And because it cometh to passe some-
time in the Church of Christ, that when
other Remedies assayed profit nothing,
they must proceed to the Apostolicall Rod

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And Correction, as unto Excommunication, (which is the greatest and last Punishment belonging to the spirituall Ministry) it is ordained that nothing be attempted in that Behalfe without the Determination of the whole Church: herein also they must beware, and take ^{Rigour in} good Heed, that they seeme not more ^{Punishment} ready to expell from the Congregation, ^{ought to be} then to receave againe those, in whom ^{avoided.} they perceave worthy Fruits of Repen-
cence to appeare; neither yet to forbid
in the hearing of Sermons, who is ex-
cluded from the Sacraments, and other
duties of the Church, that he may have
Liberty and Oceaſion to repent. *Finally*, ^{God's}
at all Punishments, Corrections, Cen- ^{Worde is}
sures, and Admonitions, stretch no fur- ^{the onely}
ther than God's Word with Mercy may ^{Rule of Dis-}
truly beare. ^{cipline.}

The Order of publique **W O R S H I P.**

Chap. VIII.

Prayers before and after Sermon.

*When the Congregation is assembled at the Houre ap-
pointed, the Minister useth one of these Two Confes-
sions, or like in Effect, exhorting the People diligently*

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to examine themselves, following in their Hearts the Tenor of his Words.

The Confession of our Sinnes.

O Eternall God, most mercifull Father we confesse and acknowledge before thy divine Majesty, that we are miserable Sinners, conceived and borne in Sinne and Iniquitie, so that in us there is no Goodnesse; for the Flesh evermore rebelleth against the Spirit, whereby we continually transgresse thy holy Precept and Commandments, and so doe purchase our selves through thy just Iudgement Death and Damnation. Notwithstanding, O heavenly Father, for as much as we are displeased with our selves for the Sinnes that we have committed against thee, and doe unfainedly repent us of the same, we moste humbly beseech thee, for Iesus Christ's sake, to shewe thy Mercie upon us, to forgive us all our Sinnes, and to increase the holy Spirit in us, that we acknowledging from the Bottome of our Heartes our own Unrighteousness, may from hencefoorth not onely mortifie our sinfull Lustes and Affections, but also bring forth such Fruits, as may be agreeable to thy most blessed Will; not for the Worthiness thereof, but for the Merites of thy dearely beloved Sonne Iesus Christ our onely Saviour, whom thou hast already given an Oblation and Offering for our Sinnes; and for whose sake we are certain

Chap. VIII. Rom. 3. 9-18. Psal. 14. 7. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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perswaded, that thou wilt deny us nothing that
we shall ask in his Name according to thy Will;
or thy Spirit doth assure our Consciences, that
thou art our mercifull Father, and so lovest us
as thy Children through him; that nothing is able
to remove thine heavenly Grace and Favour
from us. To thee therefore, O Father, with
the Sonne and with the holy Ghost be all Honour
and Glory, World without Ende. So be it.

Another Confession of Sinnes, to be used before the Sermon.

IRueth it is, O Lord, that we are unworthie
to come to thy godlie Presence, by rea-
son of our manifolde Sinnes and Wickednesse;
much lesse are we worthie to receive any Grace
or Mercy at thy Hands, if thou shouldest deale
with us according to our Deservings, for we
have sinned, O Lord, against thee, and we have
offended thy godlie and divine Majesty; if thou
wouldest beginne to reckon with us, even from
our first Conception in our Mother's Wombe,
thou canst finde nothing at all in us, but Overture
of Death and eternall Condemnation: For
trueth it is, that first we were conceived in Sinne,
and in Iniquitie was everie one of us borne of our
mother; all the Dayes of our Life, we have so
continued in Sinne and Wickednesse, that ra-
ther we have given our selves to follow the Cor-
ruption of this our fleshlie Nature, than other-

D d 2 *wife*

*This Confession is not in the Order altered, at Geneva 1548, but in
of it there is a Confession of our sinnes, framed to our Time
of the Ninth Chapter of David, which is printed at the End of
Booke*

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wife, with that earnest Care and Diligence to
 serve and worship thee our God as it becometh
 us; and therefore if thou shouldst enter in Judge-
 ment with us, just Occasion hast thou, not onely
 to punish these ~~our~~ wretched and mortal Bodie
 but also to punish us both in Bodie and Soule e-
 ternally, if thou shouldst handle us according to
 the Rigour of thy Justice. But yet, O Lord, on
 the one Part we acknowledge our Sinnes and
 Offences, together with the fearfull Judgement of
 thee our God, that justly by reason thereof, thou
 mayst powre upon us; so also on the other Part
 we acknowledge thee to be a mercifull God, a
 loving and a favourable Father to all them that
 unfainedlie turne unto thee: Wherefore, O
 Lord, we thy People and the Workmanship of
 thine owne Hands, most humbly beseeche thee,
 for Christ thy Sonnes sake, to shewe thy Mercie
 upon us, and forgive us all our Offences; impute
 not unto us the Sinnes of our Youth, neither yet
 receive thou a Reckoning of us for the Iniquities
 of our old Age; but as thou hast shewed thy self
 merciful to all them that have truly called unto
 thee, so shew the like Mercie and the like Favours
 unto us thy poore Servants. ~~Indue~~ our Heart
 O God, with such a true and perfect acknowl-
 edging of our Sinnes, that we may powre forth be-
 fore thee the unfained Sighs and Sobs of our
 troubled Heartes and afflicted Consciences for
 our Offences committed against thee. Inflame
 our Heartes with such a Zeal and Fervencie to-
 wards thy Glory, that all the Dayes of our Li-
 our onely Studie, Travell and Labour may
 to serve and worship thee our God, in Spirit,
 True

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Truth and Veritie, as thou requirest of us: And
that this may be the better performed in us, pre-
serve us from all Impediments and Stayes that in
any wise may hinder or stoppe us in the same;
but in speciall, O Lord, preserve us from the
craft of Satan, from the Snares of the World,
and from the naughty Lustes and Affections of
Flesh. Make thy Spirit, O God, once to
take such full Possession and Dwelling in our
hearts, that not onelie all the Actions of our
Lives, but also all the Wordes of our Mouth, and
the least Thought and Cogitation of our Mindes,
may be guided and ruled thereby.

And finally, grant that all the Time of our
Lives may be so spent in thy true Fear and Obe-
dience; that altogether we may end the same in
thy Sanctification and honouring of thy blessed
Name, through Jesus Christ our Lord, to whom
be all Honour and the holie Ghoste, be all Honour
and Glorie, for now and for ever. So be it.

When done, the People sing a Psalme altogether in a
plain Tune; which ended, the Minister prayeth for
the Assistance of God's holie Spirit, as the same shall
move his Heart, and so proceedeth to the Sermon.

The Minister after the Sermon useth this Prayer
following, or such like.

*Prayer for the whole State of Christ's
Church.*

A Almighty God, and most mercifull Fa-
ther, we humbly submit our selves, and

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fall downe before thy Majesty^a, beseeching thee from the Bottome of our Hearts, that this Seeds of thy Worde now sowne amongst us, may take such deep Root, that neither the burning Heat of Persecution cause it to wither, neither the thornie Cares of this Life doe choke it, but that a Seed sown in good Ground, it may bring forth Thirtie, Sixtie, and an Hundreth Fold^b, as thy heavenly Willdome hath appointed. And because we have Need continually to crave manye Things at thy Handes, we humble beseech thee, O heavenly Father, to grant us thine holy Spirit, to direct our Petitions^c, that they may proceed from such a fervent Minde^d, as may be agreeable to thy most blessed Will^e.

And seeing that our Infirmitie is able to doe nothing without thine Helpe^f, and that thou art not ignorant with howe manye and great Temptations we poore Wretches are on every Side enclosed and compassed^g, let thy Strength, O Lord, sustaine our Weaknesse, that we being defended with the Force of thy Grace, may be safelie preserved against all Assaultes of Sathan, who goeth about continuallie like a roaring Lyon, seeking to devoure us^h. Increase our Faithⁱ, O mercifull Father, that we do not swerve at anye Time from thy heavenly Worde, but augment in us Hope and Love, with a carefull keeping of all thy Commandements, that no Hardnesse of Heart^j, no Hypo-

^a Num. 16. 22. ^b Dent. 9. 18. ^c Job. 7. 6. ^d Psal. 95. 6. ^e Math. 13. 1-8. ^f Luke 11. 13. ^g Rom. 8. 9. 11. 15. 26. ^h P. Rom. 12. 13. ⁱ James. 5. 16. ^j 1 John 3. 24. (^k Wisd. 9. 17. 18.) ^l 2 Cor. 1. 1. ^m John 15. 5. ⁿ Phil. 2. 13. ^o Psal. 40. 12. 13. 17. ^p 1 Pet. 1. 6. ^q 1 Pet. 5. 8. ^r Luke 17. 5. ^s Psal. 95. 7. 8. ^t Heb. 3. 7. 8. and 41. 7.

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²⁹¹ Hypocrisie, no Concupiscence of the Eyes, nor
intisements of the World doe draw us away
om thine Obedience. And, seeing we live
owe in these most perillous Times, let thy fa-
kerlie Providence defend us against the Violence
f all our Enemies, which do everie where pur-
ie us; but chiefelie against the wicked Rage and
arious Upbars of that Romish Idole, Enemie
o thy Christ.

Furtherthere, for as much as by thine holie A-
ssile we be taught to make our Prayers and
upplications for all Men; we pray not only for
our selves here present, but beseech thee also to
educate all such as be yet ighorant from the miser-
ble Captivitie of Blindnes and Error, to the
sure Understanding of thine heavenly Truth;
hat, we all with one Consent and Unie of
Minds may worship thee our only God and Sa-
iour; and that all Pastors, Sheepe-herdes and
Ministers, to whom thou hast committed the
Dispensation of thine holie Word, and Charge
f thy chiefe People, may both in their Life
nd Doctrine be founde faithfull, setting onlie be-
ore their Eyes thy Glorie, and that by them all
more Sheepe, which wander and go astray, may
e gathered and brought home to thy Folds.

Moreover, because the Hearts of Rulers are
n thine Hands; we beseech thee to direct and go-
ern the Hearts of all Kings, Princes, and Ma-

Died 4

gistrates,

¹ 1 Tim. 4. 1. 2 Tim. 3. 14. 15. 16. 17. 2. 18. 3. 7. Jude 4. 8. 10. 16. 18. 2. 1 Thess. 2. 1 John 2. 18. 22. Rev. 3 and 17 Chapters. 2 1 Tim. 2. 1. 3 Rem. 15. 6. 1 Cor. 1. 10. Eph. 4. 9. 1 John 21. 15. 20. 21. Mark. 16. 15. 10. 1 Cor. 9. 16. 20. 21. 22. 2 Prov. 21. 1.

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gistrates, to whome thou hast committed the Sword:; especiallie, O Lord, according to our bounden Duetie, we beseech thee to maintaine and increase * the noble Estate of the Kinges Majestie, and his honourable Counsell, with all the Estate and whole Bodie of the Commonwealth. Let thy fatherlie Favour so preserve him, and thine holie Spirit so govern his Heart, that he may in such Sort execute his Office, that thy Religion may be purelie maintained, Maners reformed, and Sinne punished, according to the precise Rule of thine holie Word.

And for that we besell Members of the mysticall Bodie of Christ Jesus, we make our Requests unto thee, O heavenly Father, for all such as are afflicted with any Kind of Crosse or Tribulation, as Warre, Plague, Famine, Sicknesse, Poverrie, Imprisonment, Persecution, Banishment, or anie other Kinde of thy Rods, whether it be Griefe of Bodie, or Unquietnesse of Minde, that it would please thee to give them Patience and Constancie till thou sende them full Deliverance of all their Troubles.

† And finallie, O Lord God, moste mercifull Father, we moste humbly beseech thee, to shewe thy

* Rom. 13. 1, 4. John 19. 11.

* In the old Copie printed in Geneva it is, *The honourable Estate of this City, into whose Defence we are received, the Magistrates, the Council, and all the whole Body of this Commonwealth.*

† 1 Tim. 2. 2. 1 Pet. 2. 13. 16. 18. Rom. 12. 4, 5. 1 Cor. 12. 12, 13. James 5. 16. 2 Cor. 13. 10. Heb. 13. 3.

† The Geneva Copie, which was printed in the Time of Queen Marie's Persecution, hath here, *And as we be bound to love and honour our Parents, * Kinsfolke, Friends, and Country; so we most humbly beseech thee, to shew thy Pity upon our miserable Country of England, which*

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y great Mercies upon our Brethren who are persecuted, cast in Prison, and daylie condemned to death for the Testimonie of thy Trueth: And though they be utterly destitute of all Man's aid, yet let thy sweete Comfort never depart from them, but so inflame their Hearts with thine holy Spirit, that they may boldly and chearfully abide such Trial, as thy godly Wisdom shall appoint, so that at length as well by their death, as by their Life, the Kingdome of thy Sonne Iesus Christ may encrease and shine through the World, in whose Name we make our humble Petitions unto thee, as he hath taught, saying, *Our Father, &c.*

Almightie and everliving God, vouchsafe, we beseech thee, to grant us perfect Continuance in thine divine Faith, augmenting the same in us daylie, till we grow to the full stature of our Perfection in Christ, whereof we make our Confession, saying, *I believe in God, Father Almighty, &c.*

When the People sing a Psalm, which ended, the Minister pronounceth one of these Blessings, and so the Congregation departeth.

The

through thy Mercy was called to Liberty; and now for their and our sakes, is brought unto most vile Slavery and Babylonicall Bondage; root out thence, O Lord, all ravening Wolves, which to fill their Bellies, devour thy Flock, and shew thy great Mercies upon those our Brethren which persecuted, &c. * Exod. 20. 18. † Matth. 7. 15. Acts 20. 29. Ezek. 34. Rom. 16. 19. 18. Phil. 2. 2. Rom. 16. 36. Psal. 44. 22. Heb. 13. 3. 1. Ioh. 16. 2, 3, 8. 1 Pet. 1. 7. Acts 2. 23. Matth. 10. 16. Luke 21. 12, &c. om. 14. 7, 8. † Luke 17. 34. † Eph. 4. 12-16.

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THe Lord blesse us, and save us, the Lord make his Face to shine upon us, and be mercifull unto us; the Lord turne his Countenance towards us, and grant us his Peace.

THe Grace of our Lord Jesus Christ, the Love of God, and the Communion of the holie Ghost, be with us all. Amen.

It shall not be necessarie for the Minister daylie to repeat all these Things before mentioned, but, beginning with some Maner of Confession, so to proceed to the Sermon, which ended, he either useth the Prayer for all Estates before mentioned, or else prayeth as the Spirit of God shall move his Heart, framing the same according to the Time and Matter, which he hath intreated of. And if there shall be at any Time: any present Plague, Famine, Pestilence, Want, or such like, which be evident Tokens of Gods Wrath, as it is our Part to acknowledge our Sinnes to be the Occasion thereof, so are we appointed by the Scriptures, to give our selves to Mourning, Fasting and Prayer, as the Meanes to purge away Gods heavy Displeasure. Therefore it shall be convenient, that the Minister at such Time doe not onlie admonish the People thereof, but also use some Forme of Prayer, according as the present Necessity requireth, to the which he may appoint by a common Consent, some severall Day after the Sermon weeklie to be observed.

Chap.

Y Numb. 8. 24, 25, 26. 2^d Cor. 13. 12. 1st Tim. 2. 6. 40-49. Deut. 30. 1-10. 2^d Sam. 24. 10, 14, 23. 1st Kings 8. 43-40, 45-51. Ezra 9 Chap. Neh. 9 Chap. Dan. 9 Chap.

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Chap. IX.

The Order of Baptism.

First note, that forasmuch as it is not permitted by God's Word, that any man should preach or minister the Sacrament, and likewise it is evident, that the Sacraments are not ordained of God to be used in private corners, as Charmes, or Sorceries; but left to the Congregation, bound necessarily annexed to God's Word, (as) Soules of the same. Therefore, the Infant which is to be baptized, shall be brought to the Church, on the Day appointed to common Prayer and Preaching, accompanied with the Father and God-father, so that after the Sermon the Child being presented to the Minister, he demandeth this Question.

DO ye here present this Child to be baptized, earnestly desiring that he may be ingrafted in the mysticall Bodie of Iesus Christ?

The Answer.

Yea, we require the same.

The Minister proceedeth.

Then let us consider, deastlie beloved, how almighty God hath not onlie made use

Chap. IX. = The Transgression of God's Ordinance is called Iniquity and Idolatry, and is compared to Witchcraft and Sorcerie. Sam. 15. 23. how dangerous altho it is to enterprise any Thing, shly, or without the Warrant of God's Worde, the Examples of 1. Sam. 13. 15-17. of Oza 2 Sam. 6. 6. 7. of Oza 2 Chron. 6. 16-21. and of Nadab and Abihu Lev. 10. 1, 2, sufficiently doe aune us.

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his Children by Adoption, and received us into the Fellowship of his Church^a, but also hath promised, that he will be our God, and the God of our Children; unto the Thousand Generation^b: Which Thing as he confirmed to his People of the olde Testament, by the Sacrament of Circumcision^c, so hath he also renewed the same to us in his newe Testament, by the Sacrament of Baptisme^d: doing us thereby to wit, that our Infants apperteine to him by Covenant, and therefore ought not to be defrauded of those holie Signes and Badges, whereby his Children are known from Infidels and Pagans^e.

Neither is it requisite, that all those that receive this Sacrament, have the Use of Understanding and Faith, but chiefelie, that they be contained under the Name of God's People, so that the Remission of Sinnes in the Blood of Christ^f doth apperteine unto them by God's Promise, which Thing is most evident by Saint Paul, who pronounceth the Children begotten and burt (either of the Parents being faithfull) to be *clean* and *belie*^g. Also our Saviour Christ admitteth Children to his Prefence, embracing and blessing them^h. Which Testimonies of the holie Ghost assure us, that Infants be of the Number of God's People, and that Remission of Sinnes doth also apperteine ~~to~~ⁱ them in Christ. Therefore without Injurie they cannot be debarred from the com-

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^a Rom. 8. 14-17. ^b Gen. 4. 4-7. ^c Eph. 1. 5. &c. 2. 12, 19. ^d 1 Cor. 17. 7. ^e Exod. 20. 6. ^f Deut. 9. 9. ^g Isa. 56. 2. ^h Gal. 17. 9-14. ⁱ Rom. 4. 11. ^j Col. 2. 12. ^k Rom. 6. 3, 4. ^l Gal. 3. 27. ^m Acts 2. 38, 39. ⁿ Acts 10. 47, 48. ^o Acts 2. 38, 39. ^p 1 Cor. 7. 14. ^q Mark 19. 13, 14, 15. ^r Mark 10. 13-16. ^s Luke 18. 15, 16. ^t Psal. 22. 9, 10.

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on Signe of God's Children. And yet is not is outward Action of such Necessitie, that the lack thereof should be hurtfull to their Salvation¹, if that prevented by Death, they may not invenientlie be presented to the Church². But we (having Respect to that Obedience which Christians owe to the Voyce and Ordinance of Christ Jesus, who commanded to preach and baptize all without Exception³) doe judge them relie unworthie of any Fellowship with him, who contemptuously refuse such ordinary Means, which his Wisedome hath appointed to the Instruction of our dull Senses.

Furthermore it is evident, that Baptisme was ordeined to be ministred in the Element of Water, to teach us, that like as Water outwardlie doth wash away the Filth of the Bodie, so inwardlie doth the Virtue of Christ's Blood purge our Soules from that Corruption and deadlie Spoyson⁴, wherewith by Nature we were infected⁵, whose venomous Dregs, although they continue in this our Flesh⁶, yet by the Merites of his Death are not imputed unto us⁷, because the Justice of Jesus Christ is made ours by Baptisme⁸; not that we thinke any such Virtue or Power to be included in the visible Water, or outward Action, for many have been baptized, and yet never inwardly purged⁹; but that our Saviour Christ, who commanded Baptisme to be ministred,

¹ Rom. 4. 10. Gal. 3. James 2. Gen. 15. 6. ² & 17. 12. Lev. 12. 1. ³ Matth. 28. 19. Mark 16. 15. 16. ⁴ Matth. 3. 11. 1 Pet. 3. 21. ⁵ John 5. 6. 8. 1 Cor. 10. 2. 45. ⁶ Eph. 2. ⁷ Rom. 7. 5. Col. 2. End. ⁸ Rom. 4. Gal. 3. ⁹ Psal. 77. 1. 2. ¹⁰ Rom. 6. Gal. 3. 27. ¹¹ Judas, Simon Magus, Hymeneus, Alexander, Philemus.

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of their
Children in
Godlinesse.

The true
Use of the
Catechism,
to the Exe-
cution
whereof the
Fathers and
Godfathers
binde them-
selves.

selves, in suffering his Children, bought with the Blood of his dear Sonne, so traiterouslie, for Lack of Knowledge, to turn back from him. Therefore, it is your Duetic, with all Diligence to provide that your Children in Time convenient be instructed in all Doctrine necessarie for a true Christian, chiefeleie that they be taught to rest upon the Justice of Christ Jesus alone, and to abhorre and flee all Superstition, Papistrie and Idolatrie.

Finallie, to the Intent that we may be assured, that you, the Father and the Suretie, consent to the Performace hereof, declare here before God, and in the Face of his Congregation, the Summe of that Faith wherein ye belive, and will instruct this Childe.

Then the Father, or in his Absence the Godfather shall rehearse the Articles of his Faith, which done, the Minister expounaeth the same as after followeth.

* Ane Exposition of the Creed

THE Christian Faith whereof now ye have bricflie heard the Summe, is commonlie divided in Twelve Articles, but that we may the better understand what is contened in the same, we shall divide it into Four principall Parts. The first

^c Gen. 18, 19. Dent. 32. 46.

* This Exposition of the Creed is not in the Copy printed at Geneva.

first shall concern God the Father, the second Jesus Christ our Lord, the third shall expresse to us our Faith in the holie Ghoste; and the fourth and last, shall declare what is our Faith concerning the Church, and of the Graces of God freely given to the same.

First, of God we confesse three Things, I believe in
 to us, that he is our Father Al- God the
 mighty, Maker of Heaven and Earth, Father Al-
 mighty, Maker of
 Heaven and Earth;
 We love him to be, not so much, because
 he hath created us, (for that we have
 with the rest of Creatures, who
 are not called to that Honour to have
 him to them a favourable Father) but
 we call him Father by reason of his free
 Election, by the which he hath chosen
 us to be everlasting in Jesus Christ, and
 by his most singular Mercy we preferre
 all things, earthlie and transitorie ;
 without this there is to Mankind no
 felicitie, no Comfort nor finall Joye ;
 And having this, we are assured that by
 his same Love, by the which, he once
 hath freely chosen us, he shall conduct
 the whole Course of our Life, that in the
 end we shall possess that immortall King-
 dome that he hath prepared for his cho-
 sen Children ; for from this Fountaine of
 his free Mercie or Adoption, spring-
 our Vocation, our Justification, our
 continuall Sanctification, and finallie ;
 E c our

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our Glorification, as witnesseth the Apostle.

The same God our Father, we confesse Almighty, not onlie in respect of that he may doe, but in Consideration that by his Power and godlie Willdome are all Creatures in Heaven and Earth, and under the Earth, ruled, guided, and kept in that Order, that his eternall Knowledge and Will hath appointed them. And that is it which in the third Part we doe confesse, that he is Creator of Heaven and Earth, that is to say, the Heaven and the Earth, and the Creatures thereof, are so in his Hand, that there is nothing done without his Knowledge, neither yet against his Will, that he ruleth them so, that in all his godly Name shall be glorified. And so we confesse and believe, whether the Devils, nor yet the wicked of the Worlde have anie Power to hurt or trouble the chosen Children of God, but in so far as it pleaseth him to use them as Instruments, either to prove and trie our Faith and Patience, or els to stirre us to more fervent Invocation of his Name, and to continuall Meditation of that heavenlie Rest and Joye that awaiteth us after these transitorie Troubles. And yet shall not this excuse the Wicked

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because they never look in their Iniquitie
to please God, nor yet to obey his Will.

IN Iesus Christ we confesse two distinct and perfect Natures, to the eternall Godhead, and the perfect Manhood joyned together, so that we confesse and believe, that that eternall Word which was from the Beginning, and by the which all Things were created, and yet are conserued and kept in their Being, did in the Time appointed by the Counsell of his heavenlie Father receive our Nature of a Virgine, by Operation of the holie Ghoste, so that in this Conception, we acknowledge and believe that there is nothing but Puritie and Sanctification, yea, even in so much as he is become our Brother: For it becometh him, that should purge others from their Sinnes, to be pure and clean from all Spotte of Sinne, even from his Conception.

And in Iesus Christ his onely Sonne our Lord.

Conceived by the holie Ghost.

And as we confesse and believe him conceived by the holie Ghoste, so doe we confesse and believe him to be borne of a Virgine, named Marie, of the Tribe of Iuda, and of the Familie of David, at the Promise of God and the Prophecie might be fulfilled, to wit, That the Seed of the Woman shall break down the Serpent's Head; and that a Virgine should

Borne of the Virgine Marie.

E c 2

con-

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pointed of God his Father, to be our
pledge, and so that should bear the Bur-
nishment of our Transgressions. And so
we acknowledge and believe that he hath
taken away that Curse and Malediction
that hanged on us, by reason of our Sin.

died,

He verily died, rendering up his Spir-
it into the Hands of his Father, after
that he had said, *Father, into thine Hands*

and was
buried, and
descended
into Hell.

I commend my Spirit. After his Death, he
confesse his Body was buried, and that
he descended into the Hell. But *because*
he was the Author of life, *therefore* he
life it self, it was impossible that
should be retained under the Violence of
Death.

The Third
Day he rose
again
from the
dead.

And therefore the Third Day, he rose
again, Victor, and Conqueror, of Death
and Hell, by the which his Redemption
be hath brought us again, into the

World, which he by the Power of his
holie Spirit, communicateth unto his
lively Members, so that a conquest
corporall Death is no Death, but a
trance into that blessed Life, *wherein*
Head Jesus Christ is now entered, for as
that he had sufficient proved his Reluc-
tation to his Disciples, and unto such a
constantly did abide with him to the

he ascend-
ed into
Heaven,
and sitteth
on the right
Hand of
God the

Death, he visibly ascended to the Hea-
vens, and was taken from the Eyes of
Men, and placed at the right Hand of
God the Father almightie, where pre-
sently he remaineth in his Glorie, on his
Head

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Head, onlie Mediator, and onlie Ad-^{Father al-}
vocate, for all the Members of his Bodie, ^{mighty.}

of which we have most speciall Com-
fort, first, for what, that by his Ascen-
sion, the Heavens are opened unto us, and
our Entrance made unto us, by his bodily
we may appear before the ill Throne of
our Father in Heav. And secondarily,
that we know that his Honoure and Au-
thoritie is given to Jesus Christ our Head,
in our Name, and in his Name, for our Profit and
Utility, in that he is the Head of his Bodie, he
now be in the Heavens, by the Power
of his Spirit, who is present, here with us,
as we be instructed, by his comfort and
maintaine us in all our Troubles and Ad-
versities, for which he shall finally
deliver his whole Church, and every true
Member of the same, in that Day, when
he shall visibly appear againe, Judge of
the Quick and the Dead.

For this cause we confesse of our
Lord Jesus Christ, that as he was seen
visible to a few, and to all the World,
as touching, that he is that suffered, and
rose againe, so we constantly believe,
that he shall come from the bright Hand
of his Father, when all Eyes shall see
him; yea, even those that have pierced
him; and then shall he gather as well
those that then shall be found alive, as
those that before have slept: Separati-
on shall be made betwixt the Lambes and

From
thence he
shall come
to judge the
Quick and
the dead.

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Goates^k, that is to say, bewixing the flesh
and the Reproach, she oner shall have
this joyfull Word, all Come together to be blessed
my Father, to possess the Kingdom that is pre-
pared for you, before the beginning of the
World. The other shall here receive a stiff
full and irrevocable Sentence, I will curse
me ye Workers of Iniquity, do the Will of
never shall be, quenched. And for this
Cause, this Day in the Scripture is cal-
led, The Day of refreshing, and of the Re-
velation of all Secrets, because that all
the just shall be delivered from all Ma-
licies, and shall be possessed in the Fulfillment
of their Glorious Contradiction, the Re-
probate shall receive Judgements, and the
competence of all their Impieties, both in
penlie or secretlie wrought.

I believe in
the holy
Ghost.

III. **A**S we, constantlie believe in
God the Father, and in Jesus
Christ, as before is said, so we do bold-
redlie believe in the holie Ghost, whom
we confesse God, equally with the Father
and the Sonne, by whose working and
mightie Operation, our Darknes is re-
moved, our Eyes spirituallie are illumina-
ted, our Soules and Consciences sprinkled
with the Blood of Jesus Christ, and we
retained in the Truth of God, even to
our Lives End. And for these Causes
we understand, that this eternal Spirit,
pro-

^k Math. 25. 31, &c. ^l Acts 3. 19. ^m Rom. 2. 16.
ⁿ 1 Cor. 4. 5.

and danger from y^e wicked Father and the
 and, I haue in the Scriptures diuers
 images, sometimes called Water, by reason
 of his Purge, and giving Strength
 to his own corrupt Nature, to bring forth
 new Fruit, without whom, this our
 nature should neuer be barren, yea, it
 should utterly abound in all Wickedness:
 But the same Spirit is called Fire,
 because of his Purification (and burning
 up of) Filth, as he saith in our
 hearts. This same Spirit also is called
 the Lord, and Father, by reason that his
 thing is to be the Father of our
 hearts, and in him we receive the Print
 of the Image of his only Son, by whom
 we are sanctified, and so to be made
 perfect.

WE constantlie believe, that ^{believe}
 in the Lord Jesus, ^{the holy}
 and in the Communion of the Lord Jesus, ^{catholique}
 Church, which is holie and universal, ^{Church,}
 and in the Communion of Saints. This
 is holie, because it receiveth the
 gifts of Sanctification, and that by Faith
 in the Blood of Jesus Christ. ^{Sanctification}
 because it being regenerate, it re-
 ceiveth the Spirit of Sanctification, and
 we, to walke in Newnesse of Life; and
 good Works, which God hath prepa-
 red for his Chosen to walke in. Not that
 we think the Justice of this Church, or
 any Member of the same, ever was,
 or yet shall be so full and perfect, that
 it

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needeth not to floupe under Mercie, but that because the Imperfections are pardoned, and the Justice of Natures Church imputed unto such as by true Faith cleave unto him. Which Church, we call universall, because it consisteth and standeth of all Tongues and Nations, yea, of all Estates and Conditions of Men and Women, whom of his Mercie God calleth from Darknesse to Light, and from the Bondage and Thraldome of Sinne, to his spiritual Service and Puritie of Life.

the Communion of Saints,

Unto whom he also cometh in his holie Spirit, giving unto them, the Faith, one Head and Sovereigne Lord, the Lord Jesus, one Baptisme, and one Life of Sacraments, whose Head he knitteth together in Love and Concord. To this Church, universall, we acknowledge Three notable Gites to be granted.

the Forgiveness of Sinnes, the Resurrection of the Flesh,

First, Remission of Sinnes, which by the Faith must be obtained in this Life; Second, the Resurrection of the Flesh, which we have, albeit not in equal Condition, the Reprobate, (as before is said) shall rise, but to fearful Judgement and Condemnation, and the just shall rise to be possessed in Glorie; and this Resurrection shall not be an Imagination, or that one Bodie shall rise for another, but every Man shall receive in his own Bodie, as he hath deserved, be it good or evil.

and Life everlasting.

The just shall receive the Life everlasting.

whil

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rich in the free Gift of God, given and purchased to his Chosen, by Jesus Christ our only Head and Mediator, to whome with the Father and the Holie Ghoste; be all Honour, Praise and Gloria now and ever. So be it.

Then the Minister, exhorting the People to pray, as is said in this Manner, or such like.

OW bring home to anoint.

tells boy

the most

in of

A Almighty and everlasting God, who of thine infinite Mercie and Goodnesse, hast promised unto us, that thou wilt not onlie be our God, but also the God and Father of our Children; we beseeche thee, that as thou hast vouchsafed to call us to be Partakers of this thy great Mercie in the Fellowship of Faith; so it may please thee to sanctifie with thy Spirit; and to receive unto the Number of thy Children this Infant, whom we shall baptize according to thy Word; to the end, that he, coming to perfect Age, may confesse thee onlie the true God, and whom thou hast sent Jesus Christ; and so serve him, and be profitable unto his Church, in the whole Course of his Life; that after his Life be ended, he may be brought as a livelie Member of his Bodie, unto the full Fruition of thy Joyes in the Heavens; where thy Sonne our Saviour Christ reigneth World without End, in whose Name

Gal. 3. 7, 9, 26-29. Phil. 3. 10, 20. 1 Pet. 1. 2. 2 Cor. 5. 17. Rom. 8. Eph. 2 & 3. 1 Math. 28. 19. Mark 16. 15, 16. Acts. 2. 41. 9 Rom. 16. 9, 10, 11. John. 17. 3. Rom. 12. 1 Cor. 12. 1 Thess. 5. 1 Cor. 2. 9. Rom. 6. 8, 22, 23. Tit. 3. 7.

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Name we pray, as he hath taught us, saying, Our Father which art, &c.

When they have prayed in this Sort, the Minister requireth the Child's Name, which knowen, he saith,

N. I baptize thee, in the Name of the Father of the Sonne, and of the holy Ghost.

And as he speaketh these Words, he taketh Water in his Hand, and layeth it upon the Child's Forehead, which done, he giveth Thanks, as followeth.

The Prayer.

FOrasmuch, most holie and Mercifull Father, as thou doest not onlie beautifie and bless us with common Benefites, like unto the rest of Mankind, but also heapest upon us most abundantlie rare and wonderfull Gifts; of Duety we lift up our Eyes and Minds unto thee, and give thee most humble Thanks for thine infinite Goodnesse, who hast not onlie numbered us amongst thy Saints; but also of thy free Merite doest call our Children unto thee, marking them with this Sacrament, as a singular Token and Badge of thy Love; wherefore, most loving Father, though we be not able to deserve this so great a Benefite, (yea, if thou wouldest handle us according to our Merits, we should suffer the Punishment of eternall Death and Damnation) yet, for Christ's sake, we beseech thee, that thou

¹ Matth. 28. 19. ² Eph. 2. 1 Pet. 2. 9, 10. ³ Ose 2. 23. 1 Pet. 3. 13, 14. ⁴ 1 Pet. 2. 5, 9, 10. Eph. 2. 7 Rom. 3. Jer. 2. 44
40. Luke 17. 10.

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in continuance this thy Favour more and more
wards us, and take this Infant into thy Tuition
Defence, whom we offer and present unto
thee, with common Supplications, and never
for him to fall into such Unkindnesse, whereby
might lose the Force of Baptisme, but that
may perceive thee continually to be his mer-
ciful Father, through thy holie Spirit, working
in his Heart, by whose divine Power he may so
prevail against Satan, that in the End, obtaining
Victorie, he may be exalted into the Libertie
of thy Kingdome. So be it.

The Prayer

Chapter XX. Much, my holie mercifull Father,

Maner of the Administration of

the Lords Supper.

On the Day when the Lords Supper is ministered, which

ordinarily is used once a Month, or more oft, at the

Consecration shall this expedient, the Minister useth

the same as followeth.

Thus mark, dear Brethren, and consider, how

our Lord Jesus Christ did receive unto us his holy

Spirit, according as Saint Paul maketh Rehear-

the in the Eleventh Chapter of the first Epistle to

the Corinthians, saying, I have received of the Lord,

which I have delivered unto you, to wit, that

our Lord Jesus the same Night that he was betrayed,

toke Bread, and when he had given Thanks, he brake

saying, Take ye, eat ye, this is my Bodie, which

is

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Name we pray, as he hath taught us, saying, *Father which art, &c.*

When they have prayed in this Sort, the Minister requireth the Child's Name, which knowen, he saith,

N. I baptize thee in the Name of the Father of the Sonne, and of the holy Ghost.

And as he speaketh these Words, he taketh Water in his Hand, and layeth it upon the Child's forehead, which done, he giveth Thanks, as followeth.

The Prayer.

FOrasmuch, most holie and Mercifull Father, as thou doest not onlie beautifie and bleesse us with common Benefites, like unto the rest of Mankinde, but also heapest upon us most abundantlie rare and wonderfull Gifts, of Dedic we lift up our Eyes and Minds unto thee, and give thee most humble Thanks for thine infinite Goodnesse, who hast not onlie numbered us amongst thy Saints, but also of thy free Merit doest call our Children unto thee, marking them with this Sacrament, as a singular Token and Badge of thy Love; wherefore, most loving Father, though we be not able to deserve this so great a Benefite, (yea, if thou wouldst handle us according to our Merits, we should suffer the Punishment of eternall Death and Damnation) yet, for Christ's sake, we beseech thee, that thou wilt

¹ *Matth. 28. 19.* ² *Eph. 2. 1* *Pet. 2. 9, 10.* *Ofs. 2. 23. 1* *Ps. 8. 13, 14.* ³ *1* *Pet. 2. 5, 2, 10.* *Eph. 2. 7* *Rom. 3. 24.* *Luke 17. 10.*

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It continue this thy Favour more and more
wards us, and take this Infant into thy Tuition
Defence, whom we offer and present unto
e, with common Supplications, and never
e him to fall into such Unkindnesse, whereby
ould lose the Force of Baptisme; but that
may perceive thee continually to be his mer-
iful Father, through thy holie Spirit, working
his Heart, by whose divine Power he may so
evale against Satan, that in the End, obtaining
e Victorie, he may be exalted into the Libertie
thy Kingdome. So be it.

The Prayer

Chap. X.
**Maner of the Administration of
the Lords Supper.**
The Day takes the Lords Supper in ministered, which
is commonly used once a Month, or sooner at the
Congregation shall thinke expedient, the Minister useth
it as followeth

¶ **E** Thus mark, dear Brethren, and consider, how
Jesus Christ did bestow unto us his holy
supper, according as he hath said and maketh Rehear-
all in the Eleventh Chapter of the first Epistle to
Corinthians, saying, I have received of the Lord,
at which I have delivered unto you, to wit, that
he Lord Jesus the same Night that he was betrayed,
took Bread, and when he had given Thanks, he brake
saying, Take ye, eat ye, this is my Bodie, which

is

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is broken for you, do ye this in Remembrance of me. Likewise after Supper, he took the Cup, saying, This Cup is the New Testament or Covenant in my Blood: doe ye this so oft as ye shall drink thereof, in Remembrance of me: For so oft as ye shall eat this Bread, and drink of this Cup, ye shall declare the Lords Death untill his coming: Therefore, whosoever shall eat this Bread, and drink of the Cup of the Lords worthilie, he shall be guiltie of the Bodie and Blood of the Lord. Then see that everie Man prove himselfe, and so let him eat of this Bread, and drink of this Cup; for whosoever eateth or drinketh unworthilie, he eateth and drinketh his owne Damnation, not having due Regard and Consideration of the Lords Bodie.

This done the Minister proceedeth to the exhortation.

Dearlie beloved in the Lord, for as much as we be now assembled to celebrate the holie Communion of the Bodie and Blood of our Saviour Christ, let us consider these Words of St. Paul, how he exhorteth all Persons diligently to trie and examine themselves before they presume to eat of that Bread, and to drinke of that Cup; for as the Benefit is great, if, with a true penitent Heart and livelie Faith, we receive that holie Sacrament (for then we spirituallie eat the Flesh of Christ, and drinke his Blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us) so is the Danger great, if we receive the same unworthilie, for

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an we be guiltie of the Bodie and Blood of
arist our Saviour, we eat and drink our own
annation, not considering the Lord's Bodie,
kindle God's Wrath against us, and provoke
p to plague us with divers Diseases and sundrie
indes of Death.

* And therefore, in the Name and Authori-
of the eternal God, and of his Sonne Iesus
Christ, I excommunicate from this Table, all
blasphemers of God, all Idolaters, all Murthe-
rs, all Adulterers, all that be in Malice or En-
vie, all disobedient Persons to Father or Mother,
Princes or Magistrates, Pastors or Preachers; all
Thieves and Deceivers of their Neighbours, and
all such as live a Life directly fighting a-
gainst the Will of God; Charging them, as they
will answer in the Presence of him who is the
righteous Judge, that they presume not to pro-
phane this most holie Table. And yet this, I
pronounce not, to seclude anie penitent Person,
how grievous soever his Sinnes before have been,
so

* The old Geneva Copie hath here. Therefore if any of you be
blasphemer of God, an slanderer or Slanderer of his Word, an
adulterer, or be in Malice or Envie, or in any other grievous
Crime, bewaile your Sinnes, and come not to this holy Table;
else after the taking of this holy Sacrament, the Devil enter into
you, as he entered into Judas†, and fill you full of all Iniquities,
and bring you to Destruction both of Body and Soul. Judge there-
fore your selves, Brethren, that ye be not judged of the Lord, re-
pent you cruelly for your Sinnes past, and have a lively and sted-
fast Faith in Christ our Saviour, seeking onely your Salvation in
the Merites of his Death and Passion*, from henceforth refusing
and forgetting all Malice and Debate †, with full Purpose to live
a brotherly Amity and godly Conversation all the Days of your
life. And albeit we feel in our selves, &c. * Gal. 5. 19, 20, 21.
† John 13. 27. † Matth. 3. 2, 8. * Acts 4. 12. † 1 Pet. 2. 1.

* Gal. 5. 19, 20, 21.

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so that he feel in his Heart unfained Repentance for the same, but onlie such as continue in Sinne without Repentance. Neither yet is this pronounced against such as aspire to a greater Perfection than they can in this present Life attain unto; for, albeit we feel in our selves much Frailtie and Wretchednesse, as that we have not our Faith so perfect and constant as we ought being manie Times readie to distrust Gods Goodnesse through our corrupt Nature; and yet that we are not so throughlie given to serve God, neither have so fervent a Zeale to set forth his Glorie, as our Ductie requireth, feeling our Rebellion in our selves, that we have power to fight against the Lustes of our Flesh; nevertheless, seeing that our Lord hath been mercifullie with us, that he hath printed his Love in our Hearts, so that we are prevented from falling into Desperation and Misbelieve: seeing also that he hath endued us with a Desire to renounce and withstand our own Affections, with a longing for his Righteousnesse and the keeping of his Commandements, we may be now right well assured, that those Defects and manifold Imperfections in us shall be no Hindrance at all against us, to cause him not to accept and impute us as worthie to come to his spiritual Table: For the End of our coming thither, is not to make Protestation that we are upright or just in our Lives; but contrariwise, we come to seeke our Life and Perfection in Je-

^c *Matth.* 3. 2, 8. ^d *Rom.* 7. 14--25. *Gal.* 5. 17. ^e *Heb.* 10, 11, 12. *Jer.* 31. 33, 34. *Ezek.* 36. 26, 27. ^f *Rom.* 7. 11, 19, 20. *Phil.* 3. 8, 9. ^g *Luke* 18. 9--14.

s-Christ, acknowledging in the mean-
ime, that we of our selves be the Chil-
ren of Wrath and Damnation.

Let us consider then, that this Sacra-
ment is a singular Medicine for all poore
ke Creatures, a comfortable Help to
sake Souls, and that our Lord requireth
other Worthiness on our Part, but
at we unfainedlie acknowledge our
augments and Imperfection. Then

the end that we may be worthie Par-
takers of his Merits, and most comfort-
le Benefits, which is the true eating

and drinking of his Blood,

us not ~~let~~ our Minds to wander
out of Consideration of these earthlie

and sensible Things, (which we see
sent before our Eyes, and feel with our

hands) to see Christ bodilie present in
the Bread, as if he were inclosed in the Bread

and Wine, or as if these Elements were
changed and changed into the Substance

his Flesh and Blood, for the onlie Way
dispose our Souls to receive Nourish-

ment, Reliefe, and quickning of his Sub-
stance, is to lift up our Minds by Faith

ove all Things worldlie and sensible,
and thereby to enter into Heaven, that

may find and receive Christ, where
dwelleth undoubtedlie verie God and

ie Man, in the incomprehensible Glo-

F f ric

Transub-
stantiation,
Transcele-
mentation,
Transmu-
tation, and
Transfor-
mation, as
the Papistes
use them,
are the Do-
ctrine of
Devils,

The true
eating of
Christ in
the Sacra-
ment.

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rie of his Father^k, to whom be all Praise, Honour and Glorie, now and ever. Amen.

The Exhortation ended, the Minister commeth downe from the Pulpit, and setteth at the Table, euerie Man and Woman in his wise taking their Place as Occasion best serueth. Then he taketh Bread, and giveth Thanks^l, either in these Words following, or like in Effect.

O Father of Mercie, and God of all Consolation, seeing all Creatures doe acknowledge and confesse thee as Governour and Lord. it becommeth us the Workmanship of thine owne Hands, at all Times to reverence and magnifie thy godlie Majestie, first, for that thou hast created us to thine owne Image and Similitude^m, be chiefelie because thou hast delivered us from that everlasting Death and Damnation, into the which Sathan drew Mankinde, by the Mean of Sinneⁿ, from the Bondage whereof, neither Man nor Angell was able to make us free^o, but thou, O Lord, rich in Mercie, and infinite in Goodness, hast provided our Redemption to stand in thine onlie and well-beloved Sonne^p, whom of verie Love thou didst give to be made Man like us, in all Things, Sinne except^q, that in Bodie he might receive the Punishment of our Transgression^r, by his Death to make Satisfaction to thy Justice^s, and by his Resurrection

^k 1 Tim^o 6. 14. 15. 16. ^l Matth. 26. 26--30. Mark 14. 22. Luke 22. 19. 20. 1 Cor. 11. 23--29. ^m Rev. 5. 13. ⁿ Gen. 1. 26. 27. ^o Eph. 2. Gal. 3. 1. 4. Gen. 3. 15. ^p Acts 4. 12. Heb. 1. 1. ^q Rev. 5. 3. ^r John 5. 18. Heb. 2. 17. & 4. 15. ^s 1 Pet. 3. 18. ^t Matth. 26. 27. & 17. 34. Rom. 8. 3. & 26. 28.

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destroy him that was Author of Death *, and so bring again Life to the World †, from which the whole Off-spring of Adam most iustlie was illed ‡.

O Lord, we acknowledge that no Creature is le to comprehend the Length and Breadth, the depnesse and Height of that thy most excellent love †, which moved thee to shew Mercy where none was deserved †, to promise and give Life here Death had gotten the Victorie †, to receive into thy Grace, when we could doe nothing but sell against thy Justice †. O Lord, the blindness of our corrupt Nature will not suffer us Efficiently to weigh those thy most ample Benefits †; yet nevertheless, at the Commandement of Jesus Christ our Lord, we present our selves at this his Table, which he hath left to be used in remembrance of his Death, untill his coming again †, to declare and witness before the World †, that by him alone we have received Liberty and life †, that by him alone thou dost acknowledge thy Children and Heires †, that by him alone we have Entrance to the Throne of thy Grace †, that by him alone we are possessed in our spirituall Kingdome, to eat and drink at his Table †, with whom we have our Conversation presentlie in Heaven †, and by whom our Bodies shall be

F f 2

rified

*Hab. 2. 14. * John. 6. 37. † Gen. 3. Rom. 5. 12. † Eph. 3. 12. † Eph. 2. † John. 6. 38, 51. † Gen. 6. Rom. 5. 9-18. 64. 6. 7. Psal. 14. 2, 9. † Rom. 7. 23. † 1 Cor. 2. 14. Matthe. 8, &c. † 1 Cor. 11. 24, 25, 26. † Matthe. 10. 32. Luke 12. 8. John 9. 31, 32, 36. Rom. 8. 2. Gal. 5. 14. † Rom. 8. 14-17. † 1. 5. † Eph. 2. 12. Hab. 4. 15, 16. † Matthe. 25. 21, 23, 34. † 14. 22. 3. Luke 12. 32. 36. 22. 29. Rev. 2. 7, 17. † Philo. 20.*

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called up again from the Dust^a, and shall be placed with him in that endless Joy, which thou, O Father of Mercie, hast prepared for thine Elect before the Foundation of the World was laid^a. And these most inestimable Benefits we acknowledge and confesse to have received of thy free Mercy and Grace; by thine onlie beloved Sonne Jesus Christ^a, for the which therefore, we thy Congregation moved by thy holie Spirit, render thee all Thanks, Praise, and Glorie, forever and ever. *Amen.*

This done, the Minister breaketh the Bread, and delivereth it to the People, who distribute and divide the same amongst themselves, according to our Saviour Christ's Commandement, and likewise giveth the Cuppe^a. During the whole Time some Place of the Scriptures is read, which doth lively set forth the Death of Christ, to the Intent that our Eyes and Senses may not be occupied in these outward Signes of Bread and Wine, which are called the visible Word, but that our Hearts and Minds also may be fully fixed in the Contemplation of the Lord's Death which is by this holie Sacrament represented. And after this Action is done, he giveth Thanks saying,

MOST mercifull Father, we render to thee Praise, Thanks and Glorie, for that it hath pleased thee of thy great Mercies to grant us us miserable Sinners, so excellent a Gift and Tre

^a Phil. 3. 21. ^b Matth. 25. 21, 23, 34. ^c Eph. 1. 3, 5. 2. 7, &c. Rom. 3. 24. ^d Rom. 8. ^e Matth. 26. 26-30. Mark 22-26, Luke 22. 19, 20. 1 Cor. 10. 16. and 11. 23-29.

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sure, as to receive us into the Fellowship and Companie of thy dear Sonne Jesus Christ our Lord, whom thou deliveredst to Death for us, and hast given him unto us, as a necessarie Food and Nourishment unto everlasting Life. And now we beseech also, O heauenlie Father, to grant this Request, that thou never suffer us to become so unkind, as to forget so worthie Benefits, but rather imprint and fasten them sure in our Hearts, that we may grow and increase day by day more and more in true Faith, which continually is exercised in all Manner of good Works, and so much the rather, O Lord, confirme us in these perillous Dayes and Rages of Sathan, that we may constantlie stand and continue in the profession of the same, to the Advancement of thy Glory, who art God over all Things, blessed for ever. So be it.

The Action thus ended, the People sing the CANTICUM OF THE PSALME, My Soule give Laude, &c. or some other of Thanksgiving, which ended, one of the Blessings before mentioned * is recited, and so they rise from the Table, and depart.

Why this Order is observed rather than any other. .IX.

[F so be that anie would marvell why we follow rather this Order, than anie other, in

F t 3 the

* 1 Cor. 10. 16, 17. * Rom. 4. 25. * John 6. 53-56. * Luke 5. * Gal. 5. 6. * 1 Tim. 4. 1, &c. Eph. 5. 5. 2 Pet. 3. 3. * Matth. 5. 16. 1 Pet. 2. 9, 12. * Rom. 4. 26.

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the Administration of this Sacrament, let him diligentlie consider, that *first* of all we utterlie renounce the Error of the Papistes; *Secondlie*. We restore unto the Sacrament his owne Substance, and to Christ his proper Place. And as for the Words of the Lord's Supper, we rehearse them, not because they should change the Substance of the Bread or Wine, or that the Repetition thereof with the Intent of the Sacrificer, should make the Sacrament, as the Papistes falselie believe, but that they are read and pronounced, to teach us how to behave our selves in that Action, and that Christ might witnesse unto our Faith, as it was with his owne Mouth, that he hath ordeined these signes to our spiritual Use and Comfort; we doe first therefore examine our selves, according to Saint Paul's Rule, and prepare our Minds, that we may be worthis Partakers of so high Mysteries; then taking Bread, we give Thanks, break and distribute it, as Christ our Saviour hath taught us; finallie, the Administration ended, we give Thanks again, according to his Example, so that without his Word and Warrant there is nothing in this holie Action attempted;

And after this manner shall it be used.

Chap. XI.

The Form of Marriage.

After the Bannes or Contract hath bene published three severall dayes in the Congregation, (so is the Intent) that if any Person have Interest or Tike

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either of the Parties, they may have sufficient Time to make their Challenge; the Parties assemble at the Beginning of the Sermon, and the Minister at Time convenient saith as followeth.

The Exhortation.

Dearlie beloved Brethren, we are here gathered together in the Sight of God, and in the Face of his Congregation, to knitte and joyne these Parties together in the honourable Estate of Matrimonie^a, which was instituted and authorized by God himselſe in Paradise; Man being then in the Estate of Innocencie^b. For what Time God made Heaven and Earth, and all that is in them, and had created and also fashioned Man after his own Similitude and Likeneſſe, unto whom he gave Rule and Lordſhip over all the Beaſtes of the Earth, Fiſhes of the Sea, and Fowles of the Ayre, he ſaid, *It is not good that Man live alone, let us make him an Helper like unto himſelfe*, and God brought a ſoft Sleep upon him, and took one of his Ribbes, and ſhaped *Heve* thereof, giving us thereby to underſtand, that Man and Wife are one Bodie, one Fleſh, and one Blood^c; ſignifying alſo unto us, the myſticall Union that is betwene Chriſt and his Church^d, for the which Cauſe Man leaveth his Father and Mother, and taketh him to his Wife, to keep Companie with her^e, whome alſo we ought to love, even as our

F f 4

Sa-

Chap. XI. ^a Heb. 13. 4. Prov. 18. 22. ^b Gen. 2. 18-24. ^c In Hebrew Man is called *Ath*, and the Woman *Iſcha*, whereby is well expreſſed the natural Affinity betwixt Man and his Wife. ^d Eph. 5. 32. ^e Gen. 2. 24. Matth. 19. 5. Mark 10. 7. 8. Eph. 5. 31. 1 Jo. 3. 7.

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Saviour loveth his Church, that is to say, his elect and faithfull Congregation, for the which he gave his Life.

And semblable also it is the Wives Dostie to studie to please and obey her Husband, serving him in all Things that be godlie and honest, for she is in Subjection, and under the Governance of her Husband so long as they continue both alive.

And this holie Marriage, being a Thing most honourable, is of such Vertue and Force, that thereby the Husband hath no more Right or Power over his own Bodie, but the Wife, and likewise the Wife hath no more Right or Power over her own Bodie, but the Husband; for as much as God hath so knitte them together in this mutuall Societie, to the Procreation of Children, that they shoulde bring them up in the Fear of the Lord, and to the Increase of Christ's Kingdome.

Wherefore, they that be thus coupled together by God, cannot be severed, or put apart, unlesse it be for a Season, with the Consent of both Parties, to the end to give themselves the more ferventlie to Fasting and Prayer, giving diligent Heed in the mean Time, that their too long being apart, be not a Snare to bring them into the Danger of Sathan, through Incontinencie; And therefore, to avoyde Fornication, everie Man ought to have his own Wife, and everie Woman

her

¹ Eph. 5. 25. Col. 3. 19. ² John 17. ³ Rom. 5. Heb. 9. ⁴ 1 Pe. 2. 18. ⁵ Eph. 5. 22, 23, 24. Col. 3. 18. ⁶ 1 Pe. 3. 1-6. ⁷ 1 Cor. 11. 3. ⁸ Eccl. 1 Tim. 2. 9; ⁹ Eccl. ¹⁰ Rom. 7. 2. ¹¹ 1 Cor. 7. 39. ¹² Mat. 19. 5. ¹³ 1 Cor. 7. 2, &c. ¹⁴ Eph. 6. 4. ¹⁵ 1 Cor. 7. 5.

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er own Husband, so that so many as cannot
re chaste, are bound by the Commandement of
od to marie, that thereby the holie Temple of
od, which is our Bodies, may be kept pure
nd undefiled: For since our Bodies are now
comen the verie Members of Jesus Christ, how
orrible and detestable a Thing is it, to make
em the Members of an Harlot? every one ought
erefore to keep his Vessell in all Purenesse and
blinse: for whosoever polluteth and defileth
e Temple of God, him will God destroy.

*Here the Minister speaketh to the Parties that are
there present to be married, in this wise.*

[Require and charge you, as ye will answered
at the Day of Judgement, when the Secrets
all Heartes shall be disclosed, that if either
you doe know anie Impediment, why you
ay not be lawfullie joyned together in Matrimo-
nie, that ye confesse it. For be ye well assured,
that so manie as be coupled otherwise than
od's Worde doeth allowe, are not joyned to-
ther by God, neither is their Matrimonie law-
full.

*If no Impediment be by them declared, then the Mi-
nister saith to the whole Congregation.*

Take you to witnesse that be here present, be-
seeching you all to have good Remembrance
reof, and moreover, if there be anie of you,
which

1 Cor. 7. 2. 2. Cor. 7. 5. Mathe. 19. 11. 4. 1 Cor. 6. 18. 12.
17. 6. 14. 15. 16. 1. Pet. 2. 11. 1. Thess. 4. 3. 4. 5. Rom. 6. 12.
15. 33. 1 Cor. 9. 16; 17. 1 Cor. 4. 17. 2. Cor. 2. 2. 16. Mathe.
21. 22. 23.

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which knoweth that either of these Parties be contracted to anie other, or knoweth anie other lawfull Impediment, let them now make Declaration thereof.

If no Cause be alledged, the Minister proceedeth, we saying to the Men

FOR as much as no Man speaketh against this Thing, you *N.* shall protest here before God, and his holie Congregation, that you have taken, and are now contented to have *M.* here present, for your lawfull Wife, promising to keep her, to love and intreat her, in all Things, according to the Ductie of a faithfull Husband, forsaking all other during her Life, and bristelle, to live in an holie Conversation with her, keeping Faith and Truth in all Points, according as the Word of God and his holie Gospell doth command.

The Answer.

Even so I take her, before God, and in the Presence of this his Congregation.

The Minister to the Spouse also saith.

YOU *M.* shall protest here before the Face of God, and in Presence of this his Congregation, that ye have taken, and are now contented to have *N.* here present for your lawfull Husband, promising to him Subjection and Obedience, forsaking all other during his Life, and finally to live in an holie Conversation with him

keep

Col. 3. 19. 1 Pet. 3. 7. Mark. 10. 9. Eph. 5. 25. 31. Mat. 19. 5. Eph. 5. 22. 33. 24. 33. Col. 3. 18. 1 Tim. 2. 11. 12. 13. 14.

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keeping Faith and Truth in all Points as God's Word doeth prescribe,

The Answer.

Even so I take him, before God, and in the Presence of this his Congregation.

The Minister then saith to the Parties married.

Give diligent Ear then to the Gospell; that ye may understand how our Lord would have this holie Contract kept and observed; and howe sure and fast a Knot it is, which may in no wise be loosed, according as we are taught in the Nineteenth Chapter of Saint Matthew's Gospell.

I The Pharisees came unto Christ to tempt him, and to prove his Mind, saying, Is it lawfull for a Man to put away his Wife for everie light Cause? He answered, saying, Have ye not read, that he which created Man in the Beginning, made them Male and Female, saying, For this Thing shall Man leave Father and Mother, and cleave unto his Wife, and they twaine shall be one Flesh, so that they are no more two, but one Flesh? Let no Man therefore put asunder that which God hath coupled together.

If ye believe assuredlie these Words, which our Lord and Saviour did speak (according as ye have heard them now rehearsed out of the holie Gospell) then may ye be certaine, that God hath even so knitte you together in this holie Estate of Wedlock; wherefore, applic your selves to live together in godlie Love, in Christian Peace, and good Example, ever holding fast the Band of Charitie without anie Breach, keeping Faith and Truth the one to the other, even as God's Word doth appoint,

Then

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Then the Minister commendeth them to God, in this or such like Sort.

THE Lord sanctifie and bless you, the Lord powre the Riches of his Graces upon you, that ye may please him, and live together in holie love to your Lives End. *Se. 11. 2.*

Then is sung the CXXXVIII. Psalm. Blessed are they that feare the Lord, &c. or some other appertaining to the same Purpose.

Chap. XII. The Visitation of the Sicke.

BECAUSE the Visitation of the Sicke is a Thing verie necessarie, and yet notwithstanding it is hard to prescribe all Rules appertaining thereunto, we referte it to the Discretion of the godly and prudent Ministers, who according as he feels the Patient afflicted, either may lift him up with the sweete Promises of God's Mercie through Christ, if he perceave him much afraid of God's Threarnings; or contrariwise, if he be not touched with the feeling of his Sinnes, may beate him down with God's Justice; evermore like a skilfull Physician, framing his Medicine according as the Disease requireth. And if he perceave him to want anie Necessaries, he not onlie relieveth him according to his Habilitie, but also provideth by others, that he may be furnished sufficientlie. Moreover, the Pattie that is visited, may at a Times for his Comfort send for the Minister, who doeth not onlie make Prayers for him there pre-

• sent;

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lently; but also, if it so require, commendeth him in the publike Prayers to the Congregation.

A Prayer to be said in visiting of the Sicke.

OUr good God, Lord and Father, the Creator and Conserver of all Things, the Fountaine of all Goodnesse and Benignitie, like as (amongst other thine infinite Benefits, which thou of thy great Goodnesse and Grace doest distribute ordinarily unto all Men) thou givest them Health of Bodie, to the end that they should the better know thy great Liberalitie; so that they might be the more readie to serve and glorifie thee with the same; so contrariwise when we have evill behaved our selves, in offending thy Majestie, thou hast accustomed to admonish us, and call us unto thee by divers and sundrie Chastisements, through the which it hath pleased thy Goodnesse to subdue and tame our fraile Flesh; but especially by the grievous Plagues of Sicknesse and Diseases, using the same as a Meane to awake and stirre up the great Dulnesse and Negligence that is in us all, and advertising us of our evill Life, by such Infirmities and Dangers, especially when as they threaten the verie Death, which (as assured Messengers of the same) are all to the Flesh full of extreame Anguish and Tormentes, although they be notwithstanding to the Spirit of the Elect, as Medicines both good and wholsome:
For

* This Prayer is not in the old Geneva Copy.

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For by them thou doest move us to returne unto thee for our Salvation, and to call upon thee in our Afflictions, to have thine Helpe, which art our deare and loving Father.

In Consideration whereof we most earnestly pray unto thee, our good God, that it would please thine infinite Goodness, to have Pity on this thy poore Creature, whom thou hast, as it were, bound and tied to the Bedde by moste grievous Sicknesse, and brought to great Extremitie by the Heavinessse of thine Hand.

O Lord, enter not into a Compt with him, to render the Reward due unto his Works, but thorow thine infinite Mercie remit all his Faults, for the which thou hast chastized him so gently; and beholde rather the Obedience which thy deare Sonne Jesus Christ our Lord hath rendred unto thee, to wit, the Sacrifice which it pleased thee to accept as a full Recompence for all the Iniquities of them that receive him for their Justice and Satisfaction, yea, for their only Saviour.

Let it please thee, O God; to give him a true Zeale and Affection to receive and acknowledge him for his only Redeemer; to the ende also that thou mayest receive this sicke Person to thy Mercie, qualifying all the Troubles, which his Sinnes, the Horror of Death, and dreadfull Feat of the same, may bring to his weake Conscience; neither suffer thou, O Lord, the Assaultes of the mightie Adversarie to prevaile, or to take from him the comfortable Hope of Salvation, which thou givest to thy dearly beloved Children.

And for as much as we are all subject to the like Estate and Condition, and to be visited with
like

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like Bartell, when it shall please thee to call us unto the same; we beseech thee, most humbly, O Lord, with this thy poore Creature, whom thou now presently chastisest, that thou wilt not extende thy rigorous Judgement against him, but that thou wouldest vouchsafe to shew him thy Mercie for the Love of thy deare Sonne Jesus Christ our Lord, who, having suffered the most shamefull and extreame Death of the Crosse, beare willingly the Fault of this poore Patient, to the end that thou mightest acknowledge him as one redeemed with his pretious Blood, and receaved into the Communion of his Bodie, to be participant of eternal Felicitie, in the Company of thy blessed Angels; wherefore, O Lord, dispose and move his Heart to receive by thy Grace with all Meeknesse, this gentle and fatherlie Correction, which thou hast laide upon him, that he may endure it patiently, and with willing Obedience, submitting himselfe with Heart and Minde to thy blessed Will and favourable Mercie, wherein thou nowest visitest him after this Sort for his Profite and Salvation. May it please thy Goodnesse, O Lord, to assist him in all his Anguishes and Troubles, and although the Tongue and Voyce be not able to execute their Office in this Behalf, to set forth thy Glorie; that yet at least, thou wilt stirre up his Heart to aspire unto thee onely, which art the onely Fountaine of all Goodnesse; and that thou fast root and settle in his Heart, the sweet Promises which thou hast made unto us, in Christ Jesus thy Sonne, our Saviour, to the Intent he may remaine constant against all the Assaultes

and

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having a most lively Apprehension thereof, may rejoyce with thee in the Heavens eternally.

Let him be under thy Protection and Governance, O heavenly Father ; and although he be sicke, yet canst thou heale him ; he is cast down, but thou canst lift him up, he is sore troubled, but thou canst sende Redresse ; he is weak, but thou canst send Strength ; he acknowledgeth his Uncleanesse, his Spots, his Filthinesse, and his Iniquities, but thou canst wash him and make him clean ; he is wounded, but thou canst minister most soveraigne Salves ; he is fearfull and trembling, but thou canst give him good Courage and Boldness : To be short, he is, as it were, utterly lost, and a strayed Sheep, but thou canst call him home to thee againe. Wherefore, O Lord, seeing that this poore Creature, thine owne Workmanship, resigneth him wholly into thine Hands, receive him into thy mercifull Protection. Alas, we poore miserable Creatures, which are, as it were, in the Field, readie to fight till thou withdraw us from the same, vouchsafe to strengthen us by thine holie Spirit, that we may obtaine Victorie in thy Name against our deadly and mortall Enemie. And furthermore, that the Affliction and the Combate of this thy poore Creature in most grievous Torments, may move us to humble our selves with all reverent Fear and Trembling under thy mightie Hand, knowing that we must appeare before thy Judgement Seat, when it shall please thee so to appoint. But, O Lord, the Corruption of our fraile Nature is such, that we are utterly destitute of Means to appear before thee, except it please

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may serve unto thy Glorie ; yea, Lord, to the Intent he may conforme himselfe the more diligently, and with more Carefulnesse, to the Example of thy Sonne Christ Jesus, and that in renouncing himselfe he may cleave fully unto him, who to give Consolation and Hope unto all Sinners, to obtaine Remission of all their Sinnes and Offences, hath caried with him into the Heavens the Thiefe which was crucified with him upon the Crosse.

But if the Time, by thee appointed, be come that he shall depart from us unto thee, make him so feele in his Conscience, O Lord, the Fruit and strength of thy Grace, that thereby he may have new Taste of thy fatherly Care over him from the Beginning of his Life unto the verie End of the same, for the Love of thy deare Sonne Jesus Christ our Lord.

Give him thy Grace, that with a good Heart and full Assurance of Faith he may receave to his Consolation so great and excellent a Treasure, wit, the Remission of his Sinnes in Christ Jesus thy Sonne, who nowe presenteth him to this poore person in Distresse, by the Vertue of thy Promises sealed unto him by thy Worde, which he hath exercised with us in thy Church and Congregation ; and also in using the Sacraments, which thou therein hast established for Confirmation of all our Faith that trust in thee unfainedly.

Let true Faith, O Lord, be unto him as a most sure Buckler, thereby to avoide the Assautes of Death, and more boldly walke for the Advancement of eternall Life, to the end that he,

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confirmed to rest onely upon thee alone. Grant
these our Requestes, O our deare Father, for the
Love of thy deare Sonne our Saviour Jesus Christ
who liveth and reigneth with thee in Unitie
the holy Ghoste, true God for evermore. So:
it.

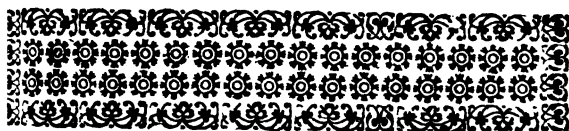
Chap. XIII.

The Burial.

THe Corps is reverently to be brought unto
the Grave, accompanied with the Con-
gregation, without any further Ceremonies,
which being buried, the Minister, if he be present:
and required, goeth to the Church, if it be not
farre off, and maketh some comfortable Exhorta-
tion to the People, touching Death and Resur-
rection *.

* See First Book of Discipline Chapter 14.

F I N I S.



Prayers ordinarily printed with the
Book of Common Order.

*A Confession of Sinnes, and Petitions, made unto God
 in the Time of our extreme Troubles, and yet com-
 monly used in the Churches of Scotland, before
 the Sermon.*

Eternall and everlasting God, Father of our
 Lord Jesus Christ, thou that shewest
 Mercy, and keepest Covenant with them
 that love and in Reverence keepe thy
 commandements, even when thou powrest forth
 thine angry Displeasure and just Judgments, upon
 the obstinate and inobedient, we here prostrate
 ourselves before the Throne of thy Majestie,
 with our Hearts confessing that justly thou hast
 punished us by the Tyrannie of Strangers, and
 that more justly thou mayest bring upon us againe
 the same Bondage and Yoke which of thy Mercie for
 this Season thou hast removed : Our Kings, Princes,
 and People in Blindness have refused the Word
 of thine eternall Veritie, and in so doing, we have
 despised the League of thy Mercie offered unto us
 by Jesus Christ thy Sonne, which albeit thou now
 shewest thy meere Mercie hast offered to us again in
 such

such Aboundance, that none can be excused by reason of Ignorance, yet nevertheless to the Judgement of Men, Impietie overfloweth the whole Face of this Realme: For the great Multitude delight themselves in Ignorance and Idolatrie; and such, alas, as appeare to reverence and embrace thy Worde, doe not expresse the Fruites of Repentance, as it becommeth the People to whom thou hast shewed thy selfe so mercifull and favourable. These are thy just Judgements, O Lord, whereby thou punishest Sinne by Sinne, and Man by his own Iniquitie, so that there can be none End of Sinne, except thou prevent us with thy undeserved Grace. Convert us therefore, O Lord, and we shall be converted: Suffer not our Unthankfulnesse to procure of thy just Judgements, that Strangers again reigne over us; neither yet that the Light of thy Gospell be taken from us: But howsoever it be, that the great Multitude be altogether rebellious, and also that in us there remaineth perpetuall Imperfections, yet for the Glorie of thine owne Name, and for the Glorie of thine onlie beloved Sonne Iesus Christ, who Veritie and Evangell thou of thy mere Mercie hast manifested among us, it will please thee to take us into thy Protection and Defence, that the World may knowe, that as of thy mercie thou hast begun this Worke of our Salvation amongst us, so of this same Mercie thou wilt continue it. Grant us this, mercifull Father, O Christ Iesus thy Sonne's sake, *So be it.*

II. A Confession and Prayer, commonly used in the Church of Edinburgh, on the Day of Common Prayer.*

O Dreadful and most mightie God, thou that from the Beginning hast declared thy selfe a consuming Fire against the Contemners of thy most holie Preceptes, and yet to the penitent Sinners hast alwayes shewed thy selfe a favourable Father, and a God full of Mercie; we thy Creatures and Workmanship of thine owne Handes, confesse our selves most unworthie to open our Eyes unto the Heavens, but farre lesse to appeare in thy Presence; for our Consciences accuse us, and our manifolde Iniquities have born Witnesse against us, that we have declined from thee: We have been polluted with Idolatry; we have given thy Glory to Creatures; we have sought Support where it was not to be found, and have lightlied thy most holsome Admonitions. The manifest Corruption of our Lives in all Estates, evidently prooveth that we have not rightly regarded thy Statutes, Lawes and holy Ordinances; and this was not onlie done, O Lord, in the Time of our Blindness, but even now when of thy Mercie thou hast opened unto us an Entrance to thy heavenly Kingdome, by the preaching of thy holy

G g 4

* This Prayer in some Editions of the Book of Common Order, is printed amongst the Prayers that are to be used before Sermon.

ly Evangel : The whole Bodie of this miserable Realme, still continueth in their former Impietie, for the most part, alas, following the Fooresteps of blinde and obstinate Princes, utterly despise the Light of thy Gospel, and delight in Ignorance and Idolatrie ; others live as a People without God, and without all Feare of thy terrible Judgements ; and some, O Lord, that in Mouth profess thy blessed Evangel, by their sclanderous Lur blasphemie the same. We are not ignorant, O Lord, that thou art a righteous Judge, that cannot suffer Iniquitie long to be unpunished upon the obstinate Transgressors, especially, O Lord, when that after so long Blindnesse and horrible Defection from thee, so lovingly thou callest us again to thy Favour and Fellowship, and that yet we doe obstinately rehell ; We have, O Lord, in our extreme Miseric called unto thee, yea, even when we appeared utterly to have beene consumed in the Furie of our Enemies, and then didst thou mercifully incline thine Eares unto us : Thou soughtest for us, even by thine owne Power, when in us there was neither Wisedome nor Force : Thou alone brakest the Yoke from our Neckes, and set us at Libertie, when we, by our Foolishnesse, had made our selves Slaves unto Strangers, and mercifully unto this Day hast thou continued with us the Light of thine Evangel, and so cease not to heape upon us Benefites both spirituall and temporall : But yet, alas, O Lord, we clearly see that our great Ingratitude craveth farther Punishment at thy Hands, the Signes whereof are evident before our Eyes. (For the whispering of Sedition, the Contempt of thy
Graces

Graces offered, and the Maintenance of Idolatrie, are assured Signes of thy farther Plagues to fall upon us in particular for our grievous Offences, and this unmeasurable Untemperatenesse of the Aire, doth also threaten thine accustomed Plague of Famine, which commonly followeth riotous Excesse and Contempt of the Poore, wherewith, alas, the whole Earth is replenished.) We have nothing, O Lord, that we may lay betwixt us and thy Judgment, but thine only Mercie, freely offered to us in thy deare Sonne our Lord Jesus Christ, purchased to us by his Death and Passion ; or if thou wilt enter in Judgement with thy creatures, and keep in Mind our grievous Sinnes and Offences, then can there no Flesh escape condemnation : And therefore we most humbly beseech thee, O Father of Mercies, for Christ Iesus thy Sonne's sake, to take from us these stonie hearts, who so long have heard as well thy Mercies as severe Judgements, and yet have not been effectually moved with the same ; and give unto us Heartes mollified by thy Spirit, that may both conceive and keepe in Mind the Reverence it is due unto thy Majestie. Look, O Lord, to thy chosen Children, labouring under the Imperfection of the Flesh, and grant unto us that Victory that thou hast promised unto us by Jesus Christ thy Sonne our onely Saviour, Mediator and Law-giver, to whom with thee and the holy Ghost, be all Honour and Praise, now and ever.

men.

These two Prayers following are used in the French Church of Geneva ; the first serveth for Sunday after

*after the Sermon, and the other that followeth is
saide upon Wednesday, which is the Day of Com-
mon Prayer.*

III. *A Maner of Prayer after the Sermon.*

ALmightie God, and heavenlie Father, since thou hast promised to grant our Requests, which we shall make unto thee, in the Name of our Lord Jesus Christ thy well-beloved Sonne; and we are also taught by him and his Apostle, to assemble our selves in his Name, promising that he will be amongst us, and make Intercession for us unto thee, for the obtaining of all such Things, as we shall agree upon here on Earth : We therefore (having first thy Commandement to pray for such as thou hast appointed Rulers and Governours over us, and also for all Things needfull both for thy People, and for all Sorts of Men for as much as our Faith is grounded on thy holy Word and Promises, and that we are here gathered together before thy Face, and in the Name of thy Sonne our Lord Jesus) we, I say, make our earnest Supplication unto thee, our most merciful God and bountifull Father, that for Jesus Christ sake, our onlie Saviour and Mediator, it would please thee of thine infinite Mercie freelic to pardon our Offences ; and in such sort to draw and lift up our Hearts and Affections towards thee that our Requests may both proceed of a fervent Minde, and also be agreeable unto thy most
ble

bleſſed Will and Pleaſure, which is onlie to be accepted.

† We beſeech thee therefore, O heavenly Father, as touching all Princes and Rulers, unto whom thou haſt committed the Adminiſtration of Juſtice, * and namelie, as touching the excellent Eſtate of the King's Maſteſtie, and all his honourable Counſell, with the reſt of the Magiſtrates and Commons of the Realme, that it would pleaſe thee to grant him thy holy Spirit, and increaſe the ſame from Time to Time in him, that he may with a pure Faith acknowledge Jeſus Chriſt, thine only Sonne our Lord, to be King of all Kings, and Governour of all Governours, even as thou haſt given all Power unto him both in Heaven and on Earth ; and ſo give himſelfe whollie to ſerve him, and to advance his Kingdome in his Dominions, (ruling by thy Word his Subjects, which be thy Creatures and the Sheep of thy Paſture) that we being maintained in Peace and Tranquillitie, both here and everie where, may ſerve thee in all Holineſs and Vertue ; and finally, being delivered from all Feare of Enemies, may render Thanks unto thee all the Dayes of our Life.

We beſeech thee alſo, moſt dear Father and Saviour, for all ſuch as thou haſt appointed Miniſters unto thy faithfull People, and to whom thou haſt committed the Charge of Soules, and the Miniſterie of thy holy Goſpel, that it would pleaſe thee ſo to guide them with thy holy Spirit,
that

* In the Geneva Prayer it is, *et ſingulariement pour les ſeigneurs & magiſtrats, que tu as eſtablis ſur nous & pour tous leurs bons amis & allies. &c.*

that they may be found faithfull and zealous of thy Glory, directing alway their whole Studie unto this End, that the poor Sheep which be gone astray out of the Flock, may be sought out, and brought again unto the Lord Jesus, who is the chiefe Sheepeheard and Head of all Bishops, to the Intent they may from Day to Day grow and increase in him unto all Righteousnesse and Holinesse; and on the other Part, that it would please thee to deliver all thy Churches from the Danger of ravening Wolves, and from Hyrelings, who seeke their own Ambition and Profite, and not the setting forth of thy Glorie onely, and the Safegarde of thy Flock.

Moreover, we make our Prayers unto thee, O Lord God, most mercifull Father, for all Men in generall, that as thou wilt be knownen to be the Saviour of all the World, by the Redemption purchased by thine onlie Sonne Jesus Christ, even so that such as have bene hitherto holden captive in Darknesse and Ignorance for lacke of the Knowledge of thy Gospel, may through the preaching thereof, and the cleare Light of thy holy Spirit, be brought into the right way of Salvation, which is to know that thou art onlie verie God, and that he whom thou hast sent, is Jesus Christ. likewise, that they whom thou hast already endued with thy Grace, and illuminated their Hearts with the Knowledge of thy Word, may continually increase in Godlinesse, and be plenteously enriched with spiritual Benefites, so that we may altogether worship thee both with Heart and Mouth, and render due Honour and Service unto Christ our Maister, King and Law-giver.

In like Maner, O Lord of all true Comfort, we commend unto thee in our Prayers, all such persons as thou hast visited and chastised by thy Crosse and Tribulation, all such People as thou hast punished with Pestilence, Warre, or Famine, and all other Persons afflicted with Povertie, Imprisonment, Sicknesse, Banishment, or anie like odious Adversitie, or hast otherwise troubled and afflicted in Spirit; that it would please thee to make them perceave thy fatherlie Affection toward them, that is, that these Crosse be Chastisings for their Amendment, to the Intent that they should unfainedlie turne unto thee, and so by cleaving unto thee, might receive full Comfort, and be delivered from all Maner of Evill. But specially, we commend unto thy divine Protection, all such who are under the Tyrannie of Antichrist, and both lacke this Food of Life, and have no Libertie to call upon thy Name in open Assembly, chieflie our poore Brethren who are imprisoned and persecuted by the Enemies of thy Gospell, that it would please thee, O Father of consolations, to strengthen them by the Power of thy holie Spirit, in such Sort as they never shrink back, but that they may constantlie persevere in thy holie Vocation, and so to succour and assist them as thou knowest to be most expedient; comforting them in their Afflictions, maintaining them in thy Safegard against the Rage of Wolves, and increasing in them the Giftes of thy Spirit, that they may glorifie thee their Lord God both in their Life and in their Death.

Finallie, O Lord God, most deare Father, we beseech thee to grant unto us also, who are
here

Hallowed
be thy
Name.

here gathered together in the Name of thy Sonne Jesus, to heare his Word preached, that we may acknowledge truelie, and without Hypocrisie, in how miserable a State of Perdition we are by Nature, and how worthilie we procure unto our selves everlasting Damnation, heaping up from Time to Time, thy grievous Punishments toward us, through our wicked and sinfull Life, to the end, that (seeing there remaineth no Sparke of Goodnesse in our Nature, and that there is nothing in us, as touching our first Creation, and that which we receave of our Parents, meet to enjoy the Heritage of God's Kingdome) we may wholly render up our selves with all our Hearts, with an assured Confidence unto thy dearly beloved Sonne Jesus, our Lord, our onlie Saviour and Redeemer, to the Intent, that he, dwelling in us, may mortifie our olde Man, that is to say, our sinfull Affections; and that we may be renewed into a more godlie Life, whereby thy holie Name, (as it is worthy of all Honour) may be advanced and magnified throughout the World, and in all Places: Likewise, that thou mayest have the Tuition and Governance over us, and that we may learne daylie more and more to humble and submit ourselves.

* If the Lord's Supper be administred, then is here added this Clause, and to celebrate his holy Supper.

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selves unto thy Majestic, in such Sort,
 that thou mayst be counted King and
 Governour over all, guiding thy People ^{Thy King-}
 with the Scepter of thy Word, and by ^{dom come.}
 the Vertue of thy holy Spirit, to the Con-
 fusion of thine Enemies, through the
 Might of thy Trueth and Righteousnesse;
 so that by this Means all Power and
 Height which withstandeth thy Glorie,
 may be continually thrown down and
 abolished, untill such Time as the full
 and perfect Face of thy Kingdome shall
 appear, when thou shalt shew thy self in
 judgement, in the Person of thy Sonne,
 whereby also we, with the rest of thy ^{Thy Will be}
 Creatures, may render unto thee perfect ^{be done in}
 and true Obedience, even as thy heaven- ^{Earth as it}
 Angels doe applie themselves only to ^{is in Hea-}
 the performing of thy Commandements, ^{ven.}
 so that thine only Will may be fulfilled
 without anie Contradiction, and that
 verie Man may bend himselfe to serve
 and please thee, renouncing their owne
 Wills, with all the Affections and De-
 sires of the Flesh. Grant unto us also, ^{Give us this}
 Good Lord, that we thus walking in the ^{Daye our}
 Love and Dread of thy holie Name, may ^{daily Bread,}
 be nourished through thy Goodnesse, and
 that we may receave at thy Hands all
 Things expedient and necessarie for us, and
 to use thy Gifts peaceable and quietlie, to
 this end, that when we see that thou hast
 care of us, we may the more effectuously
 acknowledge thee to be our Father; look-
 ing

And for-
give us our
Trespases,
as we for-
give them
that tref-
pals against
us.

And lead
us not into
Temptati-
on, but de-
liver us
from Evil.

ing for all good Gifts at thine Hand, and
by withdrawing and pulling back all our
vain Confidence from Creatures, may
set it wholly upon thee, and so rest on
in thy most bountifull Mercy. And for
as much as whiles we continue here in
this transitorie Life, we are so miserable,
so fraile, and so much inclined unto Sinne,
that we fall continually, and swerve from
the right way of thy Commandements
we beseech thee pardon us our innum-
erable Offences, whereby we are in Dan-
ger of thy Judgement and Condemna-
on, and forgive us so freelie, that Death
and Sinne may hereafter have no Title
against us, neither lay unto our Charge
the wicked Roote of Sinne which doe
evermore remaine in us, but grant that
by thy Commandement we may forget
the Wrongs which others doe unto us,
and instead of seeking Vengeance, may
procure the Wealth of our Enemies. And
for as much as of our selves we are so
weake, that we are not able to stand
upright one Minute of an Houre, and also
so that we are so belaid and assailed
evermore with such a Multitude of
dangerous Enemies, that the Devill, the
World, Sinne, and our own Concupi-
scences doe never leave off to fight against
us; let it be thy good Pleasure
strengthen us with thy holy Spirit, and
to arme us with thy Grace, that thereby
we may be able constantly to withstand

All Temptations, and to persevere in this spiritual Battell against Sinne, untill such Time as we shall obtaine the full Victorie, and so at length may triumphantly rejoyce in thy Kingdome, with our Captain and Governour Jesus Christ our Lord.

This Prayer following is used to be said after the Sermon, on the Day which is appointed for common Prayer; and it is verie proper for our Estate and Time, to move us to true Repentance, and to turn back God's sharpe Roddes which yet threaten us.

IV. A godly Prayer.

O O almightie, and heavenly Father, we acknowledge in our Consciences, and conscience, as the Truth is, that we are not worthie to lift up our Eyes unto Heaven, much lesse meet to come into thy Presence, and to be bold to think that thou wilt hear our Prayers, if thou have respect to that which is in us; for our Consciences accuse us, and our own Sinnes doe bear Witnesse against us, yea, and we know that thou art a righteous Judge, who doest not count Sinners righteous, but punishest the Faults of such as transgresse thy Commandements. Therefore, O Lord, when we consider our whole Life, we are confounded in our own Hearts, and cannot choosely to be beaten down, and as it were despaire, even though we were already swallowed up in the deep Goulfe of Death. Notwithstanding, most mercifull Lord, since it hath pleased thee of thine infinite Mercie, to command us to call upon thee

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for

for Helpe, even from the deep Bottom of Hell, and that the more Lack and Default we feele in our selves, so much the rather we should have Recourse unto thy soveraigne Bountie, since also thou hast promised to heare and accept our Requests and Supplications, without having any Respect to our Worthinesse, but only in the Name and for the Merits of our Lord Jesus Christ, whom alone thou hast appointed to be our Intercessour and Advocate, we humble our selves before thee, renouncing all vaine Confidence in Man's Helpe, and cleave onlie to thy Mercie, and with full Confidence call upon thy holie Name, to obtaine Pardon for our Sinnes.

First. O Lord, besides the innumerable Benefits which thou doest universallie bestow upon all Men on Earth, thou hast given us such special Graces, that it is not possible for us to rehearse them, no, nor sufficientlie to conceive them in our Minds: As namely, it hath pleased thee to call us to the Knowledge of thine holie Gospel, drawing us out of the miserable Bondage of the Devill, whose Slaves we were, and delivering us from most cursed Idolatrie and wicked Superstition, wherein we were plunged, to bring us into the Light of thy Truth. Notwithstanding, such is our Obstinacie and Unkindnesse, that not onlie we forget those thy Benefites, which we have received at thy bountifull Hands, but have gone astray from thee, and have turned our selves from thy Law, to goe after our own Concupiscence and Lustes, and neither have given worthie Honour and due Obedience to thy holie Word, neither have advanced thy Glorie as our Dutie requireth.

Prayers.

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inured. And although thou hast not ceased continually to admonish us most faithfully by thy Word; yet we have not given Ear to thy fatherly admonition.

Wherefore, O Lord, we have sinned, and have grievously offended against thee, so that Shame and Confusion appertaineth unto us, and we acknowledge that we are altogether guilty before thy Judgement; and that if thou wouldest intreat us according to our Demerites, we could look for none other than Death and everlasting Damnation; for although we would go about to clear and excuse our selves, yet our own Conscience would accuse us, and our Wickedness would appear before thee to condemn us.

And in verie Deed, O Lord, we see by the corrections, which thou hast already used towards us; that we have given thee great Occasion to be displeased with us; for seeing that thou art just and upright Judge, it cannot be without cause, that thou punishest thy People. Wherefore, for as much as we have felt thy Stripes, we acknowledge that we have justly stirred up thy displeasure against us, yea, and yet we see thine Hand lifted up to beat us afresh; for the Roddes and Weapons wherewith thou art accustomed to execute thy Vengeance, are already in thy Hand, and the Threatnings of thy Wrath, which thou hast against the wicked Sinners, be in full Readiness.

Now though thou shouldest punish us much more grievously, than thou hast hitherto done, and that, whereas we have received one Stripe, thou wouldest give us an Hundred, yea, if thou

wouldest make the Curses of thine olde Testament, which came then upon thy People *Israel*, to fall upon us; we confesse, that thou shouldest doe therein verie righteoullie, and we cannot do nie, but we have fullie deserved the same.

Yet, Lord, for so much as thou art our Father, and we be but Earth and Slime, seeing thou art our Maker, and we the Workmanship of thine Hands, since thou art our Pastor, and we thy Flock, seeing also that thou art, our Redeemer, and we are the People whom thou hast bought: *Finallie*, because thou art our God, and we thy chosen Heritage; suffer not thine Anger to be kindle against us, that thou shouldest punish us in thy Wrath, neither remember our Wickednesse, to the end to take Vengeance thereof, but rather chastise us gentlie, according to thy Mercie.

Trueth, it is, O Lord, that our Misdeeds have inflamed thy Wrath against us, yet considering that we call upon thy Name, and beare thy Marke and Badge, maintaine rather the Worke that thou hast begonne in us by thy free Grace; to the end that all the Worlde may knowe that thou art our God and Saviour. Thou knowest that such as be dead in *Grave*, and whom thou hast destroyed and brought to Confusion, will not set forth thy Praise, but the heauie Soules and comfortlesse, the humble Hearts, the Consciencess opprest and laden with the grievous Burthen of their Sinnes, and therefore thirst after thy Grace, they shall set forth thy Glorie and Praise.

Thy People of *Israel* oftentimes proyoked thee to Anger through their Wickednesse, whereupon thou didst, as right required, punish them; but

so soon as they acknowledged their Offences, and returned to thee, thou didst receive them I wayes to Mercie; and were their Enormities and Sinnes never so grievous, yet for thy Covenantes sake, which thou hadst made with thy servants *Abraham, Isaac, and Jacob*, thou hast alwayes withdrawn from them the Roddes and Curses which were prepared for them, in such sort, that thou didst never refuse to hear their prayers.

We have obtained, by thy Goodnesse, a farre more excellent Covenant, which we may alledge, that is, the Covenant which thou first madest and stablished by the Hand of *Jesus Christ* our Saviour, and was also by thy divine Providence written with his Blood, and sealed with his Death and Passion.

Therefore, O Lord, we renouncing our selves, and all vaine Confidence in Man's Helpe, have our onlie Refuge to this thy moste blessed Covenant, whereby our Lord *Jesus*, through the offering up of his Bodie in Sacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the face of thy Christ, and not in us, that by his Intercession thy Wrath may be appeased, and that the bright Beams of thy Countenance may shine upon us, to our great Comfort and assured Salvation; and from this Time forward vouchsafe to receive us under thy holie Tuition, and govern us with thy holie Spirit, whereby we may be regenerate anew unto a farre better Life.

So that thy Name may be sanctified: Thy Kingdome come: Thy Will be done on Earth as it is in heaven: Give us this Day our daylie Bread: And

forgive us our Debts, even as we forgive our Debtors: And lead us not into Tentation, but deliver us from Evil: For thine is the Kingdome, and the Power, and the Glorie, for ever and ever. Amen.

And albeit we are most unworthie in our own selves to open our Mouthes, and to intreat thee in our Necessities, yet for as much as it hath pleased thee to command us to pray one for another, we make our humble Prayers unto thee, for our poor Brethren and Members, whom thou dost visit and chastise with thy Roddes and Correction, most instantlie desiring thee to turne away thine Anger from them. Remember, O Lord, we beseech thee, that they are thy Children, as we are; and though they have offended thy Majestie, yet that it would please thee not to cease to proceed in thine accustomed Bountie and Mercie which thou hast promised should evermore continue towards all thine Elect. Vouchsafe therefore, good Lord, to extend thy Pitié upon all thy Churches, and towards all thy People whom thou dost now chastise either with Pestilence or Warre, or such like thine accustomed Roddes, whether it be by Sicknesse, Prison or Povertie, or any other Affliction of Conscience and Mine, that it would please thee to comfort them, as thou knowest to be most expedient for them, so that thy Roddes may be Instructions for them, to assure them of thy Favour, and for their Amendment, when thou shalt give them Constancie and Patience; and also assuage and stay thy Corrections, and so at length, by delivering them from their Troubles, give them most ample Occasion to rejoyce in thy Mercie, and to praise thy holy Name.

Name: Chiefly that thou wouldest, O Lord, have Compassion as well on all, as on everie one of them that employ themselves for the Maintenance of thy Truth: Strengthen them, O Lord, with an invincible Constancie; defend and assist them in all Things, and everie where; overthrow the craftie Practises and Conspiracies of their Enemies and thine; bridle their Rage, and let their bold Enterprises, which they undertake against thee and the Members of thy Sonne, turn to their own Confusion; and suffer not thy Kingdome of Christians to be utterlie desolate; neither permit that the Remembrance of thy holie Name be clean abolished in Earth, nor that they, among whom it hath pleased thee to have thy Praises celebrated, be destroyed and brought to nought; and that the Turkes, Pagans, Papists, and other Infidels might boast themselves thereby and blaspheme thy Name*.

1. A Prayer used in the Churches of Scotland, in the Time of their Persecution by the French Men; but principally when the Lord's Table was to be ministred.

Eternall and everliving God, Father of our Lord Jesus Christ, we thy Creatures and the Workmanship of thine own Handes, sometime
H h 4 dead

* To this the Minister addeth that Part which is in the former Prayer marked thus † Page 475.

dead by Sinne, and thrall to Sathan, by Means of the same, but now of thy meere Mercie called to Libertie and Life, by the preaching of thy Gospell, do take upon us this Boldnesse (not of ourselves, but of the Commandement of thy dear Sonne our Lord Jesus Christ) to powre forth before thee the Petitions and Complaintes of our troubled Hearts, oppressed with Fear and wounded with Sorrow. True it is, O Lord, that we are not worthie to appeare in thy Presence, by the Reason of our manifold Offences, neither yet are we worthie to obtaine anie Comfort at thy Hand, for anie Righteousnesse that is in us. But seeing, O Lord, that to turn back from thee, and not to call for thy Support in the Time of our Trouble, it is the Entrance to Death, and the plain Way to Desperation; we therefore, confounded in ourselves (as the People that on all Sides are afflicted with Sorrows) doe present our selves before thy Majestie, as our soveraigne Captaine and onlie Redeemer Jesus Christ hath commanded us, in whose Name, and for whose Obedience we humble crave of thee Remission of our former Iniquities, as well committed in Matters of Religion, as in our Lives and Conversation. The Examples of others, that have called unto thee in their like Necessities, gives unto us Hope, that thou wilt not reject us, neither yet suffer us for ever to be confounded. Thy People *Israell* did oftentimes decline from thy Laws, and did follow the Vanitie of Superstition and Idolatrie, and oftentimes didst thou correct and sharplie punish them, but thou diddest never utterlie despise them, when in their Miseries unfainedlie they turned unto thee.

Thy

thy Church of the Jews were Sinners, O Lord, and the most Part of the same did consent unto the Death of thy dear Sonne our Lord Jesus Christ; and yet didst not thou despise their Prayers, when in the Time of their grievous Persecution they called for thy Support. O Lord, thou hast promised no less to us, than thou hast performed to them; and therefore take we Boldness to thine own Commandement, and by the Promise of our Lord Jesus Christ, most humbly to crave of thee, that as it hath pleased thy Mercie, art thou to remove our Ignorance and Blindness, by the Light of thy blessed Evangel; that so it may please thee to continue the same Light with us, till that thou deliver us from all Calumnies and Troubles. And for this Purpose, O Lord, it will please thee to thrust out faithfull Workers in this thy Harboure, within this Realm of Scotland, who have been hitherto, after so long Darknes of Rapine and Superstition, thou hast offered the Truth of thy Evangel in all Purcellie and Simplicitee; Continue us thy Grace with us, O Lord, and purge this Realm from all false Teachers, from dumbe Dogges, dissembling Hypocrites, cruell Wolves, and all such as shewe themselves Enemies to thy true Religion.

† But now, O Lord, the Dangers which appear, and the Trouble which increaseth by the cruell Tyrannie of forsworne Strangers, compelleth us to complaine before the Throne of thy Mercie,

* Here may be added the Prayer for Magistrates marked thus † Page 475.

† These Prayers following were first used, when both the Kings of France were living.

Mercie, and to crave of thee Protection and Defence against their most unjust Persecution: That Nation, O Lord, for whose Pleasure, and for Defence of whom we have offended thy Majestie and violated our Faith, oft breaking the Leagues of Unitie and Concord, which our Kings and Governours have contracted with our Neighbours; that Nation, O Lord, for whose sake our Fathers and Predecessors have shed their Blood, and we (whom by Tyrannic they oppress) have oft sustained the Hazard of Rancell: that Nation finally, to whom alwayes we have bene faithfull; now after their long practised Deceit, by manifest Tyrannie, do seek our Destruction. Worthy and justlie mayest thou, O Lord, give us to be Slaves unto such Tyrants, because for the Maintenance of their Friendship, we have not feared to break our solemn Othes made unto others; to the great Dishonour of thy Name; and therefore justlie mayest thou punish us by the same Nation, for whose Pleasure we feared not to offend thy divine Majestie. In thy Presence, O Lord, we lay for our selves no Kind of Excuse, but for thy dear Sonne Jesus Christ's sake, we cry for Mercie, Pardon and Grace. Thou knowest, O Lord, that their crafty Wits, in many Things have abused our Simplicities; for under pretence of the Maintenance of our Libertie, they have sought and have found the Way (unlesse thou alone confound their Counsell's) to bring us in their perpetuall Bondage: And now the rather, O Lord, do they seek our Destruction, because we have refused that *Roman* Anchrist, whose Kingdome they defend in day: Shedd:

Prayers.

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shedding the Blood of thy Saints. In us, O Lord, there is no Strength, no Wil-
dome, no Number nor Judgement to
withstand their Force, their Craft, their
Multitude, and Diligence; and therefore
look thou upon us, O Lord, according
to thy Mercie. Behold the Tyrannie
used against our poor Brethren and Sisters,
and have thou Respect to that detestfull
Blasphemie which uncessantlie they issue
forth against thine eternall Truth.

Thou hast assailed thy Church even Behold how merci-
fully God
hath bro-
ken the
Yoke of our
Servitude.
from the Beginning; and for the Deli-
verance of the same, thou hast plagued
the cruell Persecuters from Time to Time.

Thy Hand drowned Pharaoh; thy
Sword devoured Amalech; thy Power
repelled the Pride of Senacherib; and thine
Angel so plagued Herod, that Wormes
and Lice were Punishers of his Pride.
O Lord, thou remainest one for ever;
thy Nature is unchangeable, thou canst
not but hate Crueltie, Pride, Oppression
and Murther, which now the Men, whom
we never offended, pretend against us.
Yea further, by all Meanes they seeke to
banish from this Realme thy dear Sonne
our Lord Jesus Christ, the true preaching
of his Word, and faithfull Ministers of
the same; and by Tyrannie they pretend
to maintain most abominable Idolatrie,
and the Pompe of that *Romane* Anti-
christ. Look thou therefore upon us, O
Lord, in the Multitude of thy Mercies;
stretch

stretch out thine Arme; and declare thy selfe Protector of thy Trueth; repress the Pride, and daunt thou the Furie of these cruell Persecuters, suffer them never so to prevaile against us, that the Brightnesse of thy Word be extinguished within this Realme; but whatsoever thou hast appointed in thine eternall Counsell to become of our Bodies, yet we most humble beseech thee for Jesus Christ thy Sonnes sake, so to maintaine the Puritie of thy Gospell within this Realme, that we and our Posteritie may enjoy the Fruition thereof to the Praise and Glory of thy holie Name, and to our everlasting Comfort. And this we most effectuallic desire of thy Mercie, by the Merites and Intercession of our Lord Jesus Christ, to whom with thee and the holie Ghost be all Honour, Glorie, Praise and Benediction, now and ever. Amen.

This is added so oft as the Lord's Table is ministred.

Now fast, O Lord, we that be here assembled to celebrate the Supper of thy dear Sonne our Lord Jesus Christ, who did not onlie give of his Bodie, and shed his Blood upon the Crosse, for our full Redemption; but also to keepe us in recent Memorie of that his so great a Benefit, provided that his Bodie and Blood shoulde be given to us to the Nourishment of our Soules; we, I say, that presentlie are assembled to be Partakers of that his most holie Table, most humble do beseech thee to grant us Grace, that in Sinceritie of Heart, in true Faith, and with ardent and unfained Zeale, we may receive of him so great a Benefite, to wit, that fruitfullie we may possesse his Bodie and his Blood; yea, Jesus Christ him-
selfe,

life, verie God and verie Man, who is, that heavenly Bread which giveth Life unto the World: Give us Grace, O Father, so to eat his Flesh, and to drink his Blood, that hereafter we live no more in our selves, and according to our corrupt nature; but that he may live in us, to conduct and guide us to that most blessed Life that abideth ever. Grant unto us, O heavenly Father, so to celebrate this Day the blessed Memorie of thy dear Sonne, that we may be assured of thy Favour and Grace towards us. Let our Faith be so exercised, that not onlie we may feel the Increase of the same, but also that the clear Confession thereof, with the good Works proceeding of it, may appere before Men, to the Praise and Glorie of thy holie Name, who art God everlasting: blessed for ever. So be it.

I. *A Thanksgiving unto God, after our Deliverance from the Tyrannie of the French Men, with Prayers made for the Continuance of the peace betwixt the Realmes of England and Scotland.*

NOW, Lord, seeing that we enjoy Comfort both in Bodie and Spirit, by reason of this Quietnesse of thy Mercie granted unto us, after our most desperate Troubles, in the which we appeared utterlie to have bene overwhelmed, we praise and glorifie thy Mercie and Goodnesse, who piteously looked upon us when we in our own

own selves were utterly confounded. But seeing, O Lord, that to receive Benefites at thy Handes, and not to be thankfull for the same, is nothing els but a Seale against us in the Day of Judgement: We most humble beseech thee to grant us Hearts so mindfull of the Calamities past, that we continuallie may fear to provoke thy Justice to punish us with the like or worse Plagues. And seeing that when we by our own Power were altogether unable to have freed our selves from the Tyrannie of Strangers, and from the Bondage and Thraldome pretended against us, thou of thine especiall Goodnesse didst move the Hearts of our Neighbours (of whom we had deserved no such Favour) to take upon them the common Burthen with us; and for our Deliverance not onlie to spend the Lives of manie, but also to hazarde the Estate and Tranquillity of their Realme and Common-wealth. Grant unto us, O Lord, that with such Reverence we may remember thy Benefites receaved, that after this in our Default, we never enter into Hostilitie against the Realme and Nation of *England*. Suffer us never, O Lord, to fall to that Ingratitude and detestable Unthankfullnesse, that we should seek the Destruction and Death of those whom thou hast made Instruments to deliver us from the Tyrannie of mercilesse Strangers. Dissipate thou the Counsels of such as deceitfully travell to stirre the Hearts of the Inhabitants of either Realme against the other. Let their malicious Practises be their own Confession; and grant, thou, of thy Mererie, that Love, Concorde, and Tranquillitie, may continue and increase amongst the Inhabitants of this Isle, even

to the coming of our Lord Jesus Christ, by whose glorious Gospel, thou of thy Mercie doest call us both to Unity, Peace and Christian Concord, the full Perfection, whereof we shall possess in the Fulnesse of thy Kingdome, when all Offences shall be removed, Iniquitie shall be suppressed, and thy chosen Children be fullie endued with that perfect Glorie, in the which now our Lord Jesus reigneth, to whom with thee and the holie Ghost, be all Honour and Glorie now and ever. *So be it.*

VII. *A Prayer used in the Assemblies of the Church, as well particular as generall.*

ETernall and everliving God, Father of our Lord Jesus Christ, thou that of thine infinite Goodnesse hast chosen to thy selfe a Church, unto the which, ever from the Fall of Man thou hast manifested thy selfe, *first*, by thine own Voyce to *Adam*, next to *Abraham* and his Seed, then to all *Israel*, by the Publication of thy holie Law; and last, by sending of thine onlie Sonne, our Lord Jesus Christ the great Angell of thy Counsell into this World, and clad with our Nature, to teach unto us thy holie Will, and to put an End to all Revelations and Prophecies, who also elected to himselfe Apostles, to whom, after his Resurrection, he gave Commandement to publish and preach his Evangell to all Realmes and Nations; promising to be with them even to the End of the World; yea, and moreover, that wheresoever

Two or Three were gathered together in his Name, that he would be there in the middes of them, not onlie to instruct and teach them, but also to ratifie and confirme such Things, as they shall pronounce or decree by thy Word.

Seeing, O Lord, that this hath bene thy Love and fatherlie Care towards thy Church, that not onlie thou plantest it, rulest it, and guidest the Chosen in the same by thy holie Spirit and blessed Word; but also, that when the externall Face of the same is polluted, and the visible Bodie falleth to Corruption, then thou of thy Mercies, providest that it may be purged and restored again to the former Puritie, as well in Doctrine as in Manners, whereof thou hast given sufficient Document, from Age to Age, but especially now, O Lord, after this publike Defection from thy Truth and blessed Ordinance, which our Fathers and we have seen in that *Romane* Antichrist, and in his usurped Authoritie.

Now, I mean, O Lord, thou hast revealed thy selfe and thy beloved Sonne Jesus Christ clearly to the World again, by the true preaching of thy blessed Evangell, which also of thy Mercie is offered unto us within this Realme of *Scotland*, and of the same thy Mercie hast made us Ministers, and burthened us with a Charge within thy Church. But, O Lord, when we consider the Multitude of Enemies, that oppone themselves unto thy Truth, the Practises of Sathan, and the Power of those that resist thy Kingdome, together with our own Weaknesse, few in Number, and manifold Imperfections, we cannot but fear the sudden taking away of this thy great Benefite;
and

and therefore destitute of all worldlie Comfort,
we have Refuge to thine onlie Mercie and Grace;
oft humbly beseeching thee, for Christ Jesus thy
sonnes sake; to oppone thine own Power to the
side of our Enemies, who cease not to blaspheme
the eternall Truth.

Give unto us, O Lord, that presentlie are
encompassed in thy Name, such Abundance of thy
holy Spirit, that we may see those Things that
shall be expedient for the Advancement of thy
Kingdom, in the midst of this perverse and stubborne
generation. Give us Grace, O Lord, that uni-
tersallie amongst our selves, we may agree in the
doctrine of true Doctrine. Preserve us from dam-
nable Errors, and grant unto us such Puritie and
sanctification of Life, that we be not scandalous to
the blessed Gospel. Bless thou so our weak
labours, that the Fruits of the same may re-
sult to the Praise of thy holie Name, to the
honour of this present Generation and of the
posteritie to come; through Jesus Christ our Lord,
whom with thee and the holie Ghost be all
honour and Praise, now and ever. *Amen.*

II. A Prayer to be used when God threateneth his Judgement.

) Lord our God, Father everlasting, and
full of Compassion, hear from the Heavens
our Prayers and Supplications, which from our
sinfull Hearts, and wounded Consciences,
powre forth presentlie before thy Majestie,
O Lord, in the Multitude of thy
Mercies,

Mercies, not onlie created us reasonable Creatures, but also of thine inestimable Goodnesse hast sent the great Angell of the Covenant, our Lord Jesus Christ, to redeeme us, by whom thy Wrath is taken away, the Law is satisfied, and the Power of Death, of Hell, and of Sathan is broken. Moreover, when as we lay in the Shadow of Death, and the fearfull Darknesse of the Soule which was brought in by that Man of Perdition the Antichrist and his Supporters, conspired enemies to thy Sonne, our Lord Jesus, thou made the Light of thy Gospell to shine amongst us, in such Aboundance, that no Nation or Country hath the Lampe of thy Trueth, shewing the Way to Life everlasting, so clearly shining amongst them: With these Benefits spiritual, it pleases thee of the same Goodnesse to continue temporal Blessings, for whose Eyes have not seen thy might. Arme fighting for us? whose Heart is so blinded that it cannot perceiue in all our Afflictions, the wonderfull Deliverance? who cannot but confesse that alwayes we were covered under thy Shadow? Thou wast our Hope, our Fortresse, and our God, thou coveredst us under thy Wing, and we were sure under thy Feathers. But, O Lord, the Consideration of thy Benefits is a Matter of Sorrow to our wounded Conscience for the Multitude of thy Blessings convict us of the more fearfull Unthankfulness. In such a Light what is among us but Works of Darkness? and this thy great and inestimable Kindnesse, and Unkindnesse have we recompensed againe. Thou gentlie hast called us, and yet dost call on us, but who did hear? thou threatnedst, but

d tremble? thou punishedst, but we would not
 receive Correction. A Fire appeareth presentlie
 be kindled in thy Wrath, but where is the Re-
 ntrance amongst us to slake it? O Lord, we
 owe the dumbe and insensible Elements of the
 orld admonish us of our great Unthankfulnesse;
 the heavie Face of the Heavens, the unnaturall
 calings on the Earth, the Contagion and In-
 fion of the Ayre threaten thy Judgements.
 those Creatures thou hast formed for Man's Com-
 t, but mightie art thou, who turnest that to
 : Discomfort and Hurt of them; who repine a-
 inst thee, which otherwise should have bene
 nsfortable. Besides all these Things, we clearlie
 the Enemies of thy Truth, raging against thy
 urch, to the Judgement of Man, like for to
 vail. Yea, further, Lord, Sathan taking upon
 n the Shape of an Angell of Light; is in this
 rapt Age most busie to shake the Foundation
 all true Religion, that he may involve again the
 id World in fearfull Darknesse; These thy
 gements, O thou righteous Judge of the World;
 hid from the Eyes of them whom the God of
 s World hath darkned : But, O Lord, when
 consider them, we must tremble, and when
 behold them, we must stoupe, and confesse
 it we have offended thy Majestie: O Lord,
 dace not be bold altogether to crave that
 u wilt not correct, for we understand that by
 small Afflictions and Corrections, as certain
 ans and bitter Medicine, thou healest the
 unds and Sores of the inward Man; yet
 d, correct us in thy Mercie, and not in thy
 ce Wrath, lest peradventure we be bruised into

Powder. When as the Fire departeth from thy Presence, and is kindled in thine Indignation, separate us from the Number of those, above whose Heads thy righteous Judgements doe hang, and the Sword of thy Vengeance threatneth eternal Destruction : And to this End and Purpose, create in us new Hearts, give unto us the Spirit of our fained Repentance ; worke in us a sorrowing for our Sinnes, a Detestation and Hatred of the same, together with a Love unto Righteousnesse, that we being not conformable to the wicked World, but making thy revealed Will a Rule to leade our Life by, may offer our selves up in a livelie Sacrifice unto thee, consecrating unto thy Glorie, Bodie and Soule, and all the Actions of the same. Preserve us, good Lord, from the fearfull Thraldome of Conscience and Bondage of Idolatrie ; continue the Light of thy glorious Gospell amongst us ; repress the Pride of them who seeke to have the Candle-sticke removed and the shining Light extinguished. Purge the Countrey by such Meanes as thou knowest to be best for thine owne Glorie, of Murther, Fornication, Adulterie, Incest, Oppression, Sacrilege, and such other like Abominations, which have defiled thine Inheritance. Grant us thankfull Hearts, for thy Benefits and manifold Blessings poured upon us, for the which also open our Mouthes to sound thy Praises, and offer thee a sacrifice of Thanksgiving, wherein thou dost delight : Arme us with thy Power, to strive against Sathan, against the Flesh, against the World, and against all those Things which draw us away from thine Obedience ; that walking

y Pathes, and obeying thy blessed Ordinances,
may so end our Lives in the Sanctification of
y Name, that at last we may attaine to that
blessed Immortalitie, and that Crowne of Glorie
prepared for thine Elect in Jesus Christ the King
of Glorie, and God of Immortalitie, in whose
name we crave most humblie these thy Graces to
be powred upon us most miserable Sinners; and
ther, as thy Wisedome knoweth to be necessarie
for us, and for thy Church univerrall dispersed
on the Face of the whole Earth, praying un-
to thee with all Humilitie and Submission of
hearts, as we are taught and commanded to
doe, saying, *Our Father who art in Heaven, &c.*

A Prayer in Time of Affliction.

Upright and righteous art thou, O dreadfull and
most high God, holie in thy Works, and
just in all thy Judgements; yea, even then
when as thou punishest in greatest Severitie. We
were before, O Lord, felt thine heavie Hand
upon us, and when we cryed upon thee in our
tribulations and Afflictions, most mercifullie thou
listenedst thine Eares unto us. But, alas, O Lord,
thou have not answered in our Lives, glorifying
thy holie Name, as thou answeredst us when we
were led in our Distresse, but did return unto our
wicked Sinne, and so provoked thee, through our
sins, unto Displeasure. And therefore hast
thou most justlie turned thy selfe to punish us again,
bringing amongst us this noysome and destroy-
ing Plague, according to the Threatning of thy Law,
because we have not made our Fruit of thy former

mer Corrections. Our Repentance, O Lord, hath bene like the Dew that suddenlie vanished away, yea, the great Multitude abide darkened in their Hearts through their own Pride, and walking in the Lusts of their own Hearts, secretly contemning thy blessed Ordinances; for who hath mourned for the universall Corruption of the blind Age? or ceased the Murderer from his Murder? the Oppressor from his Oppression? the deceitfull Man from his Deceit? the Contemner of thy Word from his Contempt? the licentious Liver from his Licentiousness? Yea, Lord, where could the Man be found that sought not himself, albeit with the Hurt of others, and defacing of thy Glorie? So universall is the sinne and presentlie doth that Root of all evill Corruptionne reigne throughout this whole Countrey, yea, Lord, they to whom thou grantest worldly Blessings in greatest Aboundance, have bene and are possessed with this uncleane Spirit of Avarice, the more thou gavest the more insatiablie thirst they to have, and ceased not till they did spend thee of thine own Patrimoine; and yet in this Matter they will not know themselves to have sinned and offend thy Majestie. Therefore cannot thy Justice longer spare, but it must punish and punish as thou threatnest in thine holy Law.

Now we know, Lord, that thy Judgements commonly begin at thine own House, and therefore be thou begun for to correct us, albeit yet in thy Mercie, and not in greatest Severitie. Wherefore, O Lord, either in the Multitude of thy Mercies remove this bitter Cup away from us; or els give us thy Grace patientlie and obediently to so do.

the same, as given out of thine own Hand for
thine Amendment: We acknowledge, O Lord,
that Afflictions are molestuous, noysome, and
hard to be borne with of fraile Flesh; but Christ
hath suffered heavier Torments for us, and
have deserved more than we susteine, who so
have merited the verie Helles. If it please
thy Majestic to continue our Punishment, and
able our Stripes, then let it please thee in like
manner to enlarge our Patience, and make our
temporal Afflictions serve to our Humiliation, In-
crease of thy Name, and Obedience to thy
divine Ordinances; or if of a fatherlie Pitie it
shall please thee to be content with this gentle
correction, let the Calme appeare after this pre-
sente Tempest, that in respect of both the one and
the other we may glorifie thee, in that first thou
hast corrected to Amendment, lest we should
be slept in Sinne to our Destruction; and Se-
condlie, that thou hast taken away the Bitternesse
of our Affliction with the Sweetnesse of thy com-
table Deliverance, in the first, having Respect
to the Necessitie, and in the last, to our Infirmi-
tie. But, Lord, again we know, albeit thy Judge-
ments thus beginne at thine owne Houle, and
every of thy Familie appeare onlie to be beaten
thee, yet the wicked shall not escape, but they
shall drink the Dregs of the Cup of thine Indig-
nation: Let it be they escape the Famine, the
Silence shall apprehend them; if they escape the
Silence, the Sword shall devour them; if they
shall not fall in the Edge of the Sword, thou art
able to make anie of thy smallest and least Crea-
tures to be a stumbling Block before their Feet,

whereat, albeit they reach their Heads above the Clouds, they shall fall most feartfullie. But, O Lord, now it is thine own Inheritance for the which we sigh and grone before thy Majestie; look upon it therefore from the Heavens, and be mercifull to thy People; let thine Anger and thy Wrath be turned away from us, and make thy Face to shine lovinglie upon thine own Sanctuarie. O Lord, hear, O Lord, forgive, O Lord, consider, grant our Requests, for thine own sake, O our God, and that in the Name of thine onlie begotten Sonne Jesus Christ our onlie Saviour and Mediator, in whose Name we pray unto thee as we are taught, saying, *Our Father who art, &c.*

X. *A Prayer for the King.*

O Lord Jesus Christ, most high, most mightie King of Kings, Lord of Lords, the onlie Ruler of Princes, the very Sonne of God, of whose right Hand sitting, doest from thy Throne behold all the Dwellers upon Earth, with most lowlie Hearts, we beseech thee, vouchsafe with favourable Regarde to behold our most gracious Sovereigne Lord, King JAMES the Sixt, and so replenish him with the Grace of thy holie Spirit, that he alway may encline to thy Will, and walke in thy Way. Keep him farre off from Ignorance, but through thy Gift, let Prudence and Knowledge alway abound in his Royal Heart. So instruct him, O Lord Jesus, reigning over all on Earth, that his humane Majestie alway may obey thy divine Majestie in Fear and Dread: Include him plentifully with heavenlie Giftes: Gra-

him in Health and Wealth long to live: Heap Glorie and Honour upon him: Glad him with the Joye of thy Countenance: So strengthen him, that he may vanquish and overcome all his and our Foes, and be dread and feared of all the Enemies of this his Realme. *Amen.*

XI. A Complaint of the Tyrannie used against the Saints of God, containing a Confession of our Sinnes, and a Prayer for the Deliverance and Preservation of the Church, and Confusion of the Enemies.

ETernall and everlasting God, Father of our Lord Jesus Christ, who hast commanded us to pray, and promised to hear us, even when we doe call from the Pit of Desperation, the Miseries of these our most wicked Dayes compel us to poure forth before thee the Complaintes of our wretched Hearts oppressed with Sorrow. Our Eyes doe behold, and our Eares do heare the Calamities and Oppression which no Tongue can expresse, neither yet, alas, doe our dull Hearts rightlie consider the same; for the Heathen are entred into thine Inheritance, they have polluted thy Sanctuarie, prophaned and abolished thy blessed Institutions, moste cruellie murthered, and daylie doe murther thy deare Children; thou hast exalted the Arme and Force of our Enemies, thou hast exposed us to a Prey, to Ignominie and Shame, before such as persecute thy Truth; their
Wayes

Wayes doe prosper, they glorie in Mischief, and speake prondlie against the Honour of thy Name, thou goest not forth as Captaine before our Hostes, the Edge of our Swords, which sometimes was moste sharpe, is now blunt, and doeth returne without Victorie in Battell.

It appeareth to our Enemies, O Lord, that thou hast broken that League which of thy Mercie and Goodnesse thou hast made with thy Church: For the Libertie which they have to kill thy Children like Sheep, and to shed their Blood, no Man resisting, doeth so blind and puff them up with Pride, that they ashaame not to asseme, that thou regardest not our intreating. Thy long Suffering and Patience maketh them bold from Crueltie to proceed to the Blasphemie of thy Name. And in the mean Season, alas, we do not consider the Heavynesse of our Sinnes, which long have deserved at thy Hands not onlie these temporall Plagues, but also the Tormentes prepared for the inobedient; for we knowing thy blessed Will, have not applyed our Diligence to obey the same, but have followed, for the most Part, the vaine Conuersation of the blinde World; and therefore in verie Justice hast thou visited our Unthankfulnesse. But, O Lord, if thou shalt observe and keep in Mind for ever the Iniquities of thy Children, then shall no Flesh abide nor be saved in thy Presence. And therefore we convicted in our own Consciencer, that most iustlie we suffer, as punished by thy Hand, doe nevertheless call for Mercie, according to thy Promise: And first we desire to be corrected with the Rodde of thy Children, by the which we may be brought to a perfect

perfect Hatred of Sinne, and of our selves; and therefore, that it would please thee, for Christ Iesus thy Sonne's sake, to shew to us, and thy whole Church universally persecuted, the same Favour and Grace that sometimes thou diddest, when the chiefe Members of the same for Anguish and Fear were compelled to crie, Why have the Nations raged? Why hath the People made Up-reares? And why have Princes and Kings conjured against thine anointed Christ Iesus? Then diddest thou wonderfullie assist and preserve thy small and dispersed Flock, then diddest thou burst the Barres and Gates of Yron, then diddest thou shake the Foundations of strong Prisons, then diddest thou plague the cruell Persecuters, and then gavest thou some Tranquillitie and Rest, after those raging Stormes and cruell Afflictions.

O Lord, thou remainest one for ever, we have offended, and are unworthie of any Deliverance; but worthie art thou to be a true and constant God, and worthie is thy deare Sonne Christ Iesus, that thou shouldest glorifie his Name, and revenge the Blasphemie spoken against the Truth of his Gospel, which is by our Adversaries damned, as a Doctrine deceaveable and false; yea, the Blood of thy Sonne is trodden under Feet, in that the Blood of his Members is shed for witnessing of thy Truth: And therefore, O Lord, behold not the Unworthinesse of us that call for the Redresse of these Enormities, neither let our Imperfections stop thy Mercies from us; but behold the Face of thine anointed Christ Iesus, and let the Equitie of our Cause prevaile in thy Presence; let the Blood of thy Saints, which is
shed

shed, be openlie revenged in the Eyes of thy Church, that mortall Men may know the Vanitie of their Counsells, and that thy Children may have a Taste of thine eternall Goodnesse. And seeing that from that Man of Sinne, that *Roman* Antichrist, the chiefe Adversarie to thy deare Sonne, doth all Iniquitie spring, and Mischiefe proceede, let it please thy fatherlie Mercie, more and more to reveale his Deceit and Tyrannie to the World: Open the Eyes of Princes and Magistrates, that clearely they may see how shamefullie they have bene and are abused by his deceaveable Wayes, how by him they are compelled most cruellie to shed the Blood of thy Sainctes, and by Violence refuse thy new and eternall Testament, that they in deep Consideration of these grievous Offences, may unfainedlie lament their horrible Defection from Christ Jesus thy Sonne, from henceforth studying to promote his Glorie in the Dominions committed to their Charges, that so yet once again the Glorie of thy Gospel may appeare to the World. And seeing also that the chief Strength of that odious Beast consisteth in the Dissension of Princes, let it please thee, O Father, which hast claimed to thy self to be called the God of Peace, to unite and knit in perfect Love the Hearts of all those that look for the Life everlasting. Let no Craft of Sathan move them to Warre one against another, neither yet to maintaine by their Force and Strength that Kingdome of Darknesse; but rather that godlie they may conspire (illuminated by thy Word) to root out from among them all Superstition with the Maintainers of the same;

These

These thy Graces, O Lord, we unfainedlie desire to be powred forth upon all Realms and Nations; but principallie, according to that due tie which thou requirest of us, we most earnestlie require that the Heartes of the Inhabitants of *England* and *Scotland*, whom the Malice and Craft of Sathan and of his Suppositers, of many Yeers have dislevered, may continue in that odlie Unitie; which now of late it hath pleased thee to give them, being knitte together in the Unitie of thy Word: Open their Eyes, that clearly they may behold the Bondage and Miserie which is purposed against them both; and give unto them Wisedome, to avoide the same in such sort that in their godlie Concorde thy Name may be glorified, and thy dispersed Flock comforted and relieved.

The Common-wealthes, O Lord, where thy Gospell is truelie preached, and Harbour granted to the afflicted Members of Christ's Bodie, we commend to thy Protection and Mercie: Be thou unto them a Defence and Buckler, be thou Watch-man to their Wallies, and a perpetuall safeguard to their Cities, that the crafty Assaults of their Enemies repulsed by thy Power, thy Gospell may have free Passage from one Nation to another; and let all Preachers and Ministers of the same have the Gifts of thy holie Spirit, in such Aboundance as thy godlie Wisedome shall now to be expedient for the perfect Instruction of that Flock which thou hast redeemed with the precious Blood of thine onlie and well-beloved Sonne Jesus Christ: Purge their Hearts from all kind of Superstition, from Ambition and vaine Glorie,

pro

Prayers.

Glorie, by which Sathan continually laboureth
o stirre up ungodlie Contention; and let them
so consent in the Unitie of thy Trueth, that nei-
ther the Estimation which they have of Men,
neither the vaine Opinions which they have con-
ceived by their Writings, prevaile in them against
the cleare Understanding of thy blessed Word.

And now last, O Lord, we moste humble be-
seech thee, according to that Prayer of thy dear
Sonne our Lord Iesus, so to sanctifie and confirme
us in thine eternal Veritie, that neither the Love
of Life temporal, nor yet the Feare of Torments
and corporall Death, cause us to denie the same,
when the Confession of our Faith shall be required
of us; but so assist us with the Power of thy Spi-
rit, that not onlie boldlie we may confesse thee,
O Father of Mercies, to be the true God alone,
and whom thou hast sent our Lord Iesus, to be
the only Saviour of the World; but also, that
constantlie we may withstand all Doctrine repug-
ning to thy eternall Trueth, revealed to us in thy
most blessed Word. Remove from our Hearts
the blind Love of our selves, and so rule thou all
the Actions of our Life, that in us thy godly
Name may be glorified, thy Church edified, and
Sathan finally confounded by the Power and
Means of our Lord Iesus Christ, to whom, with
thee and the holy Spirit, be all Praise and Glory,
before thy Congregation now and ever. *Sole a.*

Arise, O Lord, and let thine Enemies be a-
shamed, let them flee from thy Presence that hate
thy godly Name, let the Groines of thy Prisoners
enter in before thee, and preserve by thy Power
such as be appointed to Death; let not thine E-
nemies

nies thus triumph to the End, but let them
derstand, that against thee they fight : Preserve
d defend the Vine which thy right Hand hath
anted, and let all Nations see the Glory of thine
ointed.

Hasten, Lord, and tarie not.

II. *A Confession of our Sinnes framed to our Tune out of the Ninth Chapter of Daniel.*

O Lord God, which art mighty and dread-
full, thou that keepest Covenant, and
showest Mercie to them that love thee, and do
keep thy Commandements ; we have sinned,
we have offended, we have wickedly and stub-
bornly gone back from thy Laws and Precepts :
We would never obey thy Servants the Prophets
that spake in thy Name to our Kings and Princes,
to our Forefathers, and to all the People of our
Land. O Lord, Righteousnesse belongeth unto
thee, unto us pertaineth nothing but open Shame,
as it is comen to pass this Day, unto our miser-
able Countrey of *England*, yea unto all our Na-
tion, whether they be farre or neere thorow all
Lands wherewith they are scattered, for the Offen-
ces that they and we have committed against
thee ;

^a *Neb. 1. 1. Joh. 2. 22. 23. 40. Chapters. Psal. 24. 1, 2. & 76. 27-30. Eccl. 8. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

thee ; so that the Curses and Punishments which are written in thy Law ^e, are now powred upon us, and thou hast performed these Words where-with thou diddest threaten us and our Rulers that governed us, in bringing the same Plagues upon us which before were threatned.. And yet notwithstanding both they and we proceed in our Iniquity, and cease not to heap Sin upon Sin. For they which once were well instructed in the Doctrine of thy Gospel, are now gone back from the Obedience of thy Truth ^e, and are turned again to that most horrible Idolatry from the which they. were once called by the ^{How horrible is it to} lively preaching of thy Word. And we, ^{turn to the old Vom.} alas, to this Day do not earnestly repent us of our former Wickednesse, neither do we rightly consider the Heaviness of thy Displeasure ^a. Such is thy just Judgements, O Lord, that thou punishest Sin by Sin, and Man by his own Inventions ⁱ, so that there can be no End of Iniquity, except thou prevent us with thy undeserved Grace ^k.

Therefore convert us, O Lord, and we shall be converted ^l; for we do not offer up our Prayers in our own Righteousnesse, but in thy manifold Mercies ^m. And although thou hast once of thy especial Grace, delivered us from the miserable Thraldome of Error and Blindnesse; and called us many Times to the sweet Liberty of the Gospel ⁿ, which we notwithstanding have most shame-

^a ^e Lev. 26. Dent. 27, 28, 29, 30 Chapters. ^k 2 Pet. 2. Prov. 26. 11. Heb. 6. 4, 5, 6. & 10. 23, &c. ^h Psal. 119. 21, 53, 120, 155, 158. Dent. 29 & 31 Chapters. Ezek. 5. ⁱ Rom. 1. 18, &c. ^l 1. 2. 7. 1. Rom. 10. 20. Eph. 2. 5. ^l Psal. 25. 4. Jer. 31. 18. ^m To 3. 5. 2 Tim. 1. 9. ⁿ Gal. 4. 9, 31. & 5. 1, 13.

Prayers

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and fully abused in obeying rather our own Lusts and Affections *, than the Admonitions of the Prophets *. Yet we beseech thee once againe for thy Name's sake, to powre some comfortable drop of thy accustomed Mercies upon us *: Inne thine Eares and open thine Eyes *, to behold the grievous Plagues of our Countrey, the continuall Sorrowes of our afflicted Brethren and our wofull Banishment.

And let all our Afflictions and just Punishments be an Admonition and Warning to other Nations, amongst whom we are scattered, that with all Reverence they may. Let all
People
take heed
by our Ex-
ample. thy holy Gospel, lest for like Con-
tempt, in the End, like or worse Plagues
fall upon them *. Wherefore, O Lord,
hear us, O Lord, forgive us, O Lord, consider,
and tarry not over long; * but for thy Son Jesus
Christ's sake, be mercifull unto us and deliver
us; so shall it be knowne to all the World, that
thou onely art the self-same God, that ever shew-
est Mercy to all such as call upon thy holy Name *:

* His Prayer is only in the Geneva Edition of the *Book of Common Order*. But the *First Nine*, which were composed in the Times of Trouble, together with the *Tenth* which was added afterwards, were always printed with the *Seven* Editions of the *Book of Common Order*, and prefixed to the old *Prayers* in Metre. The Eleventh, which is also an old Prayer, is ordinarily printed at the End of the *Latin Book*, amongst the Prayers to be used in private Houses, which are already printed in this Volume at the End of *Calvin's* *Exhortation*, viz. N^o. 1, 5, 7, 8, 9.

The *Book of Common Order* and these Sixteen Prayers, are printed according to the Editions before the Year 1601. when the General Assembly discharged any Alterations or Additions to be made,

K k

without

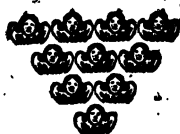
Gal. 5. 13. *P Zach.* 7. 2-14. *9 Psal.* 23 & 25. *1 Psal.* 71.
att. 11. 20-24. & 12. 41. *Luke* 10. 13-16. *2 John* 16. 23,
3 Psal. 108. & 109. 4. & 136.

without the Allowance of the Assembly, and nothing was added after by any lawful Assembly.

Assembly 1601. *Seff. ultima, Maii 16.*

“ **I**T being meinit be sundrie of the Brethren,
 “ ——— that there was sundrie Prayers in the
 “ Psalme Booke, quhilk wold be alterit, in re-
 “ spect they ar not convenient for the mean Tyme.
 “ In the quhilk Head the Assembly hes concludit,
 “ ——— that it is not thocht good that the Pray-
 “ ers alreadie contrinit in the Psalme Booke be
 “ alterit. Bot gif ony Brother wald have ony
 “ uther Prayers eikit quhilkis ar meit for the
 “ Tyme, ordaynes the samen first to be tryit and
 “ allowit be the Assembly ”.

F I N I S.



THE
First Book
OF
DISCIPLINE:
OR THE
Police and Discipline
OF THE
CHURCH.

Drawn up by Mr. John Winram,
Mr. John Spottiswood, John Wil-
lock, Mr. John Douglass, Mr.
John Row, and John Knox, and
presented to the Nobilitie, Anno
1560. and afterward subscribed by
the Kirk and Lords.

Exod. XXV, 9.

*According to all that I shew thee, both after the
Fasbion of the Tabernacle and after the Fasbi-
on of all the Ornaments therof, even so shall
ye make it.*

EDINBURGH,
Printed by JAMES WATSON, His Majesty's Printer.

MDCCXI.

THE
First Book
 OF
DISCIPLINE*.

to the great Councell of *Scotland* now admitted to the Regiment, by the Providence of God, and by the common Consent of the Estates thereof, your Honours humble Servitors and Ministers of Christ Jesus within the same, with Grace, Mercy, and Peace from God the Father of our Lord Jesus Christ, with the perpetuall Increase of the holy Spirit.

¶ *From your Honours we received a Charge dated at Edinburgh the 29th of April, in the Teare of our Lord 1560. requiring and commanding us the Name of the eternall God, as we will answer his Presence, to commit to Writing, and in a Book deliver to your Wisdoms our Judgements touching the reformation of Religion which heretofore in this Realme as in others) hath been utterly corrupted; upon the receipt whereof (so many of us as were in this Towne).*

K k 3 *did*

* This Edition of the *First Book of Discipline* is conformable to the edition printed Anno 1621. the typographical Errors are corrected; the Words which probably have been omitted by the Printer are supplied from other Copies, but they are printed in the Saxon character; and a few various Readings are printed on the Foot-margin.

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Which Things, because in God's Scriptures they neither have Commandement nor Assurance, we judge them utterly to be abolished from this Realme; affirming farther that the obstinate Maintainers and Teachers of such Abominations ought not to escape the Punishment of the civill Magistrate.

Chap. II.

The Second Head, of the Sacraments.

1. **T**O Christ Jesus his holy Gospell truly preached, of Necessity it is, that his holy Sacraments be annexed, and truly ministered, as Seales and visible Confirmations of the spirituall Promises contained in the Word; and they be Two, *to wit*, Baptism, and the holy Supper of the Lord Jesus; which are then rightly ministered, when by a lawfull Minister the People, before the Administration of the same, are plainly instructed and put in Mind of God's free Grace and Mercie, offered unto the penitent in Christ Jesus; when God's Promises are rehearsed, the End and Use of the Sacraments preached and declared, and that in such a Tongue as the People doe understand; when farther to them is nothing added, from them nothing diminished, and in their Practice nothing changed besides the Institution of the Lord Jesus, and Practice of his holy Apostles.

2. And albeit *the Order of Geneva*, which now is used in some of our Churches, is sufficient to instruct the diligent Reader, how that both these

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sacraments may be rightly ministred; yet for an uniformitie to be kept, we have thought good to lde this as superabundant.

3. In Baptisme we acknowledge nothing to be ed except the Element of Water onely; (that e Word and Declaration of the Promises ought precede we have said before) wherefore whoever presumeth in Baptisme to use Oyle, Salt, 'axe, Spittle, Conjuratiō and Crossing, accuseth e perfect Institutiō of Christ Iesus of Imperitiō; for it was voyd of all such Inventions ded by Men. And such as would presume to ter Christ's perfect Ordinance you ought severeto punish.

4. The Table of the Lord is then most rightly instited, when it approacheth most neare to brist's own Action; but plaine it is, that at Supper Christ Iesus sate with his Disciples, and therefore doe we judge that sitting at a Table is most convenient to that holy Action; that Bread and Wine ought to be there, that Thankes ought to be given, Distribution of the same made, and commandement given that the Bread should be ken and eaten, and that all should likewiseinke of the Cup of Wine, with Declaration hat both the one and the other is; we suppose o godly Man will doubt. For as touching the innable Errour of the Papists, who dare defraud e common People of the one Part of that holy sacrament, to wit, of the Cup of the Lord's Blood, e suppose their Errour to be so manifest, that it edeth no Confutation; neither yet intend we confute any Thing in this our simple Con-

fession,

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fession, but to offer publick Disputation to all that list oppugne any Thing affirmed by us.

5. That the Minister breake the Bread, and distribute the same to those that be next unto him, commanding the rest, everie one with Reverence and Sobrietie to breake with other, we thinke it neereest to Christ's Action, and to the perfect Praefise of the Apostles, as we reade in St. Paul. During the which Action we thinke it necessarie, that some comfortable Places of the Scripture be read, which may bring in Minde the Death of Christ Jesus, and the Benefit of the same; for seeing that in that Action we ought chiefly to remember the Lord's Death, we judge the Scriptures making Mention of the same, most apt to stirre up our dull Mindes then, and at all Times. Let the Discretion of the Ministers appoint the Places to be read as they thinke good. What Times we thinke most convenient for the Administration of the one and of the other of these Sacraments, shall be declared in *the Policie of the Kirk* *.

Chap. III.

The Third Head, touching the abolishing of Idolatrie.

1. **A**S we require Christ Jesus to be truly preached, and his holy Sacraments rightly ministred; so we cannot cease to require Idolatrie, with all Monuments and Places of the same, as Abbeyes

* See Chap. II. of this Book, § 5.

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bbeyes, Monkeries, Frieries, Nunneries, Chapels, Chanteries, Cathedrall Churches, Chanonies, Colledges, others then presently are Parish-churches, or Schooles, to be utterly suppressed in all Bounds and Places of this Realme, except only Palaces, Mansions, and dwelling Places adjacent thereto, with Orchards and Yards of the same. As also we desire that Idolatrie may be removed from the Presence of all Persons of what state or Condition that ever they be, within this Realme,

2. For let your Honours assuredly be perswaded, that where Idolatry is maintained or permitted, where it may be suppressed, that there all God's Wrath raigne, not onely upon the kind and obstinate Idolaters, but also the negligent Sufferers of the same; especially if God have armed their Hands with Power to suppress such abomination.

3. By *Idolatry* we understand, the Masse, Invocation of Saints, Adoration of Images, and the keeping and retaining of the same: And finally all honouring of God, not contained in his only Word.

Chap. IV.

The Fourth Head, concerning Ministers and their lawfull Election.

IN a Church reformed, or tending to Reformation, none ought to presume either to preach, or yet to minister the Sacraments, till that orderly they be called to the same. Ordinarie
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rie Vocation consisteth in Election, Examination, and Admission. And because that Election of Ministers in this cursed Papistrie hath altogether bene abused, we thinke expedient to intreate more largely.

2. It appertaineth to the People, and to every severall Congregation to elect their Minister. And in case that they be found negligent therein the Space of Forty Dayes, the best reformed Church, so w^{it}; the Church of the Superintendent with his Councell, may present unto them a Man whom they judge apt, to feed the Flock of Christ Jesu, who must be examined as well in Life and Manners, as in Doctrine and Knowledge.

3. And that this may be done with more care Diligence, the Persons that are to be examined, must be commanded to appeare before Men of soundest Judgement, remaining in some principall Towne next adjacent unto them, as they shall be in Fife, Angus, Mearnes, or Strathorne, to present themselves in Saint Andrewes, these that be in Lowthinn, Merse, or Tevidall, in Edinburgh; and likewise those that be in other Countries must resort to the best reformed Citie and Towne, ~~as~~ is, to the Town of the Superintendent, where first in the Schooles, or ~~staying~~ ^{staying} thereof in open Assembly, and before the Congregation, they must give Declaration of their Giftes, Utterance and Knowledge, by interpreting some Place of Scripture to be appointed by the Ministerie. which being ended, the Person that is presented, or that offereth himself to the * Administration of the Church, must be examined by the Ministers and Elders

* Service.

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lders of the Church, and that openly and before
l that list to heare, in all the chiefe Points that
ow be in Controversie betwixt us and the *Papists*,
nabaptists, *Arrians*, or other such Enemies to the
hristian Religion: In which, if he be found
und, able to perswade by wholesome Doctrine,
nd to convince the Gaine-sayer, then must he be
irected to the Church and Congregation where
e should serve, that there in open Audience of
is Flock in diverse publick Sermons, he may give
onfession of his Faith in the Articles of Justifica-
on, of the Office of Christ Jesus, and of the
lumber, Effect, and Use of the Sacraments;
nd finally in the whole Religion, which hereto-
re hath bene corrupted by the *Papists*.

4. If his Doctrine be found wholesome and able
o instruct the simple, and if the Church justly
in reprehend nothing in his Life, Doctrine nor
lterance, then we judge the Church, which be-
ore was destitute, unreasonable, if they refuse
im whom the Church did offer; and that they
ould be compelled by the Censure of the Coun-
ell and Church, to receive the Person appointed
nd approved by the Judgement of the godly and
earned; unlesse that the same Church have pre-
ented a Man better, or as well qualified to the
Examination, before that this foresaid Tryall was
aken of the Person presented by the Conncell of
he whole Church. As for Example, the Coun-
ell of the Church presents to any Church a Man
o be their Minister, not knowing that they are
ntherwise provided; in the meane Time, the
Church is provided of another, sufficient in their
Judgement for that Charge, whom they present
to

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to the learned Ministers, and next reformed Church to be examined: In this Case the Presentation of the People, to whom he should be appointed Pastor, must be preferred to the Presentation of the Councell or greater Church, unlessse the Person presented by the inferiour Church be judged unable of the Regiment by the learned. For altogether this is to be avoided; that any Man be violently intruded or thrust in upon any Congregation; but this Libertie with all Care must be reserved to every severall Church, to have their Votes and Suffrages in Election of their Ministers: But violent Intrusion we call not, when the Councell of the Church in the Feared God, and for the Salvation of the People, offereth unto them a sufficient Man to instruct them, whom they shall not be forced to admit before Examination, as before is said.

II. *What may unable any Person, that be may not be admitted to the Ministerie of the Church.*

5. **I**T is to be observed that no Person, noted with publique Infamie, or being unable to edifie the Church by wholesome Doctrine, or being known of corrupt Judgement, be either promoted to the Regiment of the Church, or yet retained in Ecclesiasticall Administration.

Explication.

6. **B**Y *publick Infamy* we understand, not the common Sinnes and Offences which are

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hath committed in Time of Blindness, by Fragilitie; if of the same by a better and more sober Conversation he hath declared himselfe verily penitent; but such capitall Crimes as the civill sword ought and may punish with Death by the Word of God. For besides that the Apostle requireth the Life of Ministers to be so *irreprehensible*, that they have a good Testimonie from those that live without; we judge it a Thing unseemly and dangerous, that he shall have publick Authoritie to preach to others Life everlasting, from whom the civill Magistrate may take the Life temporall for a Crime publickly committed; and if any object that the Prince hath pardoned his Offence, and that he hath publickly repented the same, and so not onely his Life is in Assurance, but also that he may be received to the Ministerie of the Church; we answer, that Repentance doth not take away the temporall Punishment of the Law, neither doth the Pardon of the Prince remove his Infamie before Man.

7. That the Life and Conversation of the Person presented or to be elected, may be the more clearly knowne, publick Edicts should be directed to all Parts of this Realme, or at the least to those Parts where the Person hath been most conversant; as where he was nourished in Letters, or where he continued since the Yeares of Infancie and Childhood were passed: Straight Commandement would be given, that if any capitall Crimes were committed by him, that they should be notified, as if he had committed wilfull Murder or Adulterie; or if he were a common Fornicator, a Thiefe, a Drunkard, a Fighter, Brawler, or

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or contentious Person. These Elders ought to be notified in the chiefe Cities, with the like Charge and Commandement; with Declaration that such as concealed his Sinnes knowne, did deceive and betray, so far as in them lay, the Church which is the Spouse of Christ Jesus, and did communicate with the Sinners of that wicked Man.

III. *Admission of Ministers.*

8. **T**He Admission of Ministers to their Offices must consist in the Consent of the People and Church whereto they shall be appointed, and Approbation of the learned Ministers appointed for their Examination.

9. We judge it expedient that the Admission of Ministers be in open Audience; and that some speciall Minister make a Sermon touching the Duty and Office of Ministers, touching their Manners, Conversation and Life; as also touching the Obedience which the Church oweth to their Ministers. Commandement should be given as well to the Minister as to the People, both being present, to wit, that he with all carefull Diligence attend upon the Flock of Christ Jesus, over the which he is appointed Pastor; that he will walke in the Presence of God so sincerely, that the Graces of the holy Spirit may be multiplied into him, and in the Presence of Men soberly and uprightly, that his Life may confirme in the Eyes of Men, that which by Tongue and Word he perswaded unto others. The People should be exhorted to reverence and honor their Ministers

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Ministers chosen, as the Servants and Ambassadors of the Lord Jesus; obeying the Commandments which they pronounce from God's Word, in as they would obey God himselfe: For whosoever heareth Christ's Ministers, heareth himself; and whosoever rejecteth and despiseth his Ministerie and Exhortation, rejecteth and despiseth Christ Jesus.

10. Other Ceremonie then the publick Approbation of the People, and Declaration of the same Minister, that the Person there presented is pointed to serve the * Church, we cannot approve; for albeit the Apostles used Imposition of Hands, yet seeing the Miracle is ceased, the using of the Ceremonie we judge not necessary. †

11. The Minister elected or presented, examined, and, as sayd is, publicly admitted, may neither leave the Flocke at his Pleasure to which he hath promised his Fidelitie and Labours; neither yet may the Flock reject or change him at their Appetite, unlessse they be able to convict him of such Crimes as deserve Deposition, whereof we shall after speak. We mean not but that the whole Church, or the most Part thereof, for just considerations, may transferre a Minister from one Church to another; neither yet mean we, that Men who now serve as it were of Benevolence, may not be appointed and elected to serve other Places; but once being solemnly elected and admitted, we cannot approve that they should change at their owne Pleasure.

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12. We

That Church. † See the Second Book of Discipline, Chap. 5 6.

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12. We are not ignorant that the Barrie godly and learned Men, will seem to some a Reason why that so strait and sharpe Examinations should not be taken universally; for so it would appear, that the most Part of the Kirks shall have no Minister at all: But let these Men understand, that the Lack of able Men shall not excuse us before God, if by our Consent unlearned Men be placed over the Flock of Christ Jesus: as also that amongst the Gentiles godly and learned Men were as rare, as they be now amongst us, when the Apostle gave the same Rule to ordaine and examine Ministers, which we now follow. And lastly, let them understand that it is altogether worse to have no Minister at all, and to have an Idiot in the Place of a true Minister, yea, and in some Cases it is worse; for those that be utterly destitute of Ministers will be diligent to search for them, but those that have a vain Shadow, do commonly without further Care content themselves with the same, and so remain they continually deceiving themselves, thinking that they have a Minister when in Deed they have none; for we cannot judge of God's Mysteries; that in no Case can breake the Bread of Life to the fainting and hungrie Soules; neither judge we that the Sacraments can be rightlie ministred by him, in whose Mouth God hath put no Sermon of Exhortation.

13. The chiefest Remedie left to your Honours and to us, in all this Rarietie of true Ministers is fervent Praier unto God, that it will please his Mercie to thrust forth faithfull Workmen into his Harvest. And next, that your Honours, will
Confer

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consent of the Church, are bound by your Authority to compel such Men as have Gifts and access able to edifie the Church of God, that they bestow them where greatest Necessitie shall be known; for no Man may be permitted to be idle, or as themselves list, but must be appointed to travell where your Wisdoms and the Church shall thinke expedient. We cannot pre- be unto your Honours certain Rules how that shall distribute the Ministers and learned Men, whom God hath already sent unto you; but because we are assured, that it greatly hindreth the progresse of Christ's Gospell within this poore Realm, that some altogether abstract their Labours from the Church, and others remain altogether in one Place, the most Part of them being in London. And therefore of your Honours we require God's Name, that by your Authority which we have of God, ye compel all Men to whom God hath given any Talent to perswade by wholesome Doctrine, to bestow the same, if they be called by the Church, to the Advancement of Christ's Glorie, and the Comfort of his troubled Church; and that ye with the Consent of the Church, assigne unto the chiefest Workmen, not only the Townes to remaine in, but also Provinces, that by their faithfull Labours Churches may be edified, and Order established where none is now. And if on this Manner ye shall use your Power and Authority, chiefly seeking God's Glorie, and the Comfort of your Brethren, we doubt not but God shall blesse you and your Enterprises.

IV. *For Readers.*

TO the Churches where no Ministers can be had presentlie, must be appointed the most apt Men that distinctlie can read the common Prayers,* and the Scriptures, to exercise both themselves and the Church, till they grow to greater Perfection; and in Proesse of Time, he that is but a Reader may attain to a farther Degree, and by Consent of the Church and discreet Ministers, may be permitted to minister the Sacraments; but not before that he be able somewhat to perswade by wholesome Doctrine, beside his Reading, and be admitted to the Ministry as before is said. Some we know that of long Time have professed Christ Jesus, whose honest Conversation deserveth Praise of all godly Men, and whose Knowledge also might greatly help the simple and ignorant People, and yet they onely content themselves with reading; these must be animated, and by gentle Admonition encouraged, by some Exhortation to comfort the Brethren, and so they may be admitted to Administration of the Sacraments; but such Readers as neither have had Exercise nor Continuance in Christ's true Religion, must abstain from Ministration of the Sacraments, till they give Declaration and witnessing of their Honestie and further Knowledge, that none be admitted to preach but they that are qualified therefore, but rather be retained Readers; and such as are Preachers already

* That is, the Prayers that were printed with the Book of Common Prayer and Psalm Book.

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ready; not found qualified therefore by the Surr
intendents, are to be placed Readers. M. 1717/8

Chap. V. When the Minister is to be placed

the first Head concerning the Provision

for the Ministers, and for the

Distribution of the Rents and Pas

sessions justly appertaining to the

Church.

Seeing that of our Master Christ Jesus, and

his Apostle Paul we have, that the Minister

is worthy of his Reward; and that the Mouth of

labouring Ours, ought not to be muffled; of Necessi

it is, that honest Provision be made for the

Ministers; which we require to be such, that they

be neither Occasion of Sollicitude, neither yet

Intolencie and Wantonnesse. And this Provi

must be made not onely for their owne Sus

tation, during their Lives; but also for their

wives and Children after them. For we judge

a Thing most contrarious to Reason, Godli

ness and Equitie, that the Widow and the Child

ren of him who in his Life did faithfully serve in

the Kirk of God, and for that Cause did not care

to make Provision for his Family, should after

Death be left comfortlesse of all Provision;

such Provision, for the Wives of the Ministers

after their Deceasse, is to be remitted to the Dis

cretion of the Kirk.

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It is difficult to appoint a General Stipend to every Minister, by reason that the Charge and Necessitie of all will not be alike: For some will be Continuers in one Place, some will be compelled to travel and oft to change their dwelling Place, if they shall have Charge of divers Kirks among these some will be burdened with Wife and Children, and one with more then others, and some perhaps will be single Men; if equal Stipends should be appointed to those that in Charge should be so unequal, either should the one suffer Pauprie, or else should the other have Superfluitie and too much. We judge therefore that every Minister have sufficient whereupon to keep an House and be sustained honestly in all Things necessary as Houses, Cloathes, Fleece, Fleece, Fleece, and other Things necessary, forth of the Rents and Treasurie of the Kirk where he is settled, at the Discretion of the Congregation conforme to the Quality of the Person and Necessity of the Time. Wherein it is thought good that every Minister have at least Fourety Bolls Meale, Twentie Bolls Malt, to feede his House Bred and Drinke, and more, so much as the Discretion of the Church findes necessary besides Money for buying of other Provision to his House and other Necessaries; the Modification whereof is referred to the Judgement of the Kirk, to be made every Year at the choosing of the Elders and Deacons of the Kirk. Providing it waies that there be advanced to every Minister, sufficient Provision for a Quarter of a Year beforehand of all Things

Some Copies have only Twenty Bolls Malt.

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3. But to him that travels from Place to Place, whom we call Superintendent, who remains as we were a Month or lesse in one Place for establishing of the Kirk, and for the same Purpose ranging to another, must further Consideration be had. And therefore to such we thinke Six Chalders Beere, Nine Chalders Meale, Three Chalders Oats, Sixe hundred Merks Money, to be eiked and paired at the Discretion of the Prince and Councell of the Realme, to be payed him in Mannet foresaid.

4. The Children of the Ministers, must have the Liberties of the Cities next adjacent, where ere Fathers laboured, freely granted. They must have the Priviledges in Schooles, and Burles in Colledges; *that is*, that they shall be sustained at Learning, if they be found apt thereto; and failing thereof, they must be put to some handicraft, or exercised in some vertuous Industry; whereby they may be profitable Members of the Common-wealth; and the same we require of their Daughters, *to wit*, that they be virtuously brought up, and honestly doted when they come to Maturity of Yeares, at the Discretion of the Kirk. And this, in God's Presence we witnesse, we require not so much for our selves, or for any that appertaine to us, as that we do it for the Increase of Vertue and Learning, and for the Profite of the Posterity to come; for it is not to be supposed that any Man will dedicate himselfe and his Children so to God and to his Kirk; that they look for no worldly Commodities;

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† Some Copies add, for Provand to his Horse, and have only 500 Merks of Money.

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dity; but this cankered Nature which we beare, is provoked to follow Vertue when it seeth Profit and Honour thereto annexed; and contrarily, then is Vertue by many despised, when vertuous and godly Men are without Honour; and so would we be that Poverty should discourage Men from Studie, and following of the Way of Vertue, by which they might edifie the Kirk and Flock of Christ Jesus,

5. Nothing have we spoken of the Stipend of Readers, because if they can doe nothing but reade, they neither can be called nor judged true Ministers, and yet Regard must be had to their Labours; but so that they may be spurred forward to Vertue, and not by any Stipend appointed for their reading to be retained in that Estate. To a Reader therefore that is newly entred, Four Merkes, or more or lesse, as Parishioners and Readers can agree, is sufficient: Provided that he teach the Children of the Parish, which he must doe, beside the reading of the common Prayers*, and Bookes of the Old and New Testament. If from reading he begin to exhort and explain the Scriptures, then ought his Stipend to be augmented, till finally he come to the Honour of a Minister; But if he be found unable after Two Yeres, then must he be removed from that Office, and discharged of all Stipend, that another may be proved as long; for this alwaies to be avoided, that none who is judged unable to come at any Time to some reasonable Knowledge, whereby he may edifie the Kirk, shall be

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* That is, the Prayers which were printed with the Psalm Book

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perpetually sustained upon the Charge of the Kirk. Farther it must be avoided, that no Child, or Person within Age, *that is*, within Twentie yeares of Age, be admitted to the Office of Reader; but Readers ought to be endued with Gravity and Discretion, lest by their Lightnesse the Prayers or Scriptures read be of lesse Price or Estimation: It is to be noted that the Reader be put in the Kirk by the Admission of the Superintendent. The other Sort of Readers, who haveing continued in the Course of Godliness, and have some Gift of Exhortation, who are of Hope to attain to the Degree of a Minister, and who teach the Children, we think an hundred Menkes, more or lesse at the Discretion of the Kirk, may be appointed; so that Difference be made, as is betwixt them, and the Ministers that openly preaches the Word and ministers the Sacraments.

6. Remains yet Two Sorts of People to be provided for upon that which is called the Patrimony of the Kirk, *to wit*, the Poore, and Teachers & the Youthful. Every severall Kirk must provide for the Poore within it self; for fearful and terrible it is, that the Poore, whom not onely God the Father in his Law, but Christ Jesus in his Evangel, and the holy Spirit speaking by St. Paul hath so earnestly commended to our Care, are universally so contemned and despised. We are not Patrones for stubborne and idle Beggars, who running from Place to Place make a Craft of their begging, whom the civill Magistrate ought to compel to Work, or then punish: But for the Widow and fatherlesse, the aged, impotent

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potent or blamed; who neither can nor may travel for their Sufferings; we say that God commands his People to be careful; and therefore for such, as also for Persons of Honestie fallen in to Decay and Poverty, ought such Provision to be made, that of our Abundance their Indigence may be relieved; and how this most conveniently and most easily may be done in every City, and other Parts of this Realme, God will shew you Wisdom and the Meanes, so that your Minds be godly inclined. **Item** All must not be suffered to beg that gladly would to doe; neither shall Beggers remain where they would; but the stout and strong Beggers must be compelled to worke; and every Person that may not worke must be compelled to repaire to the Place where he or she was borne, beside of long Continuance they have remained in one Place; and there reasonable Provision must be made for their Sufferation, as the Kirk shall appoint. The Order now summes; in our Judgements, cannot particularly be appointed, until such Times as the Poore of every City, Town, and Parish be compelled to repaire to the Places where they were borne, or of their Residence, where their Names and Number must be taken and put in Roll, and then may the Wisdom of the Kirk appoint Stipends accordingly.

Chap. VI.

I. *The Head of the Superintendents.*

1. **B**Ecause we have appointed a larger Stipend to them that shall be Superintendents,

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deare, then to the rest of the Ministers; we have thought good to signify to your Honours, such
indications as moved us to make Difference betwixt
Preachers at this Time; as also how many Su-
perintendents we think necessary, with their
Councils, Office, the Manner of their Election,
and the Causes wherby deserve Deposition from
that Charge. . . .
We would let it that if the Ministers whom
you have endowd with this singular Grace, as
tonght us, should be appointed to certain Places
where to make them continual Residents; that their
is greatest Part of the Realme should be desti-
te of all Doctrine; which should not onely be
a Occasion of great Mournefullnes, but also be dan-
gerous to the Salvation of many. And therefore
we have thought it a Thing most expedient at
this Time, that from the whole Number of godly
and learned Men, now presently in this Realm,
selected Ten or Twelve, (for in so many Pro-
vinces we have divided the whole) to whom
large and Comendations should be given to
plant and erect Churches, to set, order, and appoint
Ministers as the former Order prescribed; to the
countreies that shall be appointed to their Care
whereunto are now; and by their Meanes, your
love and common Care over all the Inhabitants
of this Realme, to whom you are equally Debit-
ers, shall evidently appear; as also the simple
and ignorant, who perchance have never heard
of Christ truly preached; shall come to some
knowledge, by the which many that are dead
in Superstition and Ignorance; shall attaine to
true Feeling of Godliness, by the which they may
be

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be provoked to search and seek farther Knowledge of God, and his true Religion and worshiping; whereas by the contrary, if they shall be neglected, then shall they notionally grudge, but also seeke the Meanes whereby they may continue in their Blindness, or returne to their accustomed Idolatry. And therefore nothing we desire more earnestly, then that Christ Jesus be universally once preached throughout this Realme, which shall not suddenly be, unless that by you, who be appointed and compelled, faithfully to travel in such Provinces as to them shall be assigned.

II. *The Names of the Places of Residence, and severall Diocesses of the Superintendents.*

3. *IN* *primit* the Superintendent of *Orkney*, whose Diocesse shall comprehend the Isles of *Orkney* and *Zeland*, with *Cathness* and *Straith*, his Residence to be in *Kirkwall*.

4. The Superintendent of *Ross*, whose Diocesse shall comprehend *Ross*, *Sutherland*, *Muiray*, with the North Isles of *Skie* and *Loche*, with the Adjacents, his Residence to be in the Channours of *Ross*.

5. The Superintendent of *Argyle*, whose Diocesse shall comprehend *Argyle*, *Kynyre*, *Loche*, the South Isles, *Arran*, and *Bute*, with their Adjacents, with the Countrey of *Lochaber*, his Residence to be in *Argyle*.

6. The Superintendent of *Aberdeen*, whose Diocesse

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Diocese is betwixt *Dee* and *Spay*, containing the shiredoms of *Aberdene* and *Banfe*, whose Residence shall be in old *Aberdene*.

5. The Superintendent of *Brechen*, whose Diocese shall be the whole Shiredoms of the *Merns* and *Angus*, and the Brae of *Marr* to *Dee*, his Residence to be in *Brechen*.

6. The Superintendent of *Fife*, whose Diocese shall be *Fife*, and *Firtheringhame* to *Stirling*, and the whole Shiredoms of *Perth*, his Residence be in *Saint Andrews*.

7. The Superintendent of *Edinburgh*, whose Diocese shall comprehend the whole Shiredoms *Lowthian*, and *Stirling* on the South Side of the Water of *Forth*, his Residence to be in *Edinburgh*.

8. The Superintendent of *Jedburgh*, whose Diocese shall comprehend the whole *Tweeddale*, *Liddisdale*, and thereto is added by consent of the whole Kirk *, the *Merse*, *Lawderdale*, and *Weddail*, with the Forreist of *Estrick*, his Residence to be in *Jedburgh*.

9. The Superintendent of *Glasgow*, whose Diocese shall comprehend *Clidjdaill*, *Renfrew*, *Menzies*, *Lennox*, *Kyle*, and *Cuninghame*, his Residence to be in *Glasgow*.

10. The Superintendent of *Dumfries*, whose Diocese shall comprehend *Galloway*, *Carrik*, *Nithsdale*, *Annandaile*, with the rest of the Dailes in the West, his Residence to be in *Dumfries*.

† Those Men must not be suffered to live as your predecessors have done heretofore, neither must they

* This seems to have been done after the First Division: For in the Copies, the *Merse*, *Lawderdale*, and *Stew of Tweeddale* are in the Diocese of *Edinburgh*.

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they remaine where gladly they would; but they must be Preachers themselves, and such as may not make long Residence in any Place till their Kirkes be planted and provided of Ministers, or at the least of Readers. Charge must be given to them that they remain in no Place above Twenty Daies in their Visitation, till they have passed through their whole Bounds. They must thrice everie Week preach at the least; and when they returne to their principall Town and Residence, they must be likewise exercised in preaching and Edification of the Kirk; and yet they must not be suffered to continue there so long, that they may seem to neglect their other Kirkes; But after they have remained in their chiefe Towne Three or Foure Moneths at most, they shall be compelled (unlessse by Sicknesse they be retained) to re-enter in Visitation, in which they shall not onely preach, but also examine the Life, Diligence and Behaviour of the Ministers; as also the Order of the Kirkes, and the Manners of the People. They must further consider how the Poore be provided, how the Youth be instructed: They must admonish where Admonition needeth, and dresse such Things as by good Counsell they are able to appease. And finally, they must note such Crimes as be heynous; that by the Censure of the Kirk the same may be corrected.

5. If the Superintendent be found negligent in any of the chiefe Points of his Office, and specially if he be noted negligent in preaching of the Word, and Visitation of the Kirkes; or if he be convicted of such Crimes which in common Mini-

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is damaged, he must be deposed without
appeal of his Person or Office.

The Election of Superintendents, &c.

In this present Necessity, the Nominations
Examinations, and Admissions of the Super-
intendents, cannot be so straight as we require,
as afterward is to be seen. For this present
therefore we think it expedient, that either you
enquire by your selfes nominate so many as
you see the fore-written Provinces, or that ye
re-Commission to such Men, as you suppose they
are of God to be directed to do the same. And
the same Men being called in your presence shall
by you, and such as your Honours please, call
to you for Consultation in that Case, appoint
to their Provinces. We think it expedient
& necessarie, that as well the Gentlemen, as
Magistrates of every Diocese be made privy at this
time to the Election of the Superintendent, as
well to bring the Kirk in some Proportion of her Li-
ty, as that the Pastor may be made better stored
the Flock whom themselves have chosen. If
the Honours cannot finde for this present so
many able Men as Necessity requireth, then in our
opinions, more profitable it is those Provinces
ke till God provide better for them, then that
they be unable to edifie and governe the Kirk, for
certainly be placed in that Charge, for Experience
hath taught us what Pestilence hath been
endured in the Kirk by Men unable to discharge
the Offices. When therefore after Three Yeares
the Superintendent shall depart, or chance to be
deposed,

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deposed, the chiefe Towne within the Province, *to wit,* the Ministers, Elders and Deacons, with the Magistrate and Councill of the same Towne, shall nominate, and by publick Edicts proclaime, as well to the Superintendents, as to Two or Three Provinces, next adjacent, Two or Three of the most learned and godly Ministers within the whole Realme, that from amongst them one with publick Consent may be elected and appointed to the Office then vacant: And this the chiefe Town shall be bound to doe within the Space of Twenty Daies; which being expired and no Man presented, then shall Three of the next adjacent Provinces, with Consent of their Superintendents, Ministers, and Elders, enter in the Right and Priviledge of the Town, and shall present every one of them one or two, if they list, to the chiefe Town to be examined as the Order requires; and also it shall be lawfull for all the Kirkes of the Diocesse, to nominate within the same Time such Persons as they thinke worthy to stand in Election, who all must be put in an Edict.

7. After the Nomination is made, publick Edicts must be sent forth, warning all Men that have any Exception against the Persons nominate, or against any of them, to be present in the chiefe Town at the Day affixed, and Place, to object what they can against the Election of any of them. Thirty Dayes we thinke sufficient to be assigned thereto. Thirtie Dayes we meane after the Nomination be made.

8. Which Day of the Election being come, the whole Ministers of the Province, with Three or Four Superintendents next adjacent, or that shall

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thereto nominated shall examine, not onely Learning, but also the Manners, Prudence and Habilitie to governe the Kirk, of all these that are nominated; that he who shall be found most worthy may be burdened with the Charge. If the Ministers of the whole Province should bring with them the Votes of them that were committed to their Care, the Election should be the more free; but alwayes the Votes of them that conne should be required. The Examinations must be publickly made, and they that stand in Election must publickly preach; and Men must be charged in the Name of God, to vote according to Conscience, and not after Affection: If any thing be objected against him that standeth in Election, the Superintendents and Ministers must consider whether the Objection be made of Conscience or Malice, and they must answer accordingly. Other Ceremonies then sharp Examination, Approbation of the Ministers and Superintendents, with the publicke Consent of the Elders and People, we cannot allow.

9. The Superintendent being elected, and appointed to his Charge, must be subject to the censure and Correction of Ministers and Elders of his chiefe Towne onely, but also of the whole Province over the which he is appointed to oversee.

10. If his Offence be knowne, and the Ministers and Elders of the Towne and Province be diligent in correcting of him, then the next one or two Superintendents, with their Ministers and Elders, may convene him, and the Ministers and Elders of his chiefe Towne, providing the same

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be within his owne Province or chiefe Towne, and accuse or correct as well the Superintendent in these Things that are worthy of Correction, as the Ministers and Elders of their Negligence and ungodly Tollerance of his Offence.

11. Whatsoever Crime deserves Deposition or Correction of any other Minister, deserveth the same in the Superintendent, without Exception of Persons.

12. After that the Kirk is established, and Three Years be passed, we require that no Man be called to the Office of a Superintendent, who hath not at the least Two Years given Declaration of his faithfull Labours in the Ministerie of some Kirk.

13. No Superintendent may be transferred at the Pleasure or Request of any one Province, nor without the Consent of the whole Council of the Kirk, and that for grave Causes and Considerations.

14. Of one Thing in the End we must admonish your Honours, to wit, that in the appoyment of the Superintendents for this present, ye direct not your chiefe Townes, and where Learning is exercised, of such Ministers as may not profit by Residence in one Place, then by continuall Travell from Place to Place; for if ye forbear the Youth in these Places shall lack the profound Interpretation of Scripture, and so shall it be lost before your Garden send forth many Plants where by the contrary, if one or two Townes be continually exercised as they may, the Commonwealth shall shortly feast of their Fruit, to the Comfort of the godly.

Chr

Chap. VII.

Of Schooles and Universities.

Seeing that the Office and Dutie of the godly Magistrate, is not onely to purge the Church of God from all Superstition, and to set at Libertie from Tyranny and Bondage; but also to provide at the utmost of his Power, how they may abide in some Puritie in the Posteritie following; we cannot but freely communicate our judgments with your Honours in this Behalf.

I. The Necessitie of Schooles.

Seeing that God hath determined that the Kirke here in Earth shall be taught not of Angels but by Men, and seeing that Men are borne ignorant of God and of all Godlinesse, and seeing also he ceases to illuminate Men miraculously, suddenly changing them as he did the Apostles and others in the primitive Kirke: Of necessity it is that your Honours be most careful for the vertuous Education, and godly Up-bringing of the Youth of this Realm, if either ye now first unfeignedly the Advancement of Christs Glorie, or yet desire the Continuance of his Benefits to the Generation following; for as the Youth must succeed to us, so we ought to be careful that they have Knowledge and Erudition for profit and comfort that which ought to be most deare to us, to wit, the Kirk and Spouse of our Lord Jesus.

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2. Of Necessitie therefore we judge it, that every severall Kirk have one, Schoolmaister appointed, such a one at least as is able to teach ~~Grammar and the~~ *Latine Tongue*, if the Town be of any Reputation: If it be * upaland where the People convene to the Doctrine but once in the Week, then must either the Reader, or the Minister there appointed, take Care of the Children and Youth of the Parish, to instruct them in the first Rudiments, especially in the *Catechisme*, as we have it now translated in the *Booke of the Common Order*, called the *Order of Geneva*. And furder, we think it expedient, that in every notable Town, and specially in the Town of the Superintendency there be erected a Colledge, in which the Arts at least Logick and Rhetorick together with the Tongues be read by sufficient Masters, for whom honest Stipends must be appointed: As also that Provision be made for those that be poore, and not able by themselves nor by their Friends to be sustained at Letters, and in speciall these that come from Landward.

3. The Fruit and Commoditie hereof shall suddenly appeare. For first, the Youth-head and tender Children shall be nourished and brought up in Vertue, in Presence of their Friends, by whole good Attendance many Inconveniencies may be avoyded in which the Youth commonly fall, either by over much Libertie which they have in strange and unknowne Places, while they can not rule themselves; or else for Lack of good

Artes

* That is, in the Countrey.

† That is, Calvin's Catechisme.

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Attendance, and of such Necessaries as their tender Age requires. Secondly, the Exercise of Children in every Kirke, shall be great Instruction to be aged and unlearned. Last, the great Schooles, called the Universities, shall be replenished with these that shall be apt to Learning; for this must be carefully provided, that no Father of what Estate or Condition that ever he be, use his Children, at his own Fantasie, especially in their youth-head; but all must be compelled to bring up their Children in Learning, and Vertue:

4. The rich and potent may not be permitted to suffer their Children to spend their Youth in idle Idleness, as heretofore they have done; but they must be exhorted, and by the Censure of the Kirk compelled to dedicate their Sonnes, by training them up in good Exercises, to the profite of the Kirk and Common-wealth, and that they must doe of their own Expences because they are able. The Children of the Poore must be supported and sustained on the Charge of the Kirk, Tryall being taken whether the Spirit of Docility be in them found or not. If they be found apt to Learning and Letters, then may they not (we meane, neither the Sons of the rich, nor yet of the poore) be permitted to reject Learning, but must be charged to continue their studie, so that the Common-wealth may have some Comfort by them; And for this purpose must discreet, grave, and learned Men be appointed to visit schooles for the Tryall of their Exercise, Profit and Continuance; to wit, the Minister and Elders, with the best learned Men in every Town shall in

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every Quarter make Examination how the Youth have profited.

5 A certain Time must be appointed to reading and learning of the Catechisme, and a certain Time to the Grammar and to the Latine Tongue and a certain Time to the Arts of Philosophie, and the other Tongues, and a certain Time to that Studie in the which they intend chiefly to travell for the Profit of the Common-wealth; which Time being assigned, we meane in every Course, the Children should either proceed to farther Knowledge, or else they must be set to some handie Craft, or to some other profitable Exercise; providing always that first they have further Knowledge of Christian Religion, so as, the Knowledge of God's Law and Commandments, the Use and Office of the same, the chief Articles of the Beliefe, the right Form to pray unto God, the Number, Use, and Effect of the Sacraments, the true Knowledge of Christ Jesus, of his Offices and Matters, and such other Points, without the Knowledge whereof neither any Man deserves to be called a Christian, neither ought any to be admitted to the Participation of the Lord's Table, and therefore their Principles ought and must be learned in the Youth-head.

H. The Time appointed to every Course.

6 **T**WO Yeares we thinke more then sufficient to learne to reade perfectly, to answer to the Catechisme, and to have some Exercises in the first Rudiments of Grammer; to the full Accomplishment whereof (we meane of the

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e Grammer) we thinke other three Years or four most sufficient to the Arts, so wit, *Logick*, *Rhetorick* and to the *Greek Tongue*, we will in other four Years; and the rest till the Age of Years, to be spent in the Study, wherein the arner would profit the Church or Commonwealth, be it in the Lawes, Physick, or Divinitie, such Time of 24 Yeares being spent in the Schools, the Learner must be removed to serve the Church or Commonwealth, unless he be found a necessary Reader in this said Colledge or University. It shall move your Hearts to establish and execute this Order, and put these things in Practice, in whole Realme, we doubt not; within few years will serve it selfe of true Preachers, and of other Officers necessary for the Commonwealth.

III. Of the Erection of Universities.

THE Grammer Schoole being erected, and of the Tongues, as we have said; next we thinke it necessary there be three Universities in this whole Realme, established in the three Towns accustomed*. The first in *S. Andrews*, the second in *Glasgow*, and the third in *Aberdeen*. And in the first and principal University, viz. *Andrewes*, that there be three Colledges: and in the first Colledge, which is the Entry of the University, there be four Classes or degrees; the first to the new Supplicants shall be only of *Metaphisick* *Dialectick*,
M m 4

* The University of *Edinburgh* was not founded till the Year 1582. and that in the Town of *Aberdeen* not till some time after.

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Dialectick, next only *Mathematicks*, the third of *Physicks* only, the fourth of *Medicine*: And in the second Colledge, two Classes or Sieges, the first of *morall Philosophy*, the second of the *Lawes*. And in the third Colledge two Classes or Sieges, the first of the *Tongues*, to wit, *Greek*, and *Hebrue*, the second of *Divinity*.

IV. *Of Readers, of the Degrees, and Time of Studie, and of Principalls and Rector, and of Bursars.*

8. *Item*, In the first Colledge and first Class, shall be a Reader of *Dialectick*, who shall accomplish his Course thereof in a Year. In *Mathematicks*, which is the second Class, shall be a Reader who shall compleat his Course of *Arithmetick*, *Geometrie*, *Cosmographie*, and *Astronomie* in one Year. In the third Classe, shall be a Reader of *naturall Philosophy*, who shall compleat his Course in one Year. And who after thir three Years, by Triall and Examination, shall be found sufficiently instructed in the foresaid Sciences, shall be Laureat and Graduat in *Philosophy*. In the fourth Classe, shall be a Reader of *Medicine*, who shall compleat his Course in five Years; after the Study of the which Time, being by Examination found sufficient, they shall be graduat in *Medicine*.

9. *Item*, In the second Colledge, in the first Classe, one Reader onely in the *Ethicks*, *Oratoricks* and *Politicks*, who shall compleat his Course in the space of one Year. In the second Classe shall be

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two Readers in the *municipal* and *Roman* *laws*, who shall compleat their Course in four years; after which Time, being by Examination found sufficient, they shall be graduate in the *Laws*.
10. *Item*, in the third Colledge, in the first asse, one Reader of the *Hebrew* and another of the *Greek* Tongue, who shall compleat the Grammar thereof in three Moneths, and the remanent of the Yeare, the Reader of the *Hebrew* shall interpret one Book of *Moses*, or of the prophets, or the *Psalms*, so that this Course and asse shall continue one Year: The Reader of *Greek* shall interpret some Book of *Plato*, together with some Places of the *New Testament*, and shall compleat his Course the same year. In the second Classe shall be two Readers in *Divinitie*, the one in the *New Testament*, the other in the *Old*, who shall compleat their Course in five Years; after which Time, who shall be found by Examination sufficient, they shall be graduate in *Divinitie*.

11. *Item*, wee thinke expedient that none be admitted to the first Colledge, and be made *Scholars* of the *Universitie*, unlesse he have from the Master of the Schoole, and Minister of the Town where he was instructed in the Tongues a Testimonie of his Learning, Docility, Age and Maturation; and likewise Trial be taken by certain Examinators, depute by the Rector and Principalls of the same. And if he hath been taught the *Dialectick*, and be found sufficiently instructed therein, he shall incontinent the same year be promoted to the Classe of *Mathematicks*.
12. *Item*, that none be admitted to the Classe of

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of *Medicine*, but he that shall have his Testimoniall of his Time well spent in *Dialectick*, *Mathematicks*, and *Physicks*, and of his Docility in the la

13. *Item*, that none be admitted unto the Classe of the *Lawes*, but he that shall have sufficient Testimonialls of his Time well spent in *Dialecticks*, *Mathematicks*, *Physicks*, *Esticks*, *Oeconomicks*, and *Politicks*, and of his Docilitie in the la

14. *Item*, that none be admitted unto the Classe and Siege of Divinity, but he that shall have sufficient Testimonialls of his Time well spent in *Dialectick*, *Mathematicks*, *Physicks*, *Esticks*, *Oeconomicks*, and *Politicks*, and the *Hebrew Tongue* and of his Docilitie in the *moral Philosophy* and the *Hebrew Tongue*. But neither shall such apply themselves to heare the *Lawes*, be compelled to heare *Medicine*; neither such as apply themselves to heare Divinitie, be compelled to heare either *Medicine* or yet the *Lawes*.

15. *Item*, in the second University, which *Glasgow*, shall be two Colledges onely: the first shall be a Classe of *Dialectick*, another of *Mathematicks*, the third of *Physicks*, ordered in all sorts as *S. Andrews*.

16. *Item*, in the second Colledge shall be four Classes, the first of *moral Philosophy*, *Esticks*, *Oeconomicks*, and *Politicks*; the second of *municipal* and *Roman Lawes*; the third of the *Hebrew Tongue*; the fourth of *Divinity*. Which shall be ordered in all sorts according to that we have written in the *Order of the Universitie of S. Andrews*. *

17 T

There is here no mention made of *Medicine*, or *Greek*, but is probable that a Professor of *Greek* was designed both at *Glasgow* and *Aberdeen*, for the Reason given in the Remark the 255 of this Chapter.

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17. The third University of *Aberdeen* shall conform to this University of *Glasgow* in 4 sorts.

18. *Item*, We thinke needfull that there be chosen forth of the Bodie of the Universitie of every Colledge, a Principall, who must be a Man of Learning, Discretion and Diligence. He shall receive the whole Rents of the Colledge, and distribute the same according to the Election of the Colledge, and shall dayly hear in the Dyer Counts; adjoyning to himself weekly one of the Readers or Regents, above whom shall take Attendance upon their Diligence, as well in their reading as exercising of the growth in the Matter taught; he shall oversee the Policie and Uphold of the Place; and for Punishment of Crimes shall hold a weekly Convention with the whole Members of the Colledge. He shall be countable yearly to the Superintendent, Rector, and the rest of the Principalls convened, about the first of November. His Election shall be in this sort, There shall be three of the most sufficient Men of the Universitie (not Principalls already) nominate by the Members of the Colledge whose Principall is departed and who are sworn to follow their Consciences, then these three shall be publicly proponed through the whole Universitie: Eight Days after the which Time, the Superintendent himselfe or his speciall Procurator

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rator, with the Rector and the rest of the Principals, as a Chapter convenit, shall confirme one of the three they think most sufficient; being before sworn to do the same with a single Eye but respect to Fead or Favour.

19. *Item*, In every Colledge we thinke needful at least a Steward, a Cooke, a Gardiner, and Porter who shall be subject to the Discipline of the Principall, as are the rest.

20. *Item*, That every Uiversitie have a Beddall subject to serve at all Times throughout the whole Universitie, as the Rector and Principall shall command.

21. *Item*, That every Universitie have a Rector chosen from Yeare to Yeare as shall follow. The Principalls being convened with the whole Regents chapterly, shall be sworn that every Man speaking in his own roome, shall nominate such a one as his Conscience shall testify to be most sufficient to beare such Charge and Dignity; and three of them that shall be nominated shall be put in Edict publicly fourteen Daies before *Michaelmas*; and then sh^e on *Michaelmas* Even convene the whole Principalls, Regents, and Supposts that are graduated or at the least have studied their Time in *Arithmeticks, Geonomicks, and Politickes*, and no others younger; and every one having first protested God's Presence to follow the sincere Dymme of their Conscience, shall nominate one of the three, and he that hath most Votes shall be confirmed by the Superintendent and Principall and his Duty with an Exhortation proponed unto him, and this to be the 28 Day of *September*

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er; and thereafter an Oath shall be taken of him for his just and godly Government, of the rest for their lawful Submission and obedience: He shall be propyned by the University with his Entry with a new Garment, * bearing in his Arm a *Magistratus*. And he shall be holden monethly to visite every Colledge, and with his Presence decore and examine the Lectiōs and Exercises thereof. His Assessors shall be a Lawyer and a Theologue, with whose Advice he shall decide all Questions civill betwixt the Members of the University. If any without the University persue a Member thereof, or be persued by a Member of the same, he shall call the Provost and Bailies in these cases, or other Judges competent, to see Justice be ministred. In like wise if any of the University be civilly persued, he shall assist the Judges competent, and see that Justice be ministred.

12. Item, We thinke it expedient that in every Colledge in every University, there be Bursars, devided equally in all the Classes and Sieges as is above expremitted; that is, in *Andros* 72 Bursars, in *Glasgow* 48 Bursars, in *Aberdeen* 48, to be susteined onely in that upon the Charges of the Colledge; and to be admitted at the Examination to the Ministerie of the *Canon* and Chappoar of the Incipalls in the University as well in the Faculty of the Persons offered, as of the Authority of their Parents to sustaine them themselves,

Some Copies have *Insignia Magistratus* being born before him, he shall visit every Colledge monethly, &c.

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selves, and not to burden the Common-wealth with them.

V. *Of the Stipends and Expenses necessary.*

23. **W**E thinke expedient that the Universities be doted with temporall Lands with Rents and Revenues of the Bishopricks Temporarie, and of the Collegiat, so farre as their ordinary Charges shall require; and therefore that it would please your Honours by Advice of your honourable Council and Vote of Parliament to do the same. And the effect the same may be shortly expedit, we have recollected the Summes we thinke necessary for the same.

24. *Imprimis*, for the ordinary Stipend of the *Dialectician Reader, the Mathematician, Physician, and morall Philosopher*, we thinke sufficient an hundred Pounds for every one of them:

Item, for the Stipend of every Reader in *Medicine and Lawes*, a hundredeth thirty three Pounds six Shilling and eight Pennies.

Item, to every Reader in *Hebrew, Greek and Divinity*, 200 Pounds.

Item, to every Principall of a College 200 Pounds.

Item, to every Steward for his Fee 16 Pounds.

Item, to every Gardiner, to every Cooke and Porter, to ilk one of them ten Merks.

Item, to the Burd of every Burfar without the Classe of Theologic 20 Pounds.

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em, to every Bursar in the Classes of Theology, which will be onely 12 Persons in S. Andrews 24 Pounds.

The Summe of the yearly and ordinary Expenses in the University of S. Andrews, extendeth 3796 Pounds.

The Summe of the yearly and ordinary Expenses Glasgow extends to 2922 Pounds. * The Summe of Aberdeen to 2922 Pounds.

The Summe of the ordinary Charges of the whole is 9640 Pounds.

6. Item, The Beddalls Stipend shall be of every Intrañt and Support of the University 2 Shillings, of every one graduate in Philosophy 3 Shillings, of every one graduate in Medicine or Lawes four Shillings, in Theologie five Shillings; all Bursars being excepted.

7. Item, We have thought good for building upholding of the Places† a generall Collect made; and that every Earl's Sonne, at his entry to the University, shall give 40 Shillings, and likewise at every Graduation 40 Shillings.

8. Item, each Lords Sonne likewise, at such times, 30 Shilling, each free holding Barons one 20 Shilling, every Feswar and subalternous Gentleman's Sonne, 1 Mark. Item, every substantiall Husband and Burgesse one at each Time 10 Shilling. Item, every one of the rest, not excepting the Bursars, 5 Shilling, at each time. And that this be gathered

The ordinary Expenses of Glasgow or Aberdeen extend only to 2722 Pounds and one Merke, so that probably it was designed that these Universities should have had each of them a Professor of Greek, whose salary was to have been 200 Pounds. † Fabrick.

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thered in a common Box, put in keeping to the Principall of the Theologians, every Principall having a Key thereof, to be opened, and the Money counted each Year once, with the Interest of Principalls to be laid in the same, upon the 15 Day of November, in presence of the Superintendent, Rector and whole Principalls, and with their whole Consent, or at least the most part of them reserved or employed only upon the building and upholding of the Places, and repairing of the same, as Necessitie shall require. And therefore the Rector with his Assistant shall be holden to visit the Places each Year once incontinent after he be promoted upon the last of October, or thereby.

VI. *Of the Priviledges of the Universitie.*

28. **S**EING we desire that Innocencie should defend us rather then Priviledges, we think that each Person of the Universitie should answer before the Provost and Bailiffs of the Town where the Universitie is for all Crimes whereof they are accused, only that the Rector be Assessor to the Magistrates in the said Actions. In civill matters if the Question be betwixt Members of the Universitie on each side, making their Residence and Exercise therein for the time, in that case the Partie called shall not be holden to answer but only before the Rector and his Assessors heretofore exprimed: In all other Cases

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of civill Pursuit, the generall Rule of the Law to be observed, *Actor sequitur forum rei.*

29. The Rector and all inferiour Members the Universitie must be exempted from all taxations, Imposts, and Charges of Warr; or any other Charge that may onerate or abstract him from the Care of his Office, such as Storie, Curatorie, or any such like that are established, or hereafter shall be established in our Common-weale; to the Effect, that without Trouble, they may wait on the up-bringing of the Youth in Learning, and bestow their Time onely in that most necessarie Exercise.

30. All other Things touching the Books to be read in ilk Classe, and all such like particular Affaires, we referre to the Discretion of Masters, Principals and Regents, with their well-advised Counsel; not doubting but if God will grant Quietnesse, and give your Wisedomes grace to set forward Letters in the sort prescribed, ye shall leave Wildome and Learning to your posterity, a Treasure more to be esteemed then any earthly Treasure, ye are able to amasse for them, which without Wisedome are more able to be their Ruin and Confusion, then their help and Comfort. And as this is most true we leave it with the rest of the Commodities to be weighed by your Honours Wisedome, and forwards by your Authority to the most high advancement of this Common-wealth committed to your Charge.

The Sixt Head, of the Rents and Patrimonie of the Church.

1. **T**Hir two sorts of Men, that is to say Ministers of the Word and the Poore, together with the Schooles when Order shall be taken thereanent, must be iusteyned upon the * Charges of the Kirk; and therefore Provision must be made how, and by whom such Summes must be listid. But before we enter in this Head, we must crave of your Honours, in the name of the eternal God and of his Son Christ Iesus, that ye have respect to your poor Bretheren, the Labourers and Manurers of the Ground; who by thir cruel Beastes the Papists have before been oppressed that their Life to them hath been dolorous and bitter: If ye will have God Aithour and Approver of this Reformation, ye must not follow thir Foote-steps, but ye must have Compassion of your Bretheren, appointing them to pay reasonable Tiends, that they may finde some benefite of Christ Iesus now preached unto them.

2. With the Griefe of our Hearts we beleeve that some Gentlemen are now as cruell to their Tenants, as ever were the Papists, quiring of them the Tiends and whatsoever they afore payed to the Kirk; so that the pistical Tyrannie shall onely be changed into Tyrannie of the Lord and Laird. We dare

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ter your Honours, neither yet is it profitable for you that we so doe: For neither will we, if we permit Cruelty to be used; nor shall ye, who by your Authoritie ought to gainestand such Oppression, nor yet they: use the same, escape God's heavie and full Judgements. The Gentlemen, Barones, les, Lords and others, must be content to upon their just Rents, and suffer the Kirk be restored to her Right and Liberty; and by her Restitution, the Poore, who heretofore by the cruell Papists have been spoiled and oppressed, may now receive some comfort and Relaxation, that their Tiends and other Exactions be cleane discharged, and none taken in Times comming. The uppermost with, Corpe-present, Clerk-maile, the Patchering, Tiend-ale and all Handlings upaland, shall neither be required nor recieved of the poor of Conscience.

Neither do we judge it to proceed of Justice, that any Man should possesse the Lands of another, but we think it a most reasonable thing that every Man have the Use of his own Tiends, provided that he answer to the Deacons and Treasurers of the Kirk, of which of Justice shall be appointed to receive. We require the Deacons and Treasurers never to receive the Rents, then the Ministers themselves; because that of the Tiends shall not onely the Minister be susteined, but also the Poore and Schooles. And therefore

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Exactions in the Country.

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we think it expedient that common Treasurers, viz. the Deacons, be appointed from Year to Year, to receive the whole Rent appertaining to the Kirk, and that Commandment be given that none be permitted either to receive or yet to intromet with any thing appertaining to the Sustentation of the People foresaid, but such as by common Consent of the Kirk are thereto appointed.

4. If any think this prejudiciall to the Titles and Affedations of them that now possess the Tiends: Let them understand that, though just Possession is no Possession before God; they of whom they received their Title, presupposed Right or Warrant, were Thieves and Murtherers, and had no Power to alienate the Patrimonie and common Goods of the Kirk. And yet we are not so extreme, but that we wish just Recompence to be made to such as have disbursed Summes of Money to the unjust Possessors, so that it hath been done of late Dayes in prejudice of the Kirk; but such as are found and known to be done of plaine Collusion, in no way ought to be maintained by you: And to that purpose we thinke it most expedient, whosoever have Affedation of Tiends of the Kirk in part or in whole, be openly required to produce their Affedation and Assent, that Cognition being taken, the just Title may have the just and reasonable Recompence for the Yeares that are to runne, the Part of the Yeares past being considered and deducted; and the unjust and surmised

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served accordingly, so that the Kirk in
end may receive her Libertie and Free-
ne; and that onely for the Reliefe of the
ore.

Your Honours may easily understand that
speake not now for our selves, but in fa-
r of the Labourers defrauded and oppress
the Priests, and by their confederate Pen-
ers; for while that the Priests Pensioner
idle Belly is delicately fed, the Poore, to
om the Portion of that appertaines, was
ed with Hunger, and moreover the true
owner was compelled to pay that which
ought not: For the Labourer is neither
nor to the dumb Dogge called the
top, neither yet to his hired Pensio-
but is Debter onely to the Kirk; and the
k is bound to sustaine and nourish of her
urges, the Persons before mentioned, *to wit*,
Ministers, of the Word, the Poore, and
Teachers of the Youth.

But now to returne to the former Head, The
imes able to sustaine the forenamed Persons, and
nish all things appertaining to the Preservation
good Order and Policie within the Kirk, must be
ed of the Tenth, *to wit*, the tenth Sheaf of
sorts of Corn, Hay, Hemp, and Lint;
th Fish, tenth Calfe, tenth Lamb, tenth Wooll,
th Felle, tenth Cheefe. And because that
know that the tenth reasonably taken as
is before expressed, will not suffice to dis-
ge the former Necessity; we thinke that all
gs doted to Hospitality, and annual Rents
h in Burgh and Land pertaining to the

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Priests, Chanteries, Colledges, Chappellarie and the Freeries of all Orders, to the Sisters of the Scenes, and such others of that sort, retained still in the Use of the Kirk or Kirks within the Townes and Parishes where they were done. Furthermore to the upholding of the Universities and Sustentation of the Superintendents of the whole Renewal of the Temporality of the Bishop Deanes, and Archdeanes Lands, and of all Rents of Lands pertaining to the Cathedrall Kirks whatsoever. And further **we thinke that** Merchant and rich Crafts-men in free Burghs, having nothing to doe with the Manuring of the Ground, must make some Provision in their Cities, Towns and dwelling Places, for to support the Need of the Kirk.

7. To the Ministers, and failing thereof the Readers, must be restored their Manse and Glebe for else they cannot serve nor attend their Flock at all Times, as their Dutie is. If any Church exceed six Akers of Ground, the rest shall remain in the Hands of the Possessours, till further Order be taken therein.

8. The Receivers and Collectors of these Rents and Duties, must be Deacons or Thesaurers appointed from Yeare to Yeare in every Kirk, and by the common Consent and free Election of the Kirk, the Deacons must distribute a Part of that which is collected, but by Command of the Ministers and Elders; and they may command nothing to be delivered, as the Kirk hath before determined, so that the Deacons shall of the first Part pay the Summe either Quarterly or from halfe Yeare

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fe Yeare, to the Ministers which the Kirk
th appointed. The same they shall doe to the
schoolmasters, Readers, and Hospitall, if any be,
giving alwayes an Acquittance for their Dis-
charge.

9. If any extraordinary Summes be to be
delivered, then must the Ministers, Elders,
and Deacons consult whether the Deliverance
such Summes doth stand with the common
utilitie of the Kirk or nor; and if they do univer-
sally condescend and agree upon the Affirmative
Negative, then because they are in Credited
Office for the Yeare, they may do as best
seems: But if there be any Controversy amongst
themselves, the whole Kirk must be made pri-
vily called, and after that the Matter be proponed,
and the Reasons heard, the Judgment of the
Kirk with the Minister's Consent shall pre-
vail.

10. The Deacons shall be compelled and
bound to make Accounts to the Minister and
Elders of that which they received, as oft as
the Policie shall appoint; and the Elders when
they are changed, which must be every Yeare,
must cleare their Count before such Auditors
the Kirk shall appoint; and both the Deacons
and Elders being changed shall deliver to them that
shall be new elected all Summes of Money, Cornes,
and other Profites resting in their Hands:
The Tickets whereof must be delivered to the
superintendents in their Visitation, and by
them to the great Councell of the Kirk, that
well the Aboundance as the Indigence
every Kirk may be evidently known, that

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a reasonable Equality may be had throughout this whole Realm: If this Order be perfectly kept, Corruption cannot suddenly enter. For the free and yearly Election of Deacons and Elders shall suffer none to usurpe a perpetuall Domination over the Kirk; the Knowledge of the Rentall shall suffer them to receive no more then whereof they shall be bound to make Accounts; the Deliverance of Money to the new Officers shall not suffer private Men to use in their private Business, that which appertains to the publick Affaires of the Kirk.

Chap. IX.

I. *The seventh Head of Ecclesiastical Discipline.*

A S that no Common-wealth can flourish or long endure without good Lawes and sharp Execution of the same; so neither can the Kirk of God be brought to Purity, nor yet be retained in the same without the Order of Ecclesiastical Discipline, which standeth in reprovng and correcting of the Faults which the Civill Sword either doth neglect, or may not punish: Blasphemie, Adulterie, Murder, Perjurie, and other Crimes capitall, worthy of Death, ought not properly to fall under the

* See the Second Book of Discipline, Chap. 6. § 2. and Chap. 8. § 2.

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the Censure of the Kirk; because all such open transgressors of God's Lawes, ought to be taken away by the civill Sword. But Drunkenness, Excesse, be it in Apparell or be it in eating and Drinking, Fornication, Oppressing of the Poore by Exactions, Deceit in buying and selling by wrong Met and Measure, wanton words and licentious Living tending to Slander, do properly appertaine to the Kirk of God to punish them as God's Word commands.

2. But because this accursed Papistrie hath brought in such Confusion into the World, that neither was Vertue rightly praised, neither Vice severely punished; the Kirk of God compelled to draw the Sword which of God she hath received, against such open and manifest offenders, cursing and excommunicating all such, as well those whom the civil Sword ought to punish as the other, from all Participation with them in Prayers and Sacraments, till open Repentance appeare manifestly in them. As the Order and Proceeding to Excommunication ought to be slow and grave, so being once pronounced against any Person of what Estate or Condition that ever they be, it must be kept with all Severity; for Lawes made and not kept engender Contempt of Vertue, and bring in Confusion and Liberty to men; And therefore this Order we thinke expedient to be observed afore, and after Excommunication;

3. First, if the Offence be secret or known to few Men, and rather stands in Suspicion then in manifest Probation, the Offender ought to be privately

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vately admonished, to abstaine from all Appearance of Evill ; which if he promise to doe, and declare himselfe sober, honest, and one that feares God and feares to offend his Bretheren, then may the secret Admonition suffice for his Correction. But if he either contemne the Admonition or after Promise made to shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found disobedient they must proceed according to the Rule of Christ, as after shall be declared.

4. If the Crime be publick, and such as is heinous, as Fornication, Drunkenesse, Fighting, common Swearing, or Execration, then ought the Offender to be called in presence of the Minister, Elders and Deacons, where his Sinne and Trespasse ought to be declared and aggregated, so that his Conscience may feele how farre he hath offended God, and what Slander he hath raised in the Kirk if Signes of unfeigned Repentance appear in him, and if he require to be admitted to publick Repentance, the Minister may appoint unto him a Day when the whole Kirk convenes together, that in the Presence of all he may testify his Repentance which before he professed: Which if he accept, and with Reverence confesse his Sinne, earnestly desiring the Congregation to pray to God with him for Mercy, and to accept him in their Societie notwithstanding the former Offence: then the Kirk may and ought to receive him as a Penitent, for the Kirk ought to be no more severe then God declare himselfe to be, who witnesses that *in whatsoever* *He* *a Sinner unfeignedly repents, and turnes from his wicked way, that he will not remember one of his Iniquities*

and

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and therefore ought the Kirk diligently to advert that excommunicate not those whom God absolves.

5. If the Offender called before the Ministerie be found stubborn, hard-hearted, or in whom no signe of Repentance appeares, then must he be committed with an Exhortation to consider the dangerous Estate in which he stands; assuring him that if they finde in him no other Tokens of Amendment of Life, that they will be compelled to seek a further Remedy: If he within a certaine Space shew his Repentance to the Ministerie, they may present him to the Kirk, as before said.

6. If he continue not in his Repentance, then must the Kirk be advertised that such Crimes are committed amongst them, which by the Ministry hath bene reprehended, and the Persons provoked to repent; whereof because no Signes appeare unto them, they could not but signifie unto the Kirk the Crimes, but not the Person, requiring them earnestly to call to God to move and touch the Heart of the Offender, so that suddenly and earnestly he may repent.

7. If the Person maligne, the next Day of publick Assembly, the Crime and the Person must be both notified unto the Kirk, and their Judgements must be required, if that such Crimes ought to be suffered unpunished among them: Request also should be made to the most discrete and nearest Friend of the Offender to travell with him to bring him to the Knowledge of himself, and of his dangerous Estate; with a Commandement given to all Men to call to God for the Conversion of the Unpenitent. If a solemne and speciall
Pray-

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Prayer were drawne for that Purpose the Thing would be more gravely done. *

8. The Third Sonday the Minister ought to require, if the Unpenitent have declared any Signes of Repentance to one of the Ministry; and if he have, then may the Minister appoint him to be examined by the whole Ministry, either then instantly, or another Day, affixed to the Consistorie: And if Repentance appeare, as well for his Crime, as for his long Contempt, then he may be presented to the Kirk, and make his Confession to be accepted as before is said: But if no Man signifie his Repentance, then ought he to be excommunicated, and by the Mouth of the Minister, and Consent of the Ministry, and Commandment of the Kirk must such a Contemner be pronounced excommunicate from God, and from all Society of the Kirk.

9. After which Sentence may no Person (his Wife and Family onely excepted) have any Kind of Conversation with him, be it in Eating and Drinking, Buying and Selling, yea, in Saluting or Talking with him; except that it be at Commandment or Licence of the Ministerie for his Conversion: That he, by such Meanes confounded, seeing himselfe abhorred of the Godly and Faithfull, may have Occasion to repent and so be saved. The Sentence of Excommunication must be published universally throughout the Realme, lest that any Man should pretend Ignorance.

10. His

* See the Ordour of Excommunication, and of publick Repentance
chap. 2.

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16. His Children begotten and born after that sentence and before his Repentance, may not be admitted to Baptisme till either they be of Age to require the same, or else that the Mother or some of his speciall Friends, Members of the Kirk, offer and present the Child, abhorring and damning the Iniquity and obstinate Contempt of the Impenitent. If any Man should thinke it severe that the Child should be punished for the Iniquity of the Father: Let him understand that the Sacraments appertaine to the Faithfull and their Seed; but such as stubbornly contemne all godly Admonition, and obstinately remaine in their Iniquity, cannot be accounted amongst the Faithfull.

II. The Order for publick Offenders.

11. **W**E have spoken Nothing of them that commit horrible Crimes, as Murtherers, Manslayers, Adulterers; for such as we have said, the civil Sword ought to punish to Dead: But in case they be permitted to live, then must the Kirk as is before said, draw the Sword which of God she hath received, holding them as accursed even in their very Fact: The Offender being first called, and the Order of the Kirk used against him, in the same Manner as the Persons for their obstinate Impenitency are publickly excommunicate. So that the obstinate Impenitent after the Sentence of Excommunication, and the Murtherer or Adulterer stand in one case, as concerning the judgement of the Kirk; *that is, neither of*
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both may be received in the Fellowship of the Kirk to Prayers or Sacraments (but to hearing the Word they may) til first they offer themselves to the Ministrie, humbly requiring the Ministers and Elders to pray to God for them, and also to be Intercessors to the Kirk, that they may be admitted to publick Repentance, and to the Fruition of the Benefits of Christ Jesus, distributed to the Members of his Bodie.

12. If this Request be humbly made, then may not the Ministers refuse to signifie the same unto the Kirk, the next Day of publick Preaching the Minister giving Exhortation to the Kirk to pray to God to perform the Worke which he appears to have begun, working in the Heart of the Offender, unfained Repentance of his grievous Crime and Offence, with a Sense and Feeling of his great Mercy, by the Operation of the holy Spirit. Thereafter one Day ought publickly to be assigned unto him to give open Profession of his Offence and Contempt, and so to make publick Satisfaction to the Kirk of God : Which Day the Offender must appear in Presence of the whole Kirk, with his own Mouth damning his own Impiety, publickly confessing the same; desiring of God his Mercy and Grace, and of his Congregation that it would please them to receive him in their Society, as before is said. The Minister must examine him diligently whether he findes a Hatred and Displeasure of his Sinne, as well of his Contempt as of his Crime : Which if he confesse, he must travell with him, to see what Hope he hath of God's Mercies.

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13. If he finde him **humbly disposed**, and reasonably instructed in the Knowledge of Christ Iesus, and the Vertue of his Death ; then may the Minister comfort him with God's infallible Promise, and demand of the Kirk if they be content to receive that Creature of God, whom Satan before had drawn in his Nettes, into the Society of their Bodie, seeing that he hath declared himselfe penitent: Which if the Kirk grant, as they cannot justly deny the same, then ought the Minister in publick Prayer commend him to God, and commend the Sinne of that Offender before the whole Kirk, desiring Mercy and Grace for Christ Iesus sake. Which Prayer being ended, the Minister ought to exhort the Kirk to receive that penitent Brother into their Favours, as they require God to receive themselves when they offend ; and in signe of their Consent, the Elders and chiefe men of the Kirk shall take the Penitent by the hand, and One or Two in the name of the rest shall kiss and embrace him with Reverence and civilitie, as a Member of Christ Iesus.

14. Which being done, the Minister shall exhort the Received, that he take diligent heed in Times comming that Sathan trap him not in such Crimes, admonishing him that he shall not cease to tempt and trie by all Meanes possible to bring him from that Obedience which he hath given to God and to the Ordinance of Iesus Christ. The Exhortation being ended, the Minister ought to give publick Thankes unto God for the Conversion of their Brother, and for all
Be-

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Benefits which we receive of Christ Jesus, praying for the Increase and Continuance of the same.

15. If the Penitent after he hath offered himselfe unto the Ministrie, or to the Kirk, be found ignorant of the principall Points of our Religion and chiefly in the Articles of Justification and of the Offices of Christ Jesus, then ought he to be exactly instructed before he be received: For mocking of God it is to receive them to Repentance, who know not wherein standeth their Remedie, when they repent their Sinne.

III. Persons subject to Discipline.

16. **T**O Discipline, must all the Estates which in this Realm be subject, as well the Rulers as they that are ruled; yea, and the Preachers themselves, as well as the poorest within the Kirk: And because the Eye and Mouth of the Kirk ought to be most single and irreprehensible, the Life and Conversation of the Ministers ought to be diligently tried, whereof we have spoken after that we have spoken of the Election of Elders and Deacons, who must assist the Minister in all publick Affairs of the Kirk.

Chap. X.

*the eight Head, touching the Election
and Office of Elders and Deacons;
and the Censure of Min-
isters, Elders and Deacons.*

MEN of best Knowledge in God's Word
and cleanest Life, Men faithfull and
of most honest Conversation that can
found in the Kirk, must be nominate to be
Election, and their Names must be publickly
d to the whole Kirk by the Minister, giving
n Advertisment, that from amongst them
st be chosen Elders and Deacons; If any of
se nominate be noted with publick Infamie,
ought to be repelled; for it is not seemly that
Servant of Corruption should have Authoritie
udge in the Kirk of God. If any Man know
ers of better Qualities within the Kirk then
se that be nominate, let them be put in Election
h them, that the Kirke may have the Choyces
. If the Kirk be of smaller Number then
t Seniors and Deacons can be chosen from
ongst them, then may they well be joyned to
next adjacent Kirks. For the Pluralitie of
ks without Ministers and Order, shall rather
t then edifie.

The Election of Elders and Deacons ought
be made every Yeare once, which we judge to
most convenient on the first Day of *August*;

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lest of long Continuance of such Officers, Men presume upon the Liberty of the Kirk: And yet it hurteth not that One be received in Office more Years then One, so that he be appointed yearly thereto by common and free Election*; provided alwayes, that the Deacons and Thesaurers be not compelled to receive the same Office again for the Space of Three Yeares. How the Vote and Suffrages may be best received, so that every Man may give his Vote freely, every several Kirk may take such Order as best seems to them.

4. The Elders being elected, must be admonished of their Office, which is to assist the Ministers in all publicke Affaires of the Kirk; as in determining and judging Causes, in giving admonition to the licentious Lifer, in having respect to the Manners and Conversation of the Men within their Charge. For by the Gravity of the Seniors, the light and unbridled Life of the Licentious, must be corrected and bridled:

5. Yea, the Seniors ought also, to take heed to the Life, Manners, Diligence, and Study of their Ministers. If he be worthy of Admonition they must admonish him; of Correction, they must correct him; and if he be worthy of Deposition they with Consent of the Kirk and Superintendent may depose him, so that his Crime deserve so. If a Minister be light of Conversation by his Elders and Deacons, he ought to be admonished: If he be negligent in Study, or that vaikes † not upon his Charge or Flock, or that propones not faithful Doctrine, he deserves

* See the Second Book of Discipline, Chap. 5. § 2. and Chap. 6.

† Waitech.

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harper Admonition and Correction; to the which if he be found stubborn and inobedient, then may the Seniors of the Kirk complain to the Ministry of the Two next adjacent Kirks, where Men of greater Gravitie are, to whose Admonition if he be found inobedient, he ought to be discharged of his Ministry, till his Repentance appeare, and a Place be vakand for him.

6. If any Minister be deprehended in any notable Crime, as Whoredome, Adulterie, ~~Murder~~, Man-slaughter, Perjurie, teaching of Heresie, or any other deserving Death, or that may be a Note of perpetual Infamie, he ought to be deposed for ever. By Heresie we mean pernicious Doctrine plainly taught, and * openly defended, against the Foundations and Principles of our Faith; and such a Crime we judge to deserve perpetual Deposition from the Ministry: For most dangerous we know it to be to commit the Flocke to a Man infected with the Pestilence of Heresie.

7. Some Crimes deserve Deposition for a Time, and while the Person give Declaration of greater Gravitie and Honesty: As if a Minister be deprehended Drinking, Brawling, or Fighting; an open Slanderer or Infamer of his Neighbours, factious, and a Sower of Discord, he must be commanded to cease from his Ministry till he declare some Sign of Repentance, upon the which the Kirk shall abide him the Space of 30 Dayes or further as the Kirk shall think expedient, before they proceed to a new Election.

O o 2

8. Every

* Obstinacie.

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8. Every interiour Kirk shall by one of their Seniors and one of their Deacons, once in the Yeare, notifie unto the Ministers of the Supertendent's Kirk, the Life, Maners, Study and Diligence of their Ministers, to the end the Discretion of some may correct the Levitie of others.

9. Not onely must the Life and Maners of Ministers come under Censure and Judgment of the Kirk, but also of their Wives, Children, and Familie: Judgment must be taken that he neither live riotously, neither yet avaritiously; yea, Respect must be had how they spend the Stipend appointed to their Living: If a reasonable Stipend be appointed and they live avaritiously, they must be admonished to live as they receive; for as Excesse and Superfluitie is not tolerable in a Minister, so is Avarice and the careful Solicitude of Money utterly to be damned in Christ's Servants, and especially in them that are fed upon the Charge of the Kirk: We judge it unseemly and untollerable, that Ministers should be buirded in common Ale-houses or in Tavernes.

10. Neither must a Minister be permitted to frequent and commonly haunt the Court, unless it be for a Time, when he is either sent by the Kirk, or called for by the Authoritie for his Counsell and Judgment in civil Affairs*: Neither yet must he be One of the Councill† be judged never so apt for the Purpose; but either must he cease from the Ministry, (which at his own Pleasure he may not do) or else from bea-

* In any Matter. † Of the Councill in civil Affairs.

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Charge in civill Affairs, unlesse it be to assist
the Parliament, if he be called.

11. The Office of Deacons, as before is sayd,
to receive the Rents, and gather the Almes of
the Kirk, to keep and distribute the same, as by
the Ministers and Kirk shall be appointed, they
also assist in Judgement with the Minister and
elders, and may be admitted to read in Assem-
bly, if they be required, and be able thereto.

12. The Elders and Deacons with their Wives
and Household, should be under the same Censure
as is prescribed for the Ministers: For they
must be carefull over their Office, and seeing
they are Judges over others Manners, their own
conversation ought to be irreprehensible: They
must be sober, Lovers and Maintainers of Con-
cord and Peace amongst Neighbours; and
altogether they ought to be Examples of Godliness to
others. And if the contrary thereof appeare,
they must be admonished thereof by the Mini-
sters, or some of their Brethren of the Ministry,
the Fault be secret: And if the Fault be open
and known, they must be rebuked before the Mi-
nistry; and the same Order kept against the Sec-
tor and Deacon, that before is described against
the Minister.

13. We think it not necessary, that any publick
depend shall be appointed, either to the Elders,
yet to the Deacons, because their Travell con-
sues but for a Yeare; and also because that they
are not so occupied with the Affairs of the Kirk,
that reasonably they may attend upon their
domesticall Businesse.

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Chap. XI.

*The Ninth Head, concerning the Po-
licie of the Kirk.*

1. **P**OLICIE we call an Exercise of the Kirk in such Things as may bring the Rude and Ignorant to Knowledge, or else increase the Learned to greater Fervencie, or to retain the Kirk in good Order; and thereof there be two Sorts, the One utterly necessarie, as that the Word be truly preached, the Sacraments rightly ministred, common Prayers publickly made, that the Children and rude Persons be instructed in the chiefe Points of Religion; and that Offences be corrected and punished; these Things be so necessary, that without the same there is no Face of a visible Kirk. The other is profitable but not meerly necessarie, as that Psalmes should be sung, that certain Places of the Scripture be read when there is no Sermon; that this Day or that, or how many Days in the Week the Kirk should assemble; of these and such others we can not see how a certain Order can be established. For in some Kirks the Psalmes may conveniently be sung, in others perchance they cannot; some Kirkes may covenen every Day, some twice, some thrice in the Week; and some perchance but once. In this and such like must every particular Kirk by their Consent appoint their owne Policies.
2. **B**ut in great Townes we thinke expedient that every Day there be either Sermon or com-
mo

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on Prayers, with some Exercise of reading of scriptures. What Day the publick Sermon is, can neither require nor greatly approve that the common Prayers be publickly used : Lest that should either foster the People in Superstition, who come to the Prayers as they come to the Masse; or else give them Occasion, that they think them no Prayers, which be made before and after Sermons.

3. In every notable Town, we require that one day beside the Sondag, be appointed to the Sermon, which during the Time of Sermon and Prayers must be kept free from all Exercise of Labour, well of the Maister as of the Servant; in smaller Townes as we have said, the common Consent of the Kirk must put Order: But the Sondag must straitly be kept both before and after Noone in all Townes. Before Noone must the Word be preached, and Sacraments ministred, as also Marriage solemnized if Occasion offer: After Noone must the yong Children be publickly examined in their Catechism in the Audience of the people, in doing whereof the Minister must take great Diligence, as well to cause the People to understand the Questions proponed as the Answers, and the Doctrine that may be collected thereof; the Order to be kept in teaching the Catechism, and how much of it is appointed for every Sondag, is already distinguished in the Catechism printed with the Book of our common Order; which Catechism is the most perfect that ever yet was used in the Kirk. And after Noone may Baptisme be ministred, when Occasion is offered of great Travell before Noone: It is also to be ob-

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served, that Prayers be after Noone upon Sunday where there is neither Preaching nor Catechisme.

4. It appertaines to the Policie of the Kirk to appoint the Times when the Sacraments shall be ministred. Baptisme may be ministred whensoever the Word is preached; but we think it more expedient, that it be ministred upon Sunday, or upon the Day of Prayers onely after the Sermons. Partly to remove this grosse Errour by the which many are deceived, thinking that Children be damned if they die without Baptism; and partly to make the People have greater Reverence to the Administration of the Sacraments then they have, for we see the People begin already to wax weary by reason of the frequent Repetition of those Promises.

5. Foure times in the Yeare we thinke sufficient to the Administration of the Lord's Table, which we desire to be distinguished, that the Superstitions of Times * may be avoided so farre as may be. For your Honours are not ignorant how superstitiously the People runne to that Action at Pasche, even as if the Time gave Vertue to the Sacrament; and how the rest of the whole Year they are carelesse and negligent, as if it appertained not unto them, but at that Time onely. We thinke therefore most expedient, that the first Sunday of *March* be appointed for one Time to that Service, the first Sunday of *June* for another; the first Sunday of *September* for the Third, the first Sunday of *December* for the Fourth: We doe not deny but any several Kirk for reasonable Causes may change the Time, and may minister oftner,

*Superstitious Observation of Times.

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ner, but we studie to repress Superstition. All ministers must be admonished to be more carefull instruct the Ignorant then readie to serve their appetite, and to use sharp Examination rather then Indulgence, in admitting to thir great Myries such as be ignorant of the Use and Vertue the same; And therefore we think that the Administration of the Table ought never to be without Examination passing before, and special- of them whose Knowledge is suspect; we think at none are to be admitted to this Myserie who do not formally say the Lord's Prayer, the Articles of the Beliefe, nor declare the Summe of : Law, and understandeth not the Use and vertue of this holy Sacrament.

6. Further we think it a Thing most expedient and necessary, that every Kirk have the Bible *English*, and that the People be commanded convene and heare the plaine Reading and Interpretation of the Scripture, as the Kirk shall appoint; for by frequent Reading, this grosse Ignorance, which in this cursed Papistry hath overflowed all, may partly be removed. We thinke it most expedient that the Scripture be read in Order; *that is*, that some one Book of the Old or New Testament be begun and orderly read to the End; and the same we judge of teaching, where the Minister for the most Part maines in one Place; For this skipping and divagation from Place to Place of Scripture, be in reading, or be it in preaching, we judge not profitable to edifie the Kirk, as the continual following of one Text,

7. Every

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7. Every Master of Household must be commanded either to instruct, or cause to be instructed, his Children, Servants and Family, in the Principles of the Christian Religion, without the Knowledge whereof ought none to be admitted to the Table of the Lord Jesus: For such as be so dull and so ignorant, that they can neither teach themselves, nor yet know the Dignity and Mystery of that Action, cannot eat and drink of that Table worthily. And therefore of Necessity we judge, that everie Year at the least, publick Examination be had by the Ministers and Elders of the Knowledge of every Person within the Kirk, *to wit*, that every Master and Mistresse of Household come themselves and their Family, so many as be come to Maturity before the Ministers and the Elders, and give Confession of their Faith. If they understand not, nor cannot rehearse the Commandements of God's Law, know not how to pray, neither wherein their Righteousness stands or consists, they ought not to be admitted to the Lord's Table: And if they stubbornly contemne, and suffer their Children and Servants to continue in wilfull Ignorance, the Discipline of the Kirk must proceed against them to Excommunication, and then must that Matter be referred to the civill Magistrate; for seeing that the Magistrate lives by his own Faith, and Christ Jesus justifies by Knowledge of himselfe, insufferable we judge it that Men be permitted to live as Members of the Kirk of God, and yet to continue in Ignorance.

8. Moreover, Men, Women and Children would be exhorted to exercise themselves
Psalms

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mes, that when the Kirk doth conveene, and
, they may be the more able together with
mon Hearts and Voices to praise God.

In private Houses we think expedient,
the most grave and discrete Person use the
mon Prayers at Morn and at Night, for the
nfort and Instruction of others; For seeing
we behold and see the Hand of God now
tently striking us with divers Plagues, we
ke it a Contempt of his Judgements, or Pro-
ation of his Anger more to be kindled against
if we be not moved to Repentance of our
ner Unthankfulnessse, and to earnest Invocation
is Name, whose onely Power may, and great
rey will, if we unfaignedly convert unto him,
ove from us thir terrible Plagues which now
our Iniquities hang over our Heads. *Convert*
O Lord, and we shall be converted.

Chap. XII.

*r Prophecying, or interpreting of
the Scriptures.*

[O the end that the Kirk of God may have
a Tryall of Mens Knowledge, Judgements,
Graces and Utterances; as also, such that
ve somewhat profited in God's Word, may
m Time to Time grow in more full Perfection
serve the Kirk, as Necessity shall require; It
most expedient that in every Towne, where
hooles and Repaire of learned Men are, there
be

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be a Time in one certain Day every Week appointed to that Exercise which S. Paul calls Prophecyng; the Order whereof is expressed by him in thir Words, * *Let the Prophets speak two or three, and let the other judge, but if any Thing be revealed to another that sitteth by, let the former keep Silence: For ye may one by one all prophesie, that all may learn, and all may receive Consolation. And the Spirit, that is, the Judgements of the Prophets, are subject to the Prophets.* By which Words of the Apostle, it is evident that in the Kirk of Corinth, when they did assemble for that Purpose, some Place of Scripture was read, upon the which one first gave his Judgement to the Instruction and Consolation of the Auditors; after whom did another either confirme what the former had said, or added what he had omitted, or did gently correct or explaine more properly where the whole Verity was not revealed to the former; and in case Things were hid from the one and from the other Liberty was given for a Third to speak his Judgement to the Edification of the Kirk; Above which Number of Three, as appears, they passed not, for avoiding of Confusion,

2. This Exercise is a Thing most necessarie for the Kirk of God this Day in Scotland, for thereby, as said is, shall the Kirk have Judgement and Knowledge of the Graces, Gifts and Utterances of every Man within their Bodie; the Simple and such as have somewhat profired, shall be encouraged daily to studie and to proceed in Knowledge and the whole Kirk shall be edified; For this Exercise must be patent to such as list to hear and learn

* 1 Cor. 14. 29, 30, 31, 32.

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ne, and every Man shall have Liberty to utter
and declare his Minde and Knowledge to the
Comfort and Consolation of the Kirk.

3. But least of this profitable Exercise there
be Debate and Strife; curious, peregrine and
unprofitable Questions are to be avoided. All
Interpretation disagreeing from the Principles of
Faith, repugning to Charity, or that stands
in plain Contradiction with any other manifest
sense of Scripture, is to be rejected. The Inter-
preter in this Exercise, may not take to himself
Liberty of a publick Preacher, (yea although
he be a Minister appointed) but he must bind
himself to his Text, that he enter not in Degres-
sion or in explaining common Places: He may
use no Inveective in that Exercise, unlesse it be of
necessity in confuting Heresies: In Exhortations
and Admonitions he must be short, that the Time
may be spent in opening the Minde of the Holy
Spirit in that Place; following the Sequels and
dependence of the Text, and observing such
things as may instruct and edifie the Auditor:
avoiding of Contention, neither may the In-
preter, nor any in the Assemblie move any
question in open Audience, whereto himselfe is
not able presently to give Resolution without
reasoning with another, but every Man ought to
take his own Judgement to the Edification of
the Kirk.

4. If any be noted with Curiosity or bringing
of strange Doctrines, he must be admonished
by the Moderator, Ministers and Elders, imme-
diately after the Interpretation is ended. The
whole Ministers with a Number of them that
are

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are of the Assembly, ought to convene together where Examination should be had, how the Persons that did interpret, did handle and convey the Matter; they themselves being removed to every Man hath given his Censure: After which the Persons being called in, the Faults, any notable be found, are noted, and the Person gently admonished. In that Assembly are all Questions and Doubts, if any arise, resolved without Contention.

5. The Ministers of the Parish Kirks in Landwart adjacent to every chiefe Town, and the Readers, if they have any Gift of Interpretation within sixe Miles, must concurre and assist therin that prophetic within the Townes; to the end that they themselves may either learne, or others may learne by them. And moreover Men in whom is supposed to be any Gifts which might edifie the Church if they were well employed must be charged by the Ministers and Elders to joyn themselves with the Session and Company of Interpreters, to the end that the Kirk may judge whether they be able to serve to God's Glorie, and to the Profit of the Kirk in the Vocation of the Ministry or not; And if any be found disobedient, and not willing to communicate the Gifts and speciall Graces of God with their Brethren, after sufficient Admonition, Discipline must proceed against them, provided that the civill Magistrate concurre with the Judgment and Election of the Kirk; for no Man may be permitted to best pleaseth him to live within the Kirk of God, but every Man must be constrained by fratern

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mission and Correction, to bestow his Labours
on of the Kirk he is required, to the Edificati-
on of others.

6. What Day in the Week is most convenient
that Exercise, what Books of Scripture shall
most profitable to read, we refer to the
Judgement of every particular Kirk, we mean,
the Wisdom of the Ministers and Elders.

Chap. XIII.

Of Marriage.

BECAUSE that Marriage the blessed Ordina-
nce of God, in this cursed Papistry
hath partly bene contemned; and partly
th been so infirmed, that the Parties conjoyn-
could never be assured in Conscience, if the
Bishops and Prelates list to dissolve the same;
we have thought good to shew our Judgements
in such Confusion in Times coming may be
avoided.

2. And first publick Inhibition must be made,
that no Person under the Power or Obedience of
others; such as Sonns and Daughters., and those
that be under Curators, neither Men nor Women
contract Marriage privately & without the Know-
ledge of their Parents, Tutors or Curators, under
whose Power they are for the Time: Which if they
doe, the Censure and Discipline of the Kirk ought
to proceed against them. If any Son or Daughter,
or other under Subjection, have their Hearts
touched with the Desire of Marriage, they are
bound

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bound to give Honour to their Parents that they open unto them their Affection, asking their Counsell and Assistance, how that Motion, which they judge to be of God, may be performed. If the Father, nearest Friend or Maister*, gains stand their Request, and have no other Cause then the common Sort of Men have; *to wit*, Lack of Goods, and because they are not so high born as they require; yet must not the Parties whose Hearts are touched make any Covenant till further Declaration be made unto the Kirk of God or civill Magistrate: And therefore after that they have opened their Mindes to their Parents or such others as have Charge over them they must declare it to the Ministry also, or to the civill Magistrate, requiring them to travel with their Parents for their Consent, which they doe they are bound. And if they, *to wit*, the Ministry or Magistrate, find no Cause that is just why the Marriage required may not be fulfilled then after sufficient Admonition to the Father, Friend, Master, or Superiour, that none of them resist the Work of God, the Ministry or Magistrate may enter in the place of Parents, and consenting to their just Requests may admit them to Marriage: For the Worke of God ought not to be hindred by the corrupt Affections of worldly Men; the Work of God we call, when our Hearts, without Filchinesse before committed are so joyned, and both require and are content to live together in that holy Band of Matrimony.

3. If any commit Fornication with the Woman he requires in Marriage, they do both

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of this foresaid Benefit as well of the Kirk as the Magistrate; for neither of both ought to be Intercessors or Advocats for filthy Fornicators: neither the Father, or nearest Friend, whose Daughter being a Virgine is deflowered, hath Power by the Law of God to compell the Man that did the Injurie to marry his Daughter: And if the Father wil not accept him by reason of his Office, then may he require the Dowrie of his Daughter; which if the Offender be not able to pay, then ought the civil Magistrate to punish his Offender by some other Punishment. And because Fornedome, Fornication, and Adulterie, are the most common in this Realme; we require your Honors in the Name of the eternal God, a severe Punishment, according as God hath commanded, be executed against such wicked offenders: For we doubt not but such enormities and Crimes openly committed, provoke the Wrath of God, as the Apostle speaketh, not only upon the Offenders but upon such Places where without Punishment they are committed.

4. But to return to our former Purpose. Marriage ought not to be contracted amongst Persons that have no Election for lack of Understanding; and therefore we affirme that Bairns and Infants are not lawfully be married in their minor Age; wit, the Man within 14 Yeares, and the Woman 12 Yeares at least. Which if it have been, and they have kept themselves alwayes separate, we do not judge them to be bound to adhere as Man and Wife, by reason of that Promise, which God's Presence was no Promise at all; but if in

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Years * of Judgement they have embraced the one the other, then by reason † of that last Consent, they have ratified that which others have promitted for them in their Youth-head, and **are to be held as married Persons.**

5. In a reformed Kirk, Mariage ought not to be secretly used, but in open Face and public Audience of the Kirk: And for avoiding of Dangers, expedient it is that the Bannes be publickly proclaimed **Three several Sondays**, unless the Persons be so knowne that no Suspicion of Danger may arise, and then may the Time be shortned at the Discretion of the Ministry; but no wayes can we admit Mariage to be used secretly how honourable soever the Persons be, **and therefore** the Sunday before Noon we think most expedient for Mariage, and **that it ought to be used no Day else without the Consent of the whole Ministerie.**

6. Mariage once lawfully contracted, may not be dissolved at Man's Pleasure, as our Master Christ Jesus doth witnes, unless Adulterie be committed; which being sufficiently proved in Presence of the civill Magistrate, the Innocent if they so require, ought to be pronounced free, and the Offender ought to suffer Death as God hath commanded. If the civill Sword foolishly spare the Life of the Offender, yet may not the Kirke be negligent in their Office, which is to excommunicate the Wicked, and to repute them as dead Members, and to pronounce the innocent Partie to be at Freedome, be they never so honourable before the World: **Notwithstanding**

* After the Years. † Vertue.

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he Life be spared, as it ought not to be to the
enders, and if Fruits of Repentance of long
ne appeare in them, and if they earnestly desire
be reconciled with the Kirk, we judge they may
received to the Participation of the Sacraments,
other Benefites of the Kirk; for we would not
the Kirk should hold them excommunicate
om God absolved, *that is*, the Penitent.

If any demand, whether that the Offender
Reconciliation with the Kirk, may not mar-
gaine? We Answer, that if they cannot live
tintently, and if the Necessity be such as that
feare further Offence of God, we cannot for-
them to use the Remedy ordained of God.
he Partie offended, may be reconciled to the
ender, then we judge that on nowayes it shall
awfull to the Offender to marry any other,
pt the Partie that before hath been offended;
the Solemnization of the latter Mariage must
n the open Face of the Kirk like as the for-
, but without Proclamation of Bannes. This
do offer as the best Counsell that God giveth
us in so doubtfull a Case; but the most
ect Reformation were, if your Honours
ld give to God his Honour and Glory, that
ould preterre his expresse Commandement to
own corrupt Judgements, especially in pu-
ing of these Crimes, which he commandeth to be
ished with Death: For so should ye declare
r selves Gods true obedient Officers, and your
amon-wealth should be rid of innumerable
bles. We meane not, that Sinnes committed
our former Blindnesse, which be almost buried
blivion, shall be called again to Examination

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and Judgement; but we require that the Law may be now and hereafter so established and execute, that this ungodly Impunity of Sinne have no Place within this Realme: For in the Fear of God we signifie unto your Honours, that whatsoever perswades you, that ye may pardon when God commandeth Death, deceives your Soule and provokes you to offend God's Majestie.

Chap. XIV.

Of BURIALL.

- I. **B**URIALl in all Ages hath bene holden in Estimation to signifie that the same Bodie which was committed to the Earth should not utterly perish, but should rise again in the last Day: And the same we would have kept within this Realme, provided that Superstition, Idolatry and whatsoever hath proceeded of a false Opinion and for Advantage sake may be avoided, such as singing of *Masse*, *Plaine* and *Dirige*, and all other Prayers over or for the Dead, which are not onely superstitious and vaine, but also are Idolatry, and do repugne the plaine Scriptures of God. For plaine it is that every One that dyeth, departeth either without the Faith of Christ Jesus, or departeth in Indulgence: Plaine it is that they that depart in the true Faith of Christ Jesus rest from their Labours, and from Death do goe to Life everlasting, as by our Master and his Apostles we are taught.

* Advantage and Gain.

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might; but whosoever departeth in Unbeleefe
in Incredulitie, shall never see Life but the
Wrath of God abides upon him: And so we
see that Prayers for the Dead are not onely su-
perstitious and vaine, but do expressly repugne to
the manifest Scriptures and Veritie thereof.

2. For avoiding of all Inconveniencies we judge
it best, that neither singing nor reading be at the
buriall: For albeit Things sung and read may
demonish some of the Living to prepare them-
selves for Death, yet shall some superstitious
bink that singing and reading of the living may
profite the dead. And therefore we think it most
expedient, that the dead be conveyed to the
place of Buriall with some honest Company of
the Kirk, without either singing or reading;
yea, without all Kind of Ceremony heretofore
used, other then that the dead be committed to
the Grave, with such Gravity and Sobriety, as
those that be present may seeme to feare the
Judgements of God, and to hate Sinne which is
the Cause of Death.

3. We are not ignorant that some require a
Sermon at the Buriall, or else some Place
of Scripture to be read, to put the living in
Minde that they are mortall, and that likewise
they must die: But let these Men understand, that
the Sermons which be daily made serve for that
Use, which if Men despise, the funerall Sermons
shall rather nourish Superstition and a false Opi-
nion, as before is said, then that they shall bring
such Persons to a godly Consideration of their
own Estate. Attour, either shall the Ministers
for the most Part be occupied in funerall Ser-

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mons, or else they shall have Respect of Persons preaching at the Burials of the rich and honorable, but keeping Silence when the poore and despised departeth; and this with safe Conscience cannot the Minister do: For seeing that before God there is no Respect of Persons, and that their Ministrie appertaineth to all alike whatsoever they doe to the Rich in respect of their Ministry, the same they are bound to doe to the poorest under their Charge.

4. In respect of divers Inconveniencies, we think it not seemly that the Kirk appointed for Preaching and Ministration of the Sacraments shall be made a Place of Buryall, but that some other secret and convenient Place, lying in the most free Aire, be appointed for that Use, which Place ought to be walled and fenced about, and kept for that Use onely.

Chap. XV.

For Reparation of the Kirkes.

1. **L**Eaſt that the Word of God, and Ministration of the Sacraments by unſeemlineſſe of the Place come in Contempt, of Neceſſity it is, that the Kirk and Place where the People ought publickly to conuene, be with Expedition repaired with Doreſ, Windowes, Thatch and with ſuch Preparation within, as appertaineth as well to the Maieſtie of the Word of God, as unto the Eaſe and Commoditie of the People: And becauſe we know the Slothfulneſſe of

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of Men in this Behalfe, and in all other Affairs, which may not redound to their private Commodity; strait Charge and Commandement must be given, that within an certaine Day the Reparation must be begun, and within another Day to be fixed by your Honours, that it may be finished: Penalties and Summs of Money must be enjoined, and without Pardon taken from the Condemners.

2. The Reparation would be according to the Ability and Number of Kirks. Every Kirk must have Dores, close Windowes of Glasse, Thack or Sclaff able to withhold Raine, a Bell to convoke the People together, a Pulpit, a Basen for baptizing, and Tables * for Ministration of the Lord's Supper. In greater Kirks, and where the Congregation is great in Number, must Reparation be made within the Kirk, for the quiet and commodious receiving of the People. The Expenses are to be lifted partly of the People, and partly of the Teinds, at the Consideration of the Ministry.

* A Table.

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Chap. XVI.

*For Punishment of those that prophane
the Sacraments and contemne the
Word of God, and dare presume to
minister them not being thereto law-
fully called.*

1. **A**S Satan hath never ceased from the Be-
ginning to draw Mankind into one of
two Extremities, *to wit*, that Men
should either be so ravished with gazing upon the
visible Creatures, that forgetting the Cause where-
fore they are ordained, they attribute unto them
a Vertue and Power, which God hath not grant-
ed unto them; or else that Men should so con-
temne and despise God's blessed Ordinances and
holy Institutions, as if that neither in the right
Use of them there were any Profit, neither yet
in their Prophanation there were any Danger.
As this way, we say, Satan hath blinded the most
Part of Mankind from the Beginning; so doubt
we not, but that he will strive to continue in his
Malice even to the End. Our Eyes have scene,
and presently do see the Experience of the one
and of the other, what was the Opinion of the
most Part of Men, of the Sacrament of Christ's
Bodie and Bloud, during the Darkenesse of Su-
perstition, is not unknowne, how it was gazed
upon, kneeled unto, borne in Procession, and
finaliy

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ally worshipped and honoured as Christ Jesus
nselfe; and so long as Satan might then re-
ne Men in that damnable Idolatrie, he was
ier as one that possessed his Kingdome of Dark-
s peaceably. But since that it hath pleased the
ercie of God to reveale unto the unthankfull
orld the Light of his Word, the right Ue and
lministration of his Sacraments, he assayes
an upon the contrary Part: For where not
ag agoe Men stood in such Admiration of that
ol the Masse, that none durst have presumed to
ve said the Masse, but the shaven Sort, the
ast's Marked-men; some dare now be so bold,
without all Vocation, to minister, as they sup-
se, the true Sacraments in open Assemblies;
d some Idiots (yet more wickedly and impu-
ntly) dare counterfeite in their House that
rich the true Ministers doe in the open Congre-
tions, they presume we say, to doe it in House
without Reverence, without Word preached,
d without Minister. This Contempt proceeds,
doubt, from the Malice and Craft of that
rpent who first deceived Man, of purpose to
face the Glorie of Christ's Evangell, and to
ing his blessed Sacraments in a perpetuall Con-
npt: And further, your Honors may clearly
: how stubbornly and proudly the most Part de-
ses the Evangell of Christ Jesus offered unto
u, whom unles that sharply and stoutly ye re-
t, we mean as wel the manifest Despiser, as
e Profaner of the Sacraments, ye shall find
em pernicious Enemies ere it be long; and there-
re in the Name of the eternall God, and of
s Son Christ Jesus, we require of your Honours
that

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that without Delay, strait Lawes be made against the one and the other.

2. We dare not prescribe unto you what Penalties shall be required of such, but this we fear not to affirme, that the one and the other deserve Death; For if he who doth falsifie the Seale Subscription or Coine of a King is judged worthy of Death; what shall we think of him who plainly doth falsifie the Seales of Christ Jesus **who is the Prince of the Kings of the Earth**? It *Darius* pronounced that a Balk should be taken from the House of that Man, and he himselfe hanged upon it, that durst attempt to hinder the re-edifying of the materiall Temple in **Jerusalem**; what shall we say of those, that contemptuously blaspheme God, and manifestly hinder the **spirituall Temple of God**, which is the Soules and Bodies of the Elect, to be purged by the true preaching of Christ Jesus and **right Administration of the Sacraments**, from the Superstition and damnable Idolatry in which they have bene long plunged and holden captive? If ye, as God forbid, declare your selves carelesse over the true Religion, God will not suffer your Negligence unpunished: And therefore more earnestly we require that strait Lawes may be made against the stubborne Contemners of Christ Jesus, and against such as dare presume to minister his Sacraments not orderly called to that Office, least while that there be none found to gainstand Impiety, the Wrath of God be kindled against the whole.

3. The papisticall Priests have neither Power nor Authoritie to minister the Sacraments of Christ

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Christ Jesus, because that in their Mouth is not the Sermon of Exhortation; And therefore to them must strait Inhibition be made, notwithstanding any Usurpation they have made in the Time of Blindnesse, not to presume upon the like hereafter, as likewise to all others who are not lawfully called to the holy Ministry, it is neither the clipping of their Crownes, the greasing * of their Fingers, nor the blowing of the dumb Dogges called the Bishops, neither the laying on of their Hands, that maketh true Ministers of Christ Jesus. But the Spirit of God inwardly first moving the Heart to seeke to enter in the holy Calling for Christ's Glory and the Profite of his Kirk, and hereafter the Nomination of the People, the Examination of the Learned, and publick Admissions before is said, make Men lawfull Ministers of the Word and Sacraments. We speak of the ordinary Vocation in ~~Kirks~~ reformed; and not of that which is extraordinary, when God by himselfe and by his onely Power, raiseth up to the Ministerie such as best plealeth his Wisedome.

The Conclusion,

THUS have we in these few Heads offered unto your Honours our Judgements, according as we were commanded, touching the Reformation of Things which heretofore have altogether bene abused in this cursed Paperie. We doubt not but some of our Petitions shall

* Crossing.

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shall appeare strange unto you at the first Sight: But if your Wisedomes deeply consider, that we must answer not onely unto Man, but also before the Throne of the eternall God and of his Son Christ Jesus, for the Counsell which we give in this so grave a Matter; your Honours shall easily consider, that more assured it is to us to fall in the Displeasure of all Men in the Earth then to offend the Majestie of God, whose Justice cannot suffer Flatterers and deceiptfull Counsellers unpunished.

2. That we require the Kirk to be set at Liberty, that she neither be compelled to feed idle Bellies, neither yet to sustaine the Tyranny which heretofore hath been by Violence maintained, we know we shall offend many; but if we should keep Silence hereof, we are more assured to offend the just and righteous God who by the Mouth of his Apostle hath pronounced this Sentence, *He that laboureth not, let him eat.* If we in this Behalfe or in any other, require or aske any other Thing, then by Gods expresse Commandement, Or by Equity and good Conscience ye are bound to grant, let it be not and after repudiate: But if we require nothing which God requireth not also, let your Honours take Heed, how ye gainstand the Charge of your whole Hand and Punishment ye cannot escape.

3. If blind Affection rather lead you to have Respect to the Sustentation of those your carefull Friends, who tyrannously have impyred about the Flock of Christ Jesus, then that the Zeale of Christ Jesus his Glorie provoke and move you to set his oppressed Kirk at Freedome and Liberty.

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we feare your sharpe and suddaine Punishments, and that the Glorie and Honour of this Enterprise shall be reserved unto others: And yett shall this our Judgement abide to the Generations following for a Monument and Witnesse, how lovingly God called you and this Nation to Repentance, what Counsellours God sent unto you, and how ye have used the same: If obediently ye heare God now calling, we doubt not but he shall heare you in your greatest Necessitie: But if, following your own corrupt Judgements, ye contemne his Voyce and Vocation, we are assured that your former Iniquitie, and present Ingratitude, shall together crave great Punishment from God, who cannot long delay to execute his most just Judgements, when, after many Offences and long Blindnesse, Grace and Mercy offered is contemptuously refused.

4. God the Father of our Lord Jesus Christ, by the Power of his holy Spirit, so illuminate your Hearts, that ye may clearly see what is pleasing and acceptable in his Presence, and so bow the same to his Obedience, that ye may preferre his reveiled Will to your own Affections: And so strengthen you by the Spirit of Fortitude, that boldly ye may punish Vice and maintaine Vertue within this Realme, to the Praise and Glory of his holy Name, to the Comfort and Assurance of your own Consciences, and to the Consolation and the good Example of the Posterity following. *Amen.*

From Edinburgh the 20 of May 1560.

By your Honours most humble Servitors.

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*Act of Secret Counsell 17 of January,
anno 1560. **

WEe which have subscribed this Presents, having advised with the Articles herein specified, as is above mentioned from the Beginning of this Book, thinks the same good and conforme to God's Word in all Points; conforme to the Notes and Additions hereto eiked; And promises to set the same forward to the uttermost of our Powers. Providing that the Bishops, Abbots, Priors, and other Prelates and beneficed Men which els have adjoined themselves to us, bruike the Revenues of their Benefices during their Lifetimes, they sustaining and upholding the Ministry and Ministers, as herein is specified, for the preaching of Word, and ministring of the Sacraments.

James Duke of Chatellerault. *Ancestor to the Duke of Hamiltoun.*

James Hamiltoun. *Earl of Arran eldest Son to the Duke of Chatellerault.*

Archbald Argyle. *Ancestor to the Duke of Argyle.*

James Steuart. *Lord James Steuart, then Prior of St. Andrews, afterward Earl of Murray, known by the Tittle of the good Regent.*

Ro.

* 1561. The Year did not begin at that Time till the 25 of March.

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thes. *Andrew Earl of Rothes.*
 irshal. *The Earl of Marshal.*
 in of Monteith. *Earl of Monteith.*
 orton. *James Douglass Earl of Morton.*
 encairn. *The Earl of Glencairn.*
 yd. *Lord Boyd, Ancestor to the Earl of Kil-*
narnock.
 liam Lord Hay. *Lord Yester, Ancestor to the*
Marquess of Tweeddale.
 exander Campbel.
 Alexander Gordon. *Bishop of Galloway.*
 hilttrie. *Steuart Lord Uchilttrie now extinct.*
 quhare. *Lord Sanquhare, Ancestor to the Earl*
of Drumfries.
 Jhones. *Sir James Sandelandes of Calder Lord*
St. Johns, Ancestor to the Lord Torphichen.
 liam of Culrois.
 umlangrig. *Ancestor to the Duke of Queensberry.*
 rd Lindsay. *John Lord Lindsay, Ancestor to the*
Earl of Crawford.
 aister of Lindsay. *Patrick eldest Son to the Lord*
Lindsay.
 rgannie younger. *Kennedy Laird of Bargannie.*
 chinvar. *Ancestor to the Viscount of Kenmuir.*
 rleifs. *Ancestor to the Earl of Galloway.*
 inninghamhead.
 mes Haliburtoun.
 one Lockhart of Bar.
 hne Schaw of Halie.
 ot of Haning.
 mes Maxwell. *Master of Maxwell, Ancestor*
to the Earl of Nithsdale.
 eorge Fentoun of that Ilk.
 ndro Ker of Fadownside.

Andro

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Andro Hamiltoun of Lethane.

Dean of Murray. *This is probably the same with Alexander Campbel above.*

The Duke of Chatellerault, the Earls of Mar
shal, Monteith and Mortoun, the Lord Lind
say and the Laird of Garleis are not in the
Edition printed 1621. But Knox, Spotswood
and Calderwood number them amongst the
Subscribers to this Book of Discipline. The
Master of Lindsay is added from Knox and
Calderwood.

Ane schorte Somme of the
Buik of Discipline, for
the Instruction of Mini
sters and Reidaris in
thair Office.

I. *Doctrine.*

THe Word of God onlie quhilk is the New
and Auld Testament, sal be taught
everie Kirk within this Realme, and
contraire Doctrine to the same sal be
pagnit and utterlie suppressit.

We affirme that to be contrarious Doctrine
the Word, that Man has inventit and impos
upon the Consciencis of Men be Lawis, Coun
sils

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his and Consecrations without the expresse command of Godis Word.

Of this Kynd are Vowis of Chastitie, daylyt apparell, Superstitious Observatioun of fasting days, Difference of Meatis for Conscience sake,ayer for the Dead, calling upon Sanctis, with sic uther Inventions of Men. In this Rank holie Dayis inventit be Men, sic as Christimes, Circumcision, Epiphania, Purificatioun and theris fond Feasts of our Ladie: With the castis of the Apostillis, Martyris and Virgins, the offeris quilk we judge utterlie to be aboheit furth of this Realme, because they have Assurance in Godis Word. All Monteinaris sic Abominations sould be permit with the this Word.

The Word is sufficient for our Salvation, and airfoir all Thingis needfull for us or containin

The Scriptures sal be red in privie Houses for moving of this gross Ignorance.

II. Sacramentis.

THE Sacramentis of Necessitie are joynit with the Word, quilk are twa onlie, Baptisme and the Tabill of the Lord. The preaching of the Word man preceid the Ministratioun the Sacramentis. In the new Administratioun the Sacramentis all Thingis sould be done according to the Word, nothing being addit, nor diminishit. The Sacramentis sould be ministerit ter the Order of the Kirk of Geneva. All Ceremonies and Reittis inventit be Men sould be

abolisheit, and the sympill Word followit in a Poyntis.

The Ministratioun of the Sacramentis in wayis suld be gevin him in quhais Mouth God has not put the Word of Exhortatioun. In the Ministratioun of the Tabill sum confortabil Place may be red of the Scriptures.

III. *Idolatrie.*

ALl Kynd of Idolatrie and Monumentis of Idolatrie, suld be abolisheit, sic as Places dedicat to Idolatrie and Relickis. Idolatrie is all Kynd of worshiping of God not containit in the Word, as the Meis, Invocation of Saintis, Adoratioun of Images, and all such sic Thingis inventit be Man.

IV. *The Ministrie.*

NO Man suld enter in the Ministrie without ane lawfull Vocation. The lawfull Vocation standeth in the Elecioun of the Peopill, Examination of the Ministrie, and Commissioun be thame baith. The extraordinarie Vocation has ane uther Consideratione, seing as it wrocht only be God inwardlie in Menis Hart.

No Minister suld be intrused upon any particular Kirk without thair Consent; bot gif ony Minister be negligent to elect, than the Superintendence with his Counfall suld provyde ane qualifeit Minister within fortie Dayis.

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Nather for Raritie of Men, Necessitie of
Teiching, nor for ony Corruptione of Time,
ould unable Personis be admitted to the Ministrie.
etter it is to have the Rowme vaikand, than to
ve unqualifiet Personis, to the Sclander of the
inistrie and Hurt of the Kirk: In the Raritie
qualifiet Men, we suld call unto the Lord, that
of his Gudnes wald *send forth trew Laboreris to*
Harvest: The Kirk and faithfull Magistrate
d compell sic as have the Giftis, to take the
ffice of Teiching upon thame.

We sould consider first, quhidder God has ge-
the Giftis to him quhame we wald choise :
r God callis no Man to the Ministrie, quhame
armes not with necessarie Giftis.

Personis noted with Infamy, or unabill to ede-
the Kirk be hellsome Doctrine, or of ane cor-
ot Judgment suld not be admittit nor zit re-
nit in the Ministrie; the Princeis Pardon nor
conciliatioun with the Kirk takis not away the
ame befor Men : Thairfor publick Edictis
d be set furth in all Places quhair the Person
nawin, and strait Charge gevin to all Men to
eill gif thay knaw ony capital Cryme commit-
be him, or gif he be sclanderous in his Life.

Personis proponed be the Kirk sal be examinat-
publickly be the Superintendant and Brethren,
the principal Kirk of the Diocie or Province:
ay sal geif publick Declarations of thair
ftis, be the Interpretatione of sum Places of
ripture. Thay sal be examined openlie in all
: principall Poyntis that now ar in Contro-
sic. Quhen thay ar approvin be the Judg-
nt of the Brethren, thay suld mak sinderie Ser-

mones befor thair Congregations afor they be admittit.

In thair Admission, the Office and Dewtie of Ministeris and Peopill shold be declarit be sum godlie and learnit Minister. And sua plicklie befor the Peoplie shold they be placit in thair Kirk, and joinit to thair Flock at the Desire of the samin: Uther Ceremonies except Fasting with Prayer, sic as laying on of Hands we judge not necessair in the Institution of Ministerie.

Ministeris sa placit, may not for their awn Plesure leve thair awin Kirks; nor zit thair Kirk refuse thaim, without sum wechtie Causeis and knawin: But the Generall Assemblie or guild Causes may remove Ministeris from thair place without the Consent of the particular Kirks.

Sic as ar Preichers alreddie placit and found qualiffet efter this Forme of Tryall, sal maid Reidaris: And sa for no sort of Men this Rigour of Examination be omitit.

V. Reidaris.

Reidaris ar bot for a Time, till through reading of the Scriptures thay may come to a deeper Knowledge and Exercels of the same in exhorting and explaining of the Scriptures. No Reider sal be admittit within Twentie Zeiris of Age, and unless thair be ane Hail that be reiding he sal schortlie com to exhort. Reiders fund unabill, efter tua Zeiris Exam-

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the Ministeris, sould be removit, and uthers
lang put in thair Rowme.

No Reider sal attempt to minister the Sacra-
ntis, untill he be abill til exhorte and perswad
hellsam Doctring. Reideris a Landwart sal
be the Zoush of the Parochinis.

Ministeris and Reideris sal begin evir sum Buik
he Auld or New Testament, and continow
in it unto the End; and not to hip from
ice to Place as the Papistis did.

VI. Provision for Ministeris.

The Ministeris Stipend sould be moderated
that nether they have Occasion to be cair-
full for the Warld, nor zit wanton nor in-
at onywise. Thair Wyfis and Children
ld be sullenit not onlie in thair Time, but
after thair Death.

VII. Elderis and Deaconis.

Men of the best Knowledge, Judgement and
Conversatioun, sould be chosin for Elderis
and Deaconis. Thair Election sal be
arlie, quhair it may be convenientlie observit.
ow the Vottis and Suffrages may be best resavit
th everie Manis Fredome in-votting, we leif to
Judgement of everie particular Kirk: Thei
be publicklic admittit, and admonished of
air Office, and alse the Peopil of thair Deutie
them, at thair first Admission.

Thair Office is to aſſiſt the Miniſteris in thair Execution of Diſcipline in all grit and weightie Matteris. The Elderis ſal wathe upon all Menis Maneris, Religioun and Converſatioun, that are within thair Charge; Correſt all licentious Leueris, or elſe accuſe them beſore the Seſſioun.

Thei ſould tak Heid to the Doctrine, Diligence and Behavior of thair Miniſter and his Houſhold; and gif Neid be, admoniſhe and correſte thame accordinglie.

It is undecent for Miniſteris to be bairde in ane Ail-houſe or Taverne, or to hant meikill the Court, or to be occupiet in Counſel of civil Affairis.

The Office of Deaconis is to gadder and diſtribute the Almes of the Puire according to the Directione of Seſſioun. The Deaconis ſhal aſſiſt the Aſſemblic in Judgement, and may reade publicklic gif Neid requyris.

Elderis and Deaconis being Judges of uthir Menis Maneris, man with thair Houſhold leve godliſlie, and be ſubject to the Cenſure of Kirk.

It is not neceſſair to appoynt ane publick Stipend for Elderis and Deaconis, ſeing they are changed zearlie, and may wait upon thair Vocation with the Charge of the Kirk.

VII. *Superintendentis.*

THE Neceſſitie, Nominatioun, Examination and Institution of Supertintendentis are at large contenit in the *Book of Diſcipline*: And in moſt Thingis doe agree with the Examination and

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tion of Ministeris. Principall Townis sal not
spoilzeit of thair Ministers to be appointit
superintendentis. Superintendentis ainis admit-
sal not be changed without grit Causeis and
considerationis.

Superintendentis sal have thair awin special
rkis, besyde the common Charge of utheris.
ei sal not remaine in ane Place untill thair
rkis be provydit of Ministeris or Reideris.
ei sal not remaine abone Twentie Dayis in
Place in thair Visitation till thei pass throw
ir Boundis. They sal preiche themselves
yce in the Weik at the leist, Quhan thei come
me agane to thair awin Kirk, thei man be oc-
pyit in preiching and edifying of the Kirk :
ei sal not remain at thair cheif Kirk abone
ie or four Monethis, bot sal pas agane to thair
itation.

In thair Visitation thei sal not onlie preiche ;
: als examine the Doctrine, Life, Diligence
d Behavior of the Ministeris, Reideris, Elderis
d Deaconis. They sal consider the Ourder of
Kirk, the Maneris of the Peopil, how the
ire ar providit, how the Zouth ar instructit,
w the Discipline and Policie of the Kirk ar
pit, how heinous and horribil Crymis ar cor-
ted. They sal admonish, and drefs Thingis out
Ordour, with thair Counsel as thei may best.
Superintendentis ar subject to the Censure and
rection not onlie of the synodal Conventioun,
t alle of thair awin Kirk and uther within thair
isdiction. Quhatsumevir Crime deservis Cor-
tione or Depositione in ony uther Minister,
: same deservis the lyke in the Superintendent.

Thair Stipend, wald be considerit and augmentit abone uther Ministeris be reasone of thair gret Charges and Travell.

VIII. Discipline.

AS no Common-welth can be governed without Executions of gude Lawis, na mair can the Kirk be reteined in Puritie without Discipline. Discipline standeth in the Correction of these Things that ar contraire to Godis Law, for the edefieing of the Kirk. All ~~Elas~~ within the Realme ar subject to the Discipline of the Kirk, als weil Reuleris and Preicheris as the common Peopill.

In secret and privie Faultis the Ordour prescribed be our Maister sould be observed quharsover we neid not to wryte at length, seing it is largely declared in the *Book of Excommunication*. *

Befoir the Sentence proceed, Labour sould be takin with the Giltie be his Freindis, and publick Prayer maid for his Conversions unto God. Quhen all is done the Minister sould ask gif ony Man will assuir the Kirk of his Obedience, and gif ony Man promeis than the Sentence sal stay for that Time. Gif efter publick proclaiming of thair Namis they promeis Obedience, that sould be declarit to the Kirk quha hard thair former Rebellion.

The Sentence being ainis pronounced, na Member of the Kirk sould have Companie with them under Paine of Excommunication, except in Personis as ar exentit be the Law. Thair Children

*The Book of Excommunication was writren in the 1567. So the Summary was not writtentill some Time after.

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n sould not be relaxit to Baptisme in thair
me, bot he sum Member of the Kirk quha sal
meis for the Children and default the Parentis
pietic.

Comitaris of horribil Crymis worthie of
ath, gif the civil Sword spair them thei sould
halden as deid to us, and cursed in thair
Eis.

Gif God move thair Hartis to Repentance, the
rk cannot deny thame Conciliatiōne, thair Re-
ntance being tryed and fund trew. Some of
Elderis sould resave sic Personis publicklic in
Kirk in taken of Reconciliatiōne.

IX. *Marriage.*

Personis under Cpair of utheris sal not mary
without thair Consent laighfullie requyrit.

Quhen the Parentis and utheris ar hard and
bburn, than the Kirk and Magistratis sould
ter in the Parentis Rowme, and decerne
one the Equitie of the Caus without Affecti-
s: The Kirk and Magistrat sal not sute for
ame that commit Fornications befor thay sute
e Kirk.

Promises of Bairnes within Aige ar null, ex-
pt thay be ratifeit efter thay cum to Age.

Band of Marriage suld be proclamit upon
brie severall Sondayis to tak away all Excuse
Impediment.

Committeris of Adulterie suld not be overseit
e the Kirk albeit the civil Sword oversie thame,
it suld be estimis as deid and excommunicate in
pair wickit Fact. Gif sic Offendaris desire ear-
nistlie

niftlie to be reconceilit to the Kirk, we dar not refuse thame, nor excommunicat thame quhame God has brocht to Repentance.

The Pairtie that is provin to be innocent ſuld be admittit to Mariage againe. As for the Pairtie offending all Dout of Mariage wald be removit if the civil Sword wald ſtryk according to Godis Word.

X. Policie.

Policie is ane Exerceis of the Kirk ſerving for Inſtruſtioun of the Ignorant, inflaming of the Learnit to gritter Service, and for re-teining of the Kirk of God in gude Order.

Of the Partis of Policie ſum ar neceſſar, and ſum not neceſſar abſolutlie. Neceſſar is the trew preiching of the Word, the right Miniſtration of the Sacramentis, the Common-prayeris, the Inſtruſtioun of the Zouth, the Support of the Pure and the Punishment of Vice: Bot ſinging of Psalmis, certaine Dayis of the Conventionis in the Weik, thryſe or twiſe preiching on Weik dayis, certain Places of Scripture to be red quhen thair is na Sermone with ſic Thingis ar not neceſſar.

In Townes we requyre everie Day aither Sermon or publick Prayeris with ſum reiding of Scriptures. Publick Prayers ar not neidfull in the Dayis ofpreiching, leiſt thairby we ſuld nurriſhe the Peopill in Superſtitious, cauſing tham underſtand that the publick Prayeris ſucceds to the papifticall Meſſe. In everie notabil Towne we requyre that at the leiſt anis in the Weik be-
ſide

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On the Sunday the haill Peopill convene to the preaching.

The Sunday man be keipit straitlie in all his ownis baith befor None and efter for heiring the Word. At Afternoon upon the Sunday the catechisme sal be taught, the Children examined, and the Baptisme ministerit. Publick Prayeris sal be usit upon the Sunday als weil after None as befor, quhen Sermones cannot be said.

It apperteinis to the Policie of everie particular Kirk to appoynt the Time quhen the Sacramentis be ministerit,

XI. Baptisme.

Baptisme may be ministerit quhansoever the Word is preichit, bot we think it maist expedient, that it be ministerit upon Sunday, upon the Day of Common Prayeris: Thus we tak away that Error of the Papistis concerning the Estait of the Infantis departing without baptisme. We bring the Ministratioun of Baptisme to the Presence of the Peopill, to be keipit with gritter Reverence, and to put everie ane in remembrance of the Promesis of Baptisme, in the quhilk now mony wax faint and cault,

XII. The Tabill.

The Tabill of the Lord sal be ministerit foure Times in the Zeir, and out of the Times of Superstitione. We judge the first Sunday of *March, Junii, September* and *December*

ber to be the meitest: Bot this we leve, to the Judgement of the particular Kirkis.

Let all Ministeris be mair diligent to instruct the ignorant, and to suppress Superstitious, than to serve the vaine Appetytes of Men. The Ministratioun of the Tabill suld never be without scharp Examinatioun, ganging befoir; cheissie thame quhais Life, Ignorance, or Religionn is imperfect. Quha can nocht say the Lordis Prayer, the Articles of the Faith, and declare the Soume of the Law suld not be admittit. Quhoso will stubbanely remaine ignorant of the principall Poyntis of our Salvatioun suld be excommunicat, with thair Parentis and Maisteris that keip thame in that Ignorance: Everie Maister of Houshald suld be commandit aither to instruct his Children and Servands, or cause thame be instructit; and gif thay will not, the Kirk suld proceed agan thame.

It is verie neidfull that publick Examinatioun of everie Persone be maid at the leist anis in the Zeir, be the Ministeris and Elderis.

Everie Maister and Maisteres of Houshald suld cum with thair Houshald and Familie, to give Confessioun of thair Faith, and answer to the principall Poyntis of our Religionn.

We think it verie expedient that Prayeris be had dayly in privie Houses at Morne and Nacht, for the Confort and Instructioun o utheris; and this to be done be the maist grav and discreit Persone of the Houle.

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XIII. The Exerceis.

N Townis quhair lernit Men ar, the Exerceis of the Scriptures suld be weiklie. In this Exerceis Thrie onlie sal speik to the opening of the text and edefeing of the Peopill. This Exerceis be upon sum Places of Scripture, and openlie at all that will may heir and speik thair Judgment to the edefeing of the Kirk. In this Kynd Exerceis the Text is onlie openit without any ingressing or Exortation, following the File and dependance of the Text, confuting all Errors as occasion sal be geven. Na Man suld move a question the quhilk himself is na abill to solve. The Exerceis being endit, the Ministeris and deris present suld convene apairt and correcte Things that hes bein done or spokin without order, and not to the edefeing of the Kirk. In this publick Exerceis all Affectation and vaine curiositie man be abone all Things eschewit, list for edefeing we suld slander the Kirk of God.

Ministeris within sax Myles about, suld cum willinglie, and also Reideris that wald profiteid cum baith to teich uthers and to lerne: ther lernit Men to quhame God has gevin the gift of Interpretatioun, suld be chargit to joyn thame selfis.

XIV. Schullis.

BEcause Schullis ar the Seid of the Ministrie diligent Cair suld be takin over thame that thay be orderit in Religoun and Conversatioun according to the Word. Everie Towne suld have

have ane Schule-maister, and a Landwart the Minister or Reider suld teich the Childrein that cum to thame : Men suld be compellit be the Kirk and Magistratis to send thair Bairnes to the Schulis, pure Menis Childrein suld be helpit.

XV. *Universities.*

THIE Universities suld be erectit in this Realme *Sanct Andros, Glasgow and Aberdeen*: Thair Ordor of Proceeding, Provision and Degreis with thair Reideris and Officeris, & at length declarit in the *Buik of Discipline*; how mony Collegis, how mony Classis in everie College, and quhat suld be taucht in everie Clais is thair expressit.

A Contributioun sal be maid at the Entrie of the Studentis for the uphalding of the Places. And ane sufficient Stipend is ordeinit for everie Member of the Universitie according to thair Degrie.

XVI. *Rentis of the Kirk.*

THE haill Rentis of the Kirk abusit in Popistrie, sal be refferit againe to the Kirk that thairbe the Ministrie, Schulis, and so Puir may be menteinit within this Realme according to thair first Institutioun.

Everie Man suld be sufferit to leid and use his awin Teithis, and nocht Man suld leid ane uther Manis Teithis. The upermost Claithe, the Cor present, the Cleirk-meill, the Pasche-offerings

Teith

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either ale and haill uther sic Thingis suld be schargit.

The Deaconis suld tak up the haill Rentis of the Kirk, disponing thame to the Ministrie, the hulis and Puir within thair Bounds according to the Appointment of the Kirk.

All Frearies, Noneries, Chanteries, Chapellans, Annualrentis and all Thingis dotit to the ospitalitie sal be reducit to the Help of the Kirk. Merchantis and Craftismen in Burgh, suld contribute to the Support of the Kirk.

XVII. Buriall.

WE desire that Buriall be sa honourable handlit that the Hoip of our Resurrexioun may be nurischit; and all Kynd of perfitioun, Idolatrie, and quhatsumever Thing occideth of the fals Opinioun may be avoided. At the Buriall nether singin of Psalmis nor ding sal be usit, leif the Peopill sould be nurischit in that auld Superstitioun of praying for the Deid: But this we remitt to the Judgement of the particular Kirkis with Advyce of the Ministers. All Superstitioun being removit, Ministers not be burdenit with funeral Sermonis, seing that daylie Sermonis ar sufficient aneuch for ministering of the Living. Buriall sould be without the Kirk in ane fine Air, and Place wallit and keipit honourabillie.

XVIII.

XVIII. Repairing of Kirkis.

THe Kirk dois crave maist earnestlie the Lordis thair Assistance for hastie repairing of all Paroch Kirkis, quhair the People shuld convene for the heiring of the Word and resaving of the Sacramentis; This Reparation shuld not onlie be in the Wallis and Fabrick, but also in all Thingis needfull within, for the People and Decencies of the Place appoynted for Godis Service.

XIX. Punishment of Profaneries of the Sacramentis.

WE desire strait Lawis to be maid for the punishment of thame that abuse the Sacramentis, als weill the Ministeris as Reideris. The halie Sacramentis ar abusit quhen the Minister is not lauchfullie callit, or quhen thay ar gevin to opin Injuraris of the Treuthe, to profane Leiveris; or quhen thay ar ministrat in an privie Place without the Word present. The Exempils of Scripturis do plainlie declare that the Abuseris of the Sacramentis, and Contemneris of the Word ar worthie of Deith.

This our Judgment for Reformation of the Kirk sal beir witnes, baith befor God and Man, quhat we have cravit of the Nobilitie, and that thay have obeyit our leiving Admonitiounis.

*Thus far out of the Buik of Discipline quhair
subscrivit be the Kirk and Lordis.*

THE
Forme and Ordour
OF THE
Election and Admission
Of the
Superintendent:

Which may serve in Election of all
uther MINISTERS.

At *Edinburgh* the Ninth of *March*
Anno 1560. JOHN KNOX being
MINISTER.

Acts 14. 23.

*And when they had ordeined them Eldars by
Election in everie Congregation, and had
prayed and fasted, they commended them to
the Lord on whom they beleved.*

Ordinarly printed with the *Book of Common
Order.*

To which is added
The Election of Eldars and Deaconis
In the
Church of *Edinburgh.*

EDINBURGH,
Printed by *James Walsin*, His Majesty's Printer.

MDCCXI.





*e Forme and Ordor of the Election of
the Superintendent, which may serve
in the Electioun of all uther Mini-
sters: At Edinburgh the Ninth of
March, 1560. **

J O H N K N O X being Moderator †.

Irst was made a Sermon, in the which
thir Heads, wer intreated. 1. The
Necessitie of Ministers and Superin-
tendents. 2. The Crymes and Vices
that might unable them of the Mi-
erie. 3. The Vertues required in theme. 4.
d last, whethir such as by publick Consent of
Church wer called to such Office myght re-
s the same.

The Sermon finished, it wes declared be the
e Minister (Maker thereof) that the Lords of
secrete Counsell hed gevin Charge and Power
the Churchis of *Louthian* to cheis Mr. *John
ttswood* Superintendent, and that sufficient
arning wes maid be publick Edi& to the
R r 2 Church-

561. For the Year did not then begin in Scotland till the 25th of
f. March. † Some Copies have *Minister*.

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Churchis of *Edinburgh, Linlithgow, Striveking, Trenchent, Hadington and Dumbar*; as also to *Earles, Lords, Barons, Gentelmen, or uthers* havand or that might claime to have Vote in Election be present that Day at that same Houre.

And therefor Inquisition wes made who wer present and who wer absent, after wes called the said Mr. *John Spotiswood* who answering, the Minister demanded give any Man knew any Cryme or Offence to the said Mr. *John*, that myght un-able him to be called to that Office, and that he demanded thryfe. Secundarily. Question wes moved to the hole Multitude give ther wes any uther whom they wald put in Election with the said Mr. *John*: The People wer asked if they wald have the said Mr. *John* Superintendent? If they wald honor and obey him as Christ's Minister and confort and assist him in everie Thing pertaining to his Charge?

They answered.

We will and do promise unto him such Obedience as becometh the Scheip to geve unto the Pastor, so long as he remaineth faithful in his Office.

The Answers of the People and their Consent received
these Questionis were proponed to him that wes elected.

Quest. Seeing that ye heare the Thrift and Dis-
fyr of this People, do ye not think your self
bound in Conscience before God to support
the

em that so earnestlie call for your Confort,
and for the Fruict of your Labours.

Ans. If any Thing wer in me able to satisfie
eier Desyir, I acknowledge my self bound to
they God's Calling by them.

Q. Do ye seke to be promoted to this Office
and Charge for any Respect of worldlie Com-
moditie, Riches or Glorie?

A. God knoweth the Contrair.

Q. Beleve ye not that the Doctrine of the Pro-
phets and Apostles contened in the Books of
the new and olde Testaments is the onlie trew
and moſte absolute Foundation of the universal
Church of Christ Jesus? Insomuch that in the
same Scriptures ar contened all Thingis neces-
sary to be beleved for the Salvation of Mankynd.

A. I verilie beleve the same, and do abhor
and utterlie refuse all Doctrine alledged necessary
for Salvation that is not expessedlie cotened in
the same.

Q. Is not Christ Jesus, Man of Man according
to the Flesh, *to wit*, the Sone of *David* the Seid
Abraham, conceived of the Holy Ghost, borne
of the Virgine his Mother, the only Head and
Mediator of his Church?

A. He is, and without him there is neither
Salvation to Man, nor Lyfe to Angell.

Q. Is not the same Lorde Jesus the onlie trew
God, the eternal Sone of the eternal Father, in
whom all that shall be saved wer elected before
the Foundation of the World wes layd.

A. I acknowledge and confes him in the
Unitie of his Godhead, to be God abwise all
things, blessed for ever.

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Q. Shal not they whom God in his eternall Counsell hath elected, be called to the Knowledge of his Sone our Lord Jesus? And shal not they, who of Purpose ar called in this Lyfe be justified? And where Justification and free Remission of Sinnes is obtene in this Life be free Grace, shal not the Glory of the Sonnes of God follow in the general Resurrection, when the Sone of God shal appeare in his glorious Majesty?

A. This I acknowledge to be the Doctrine of the Apostles, and the most singular Comfort of Goddis Children.

Q. Will ye not then contene your selfe in all Doctrine within the Bounds of this Foundation? Will ye not study to promove the same as well be your Lyfe as be your Doctrine? Will ye not according to the Graces and Utterances that God shal grant unto you, profes, instruct and mantene the Purity of the Doctrine contene in the sacred Word of God? And to the uttermost of your Power will ye not gain-stand as convince the Gain-sayers and the Teachers of Mennis-Inventions?

A. That do I promise in the Presence of God, and of his Congregation here assembled.

Q. Know ye not that the Excellencie of the Office, to the which God hath called you, requireth that your Conversation and Behavior be such, as that ye may be irreprehensible, yea even in the Eyes of the ungodly?

A. I unfainedly acknowledge and humbly desire the Church of God to pray with me, that

of the Superintendent. 631

My Lyfe be not slanderous to the glorious Evangel of Christ Jesus.

Q. Because you are a Man compassed with Infirmities, will you not charitably and with Lowliness of Spirit receive Admonition of your Brethren? And give ye shall happen to slide or offend in any Poynt, will ye not be subject to the Discipline of the Church, as the rest of your brethren?

The Answer of the Superintendent or Minister that is to be elected.

I acknowledge my selfe a Man subject to Infirmitie, and one that hath Need of Correction and Admonition, and therefore I most willingly subject my selfe to the hollosome Discipline of the Church, yea, to the Discipline of the same Church by the which I am now called to this Office and Charge, and heire, in Goddis Presence and ours, do promise Obedience to all Admonitions secretly or publicly given, unto the which, if I found inobedient, I confesse my selfe most worthy to be ejected, not only from this Honor but also from the Society of the Faithfull, in case of my Subburnnes. For the Vocation of God to beare Charge within his Church, maketh not men Tyrants nor Lordes, but appointeth them Rvantis, Watchmen and Pastors to the Flock.

thus ended, Question must be asked again of the Multitude.

Require ye any farther of this your Superintendent?

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If no Man answer, let the Minister proceed,

Will ye not acknowledge this your Brother for the Minister of Christ Jesus? Will ye not reverence the Word of God that procedeth from his Mouth? Will ye not receave of him the Sermon of Exhortation with Patience, not refusing the wholesome Medicine of your Saules, although it be bitter and unpleasing to the Flesh? Will ye not finally manteain and comfort him in his Ministry against all such as wickedlie wald rebell against God and his holy Ordinance?

The People answer,

We will, as we will answer to the Lord Jesus, who hath commanded his Ministers to be had in Reverence, as his Embassadors, and as Men that carefullie watch for the Salvation of our Saules,

Let the Nobilitie be urged with this.

Ye have heard the Dewtie and Profession of this our Brother, by your Consents appointed to this Charge, as also the Dewtie and Obedience which God requireth of us towards him here in his Ministerie; But because that neither of us are able to performe any Thing without the special Grace of our God in Christ Jesus, who hath promised to be present with us, evin to the Consummation of the Worlde, with unfading Hartis, let us crave of him his Benediction and Assistance in this Worke begun to his Glory and for the Comfort of his Church.

The Prayer.

O Lord, to whom all Power is gevin in Hea-
 vin and in Earth, thou that art the eter-
 nal Sone of the eternall Father, who hast
 not onlie so loved thy Church, that for the Re-
 demptioun and Purgatioun of the same, thou hast
 humbled thy self to the Death of the Croce,
 and thereupon hast sched thy most innocent Blode,
 to prepare to thy selfe a Spouse without Spot,
 not also to retene this thy most excellent Benefit
 in recent Memorie, hast appointed in thy Church
 Teachers, Pastors and Apostels, to instruct,
 comfort and admonish the same: Look upon us
 mercifully, O Lord, thou that only art King,
 Teacher and hie Pread to thy awin Flock: And
 send unto this our Brother, whom in thy Name we
 have charged with the cheif Cair of thy Church
 within the Boundis of *Louthian*, such Portion of
 thy holy Spirit, as thereby he may rightlie di-
 rect thy Word to the Instructioun of thy Flock,
 and to the Confutatioun of pernicious Erroris
 and damnable Superstitiouns: Geve unto him,
 good Lord, a Mouth and Wisedom, whereby
 the Enemies of thy Trueth may be confounded,
 the Wolfes expelled and drevin from thy Fald,
 thy Schep may be fed in the holesome Pastures of
 thy most holy Word, the blind and ignorant may
 be illuminated with thy trew Knowledge. Fi-
 nallie, that the Dregges of Superstitioun and
 idolatrie, which yet resteth within this Realme,
 being purged and removed, we may all not only
 have Occasion to glorifie thee our only Lord and
 Savi-

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Saviour, bot also daylie to grow in Godline and Obedience of thy most holy Will, to the Destruction of the Bodie of Sinne, and to the Restitution of that Image, to the which we we ones created, and to the which after our Fall and Defection, we ar renewed by Participation of thy holy Spirit, which by trew Faith in thee we do profes as the blessed of thy Father, a whom the perpetuall Encrease of thy Graces we crave, as by thee our Lord, King, and onlie Bisshop we ar taught to pray, *Our Father, &c.*

The Prayer ended, the rest of the Ministers, and Elders of that Church, if any be present, in Signe of there Consent shall tak the elected be the Hand.

The chiefe Minister shall give the Benediction as followeth.

THE BENEDICTION.

GOd the Father of our Lord Jesus Christ, who hath commanded his Evangell to be preached to the Comfort of his Elect, and hath called thee to the Office of a Watch-man owir his People multiplie his Graces with thee, illuminate thee with his holy Spirit, comfort and strenthen thee in all Vertew, governe and guyde thy Ministry to the Praise of his holy Name, to the Propagation of Christ's Kingdome, to the Comfort of his Church, and finally, to the plaine Discharge and Assurance of thy awin Conscience in the Day of the Lord Jesus; to whom with the Father, and with the holy Ghost, be all Honour, Praise and Glory, now and evir: *So be it.*

Th

The last Exhortaion to the elected.

[**A**k Heed to thy selfe, and unto the Flock committed to thy Charge, seid the same cairfullie, not as it wer be Compulsion, t of very Lufe, which thou bearest to the Lord us; walke in Simplicitie and Purenes of Lyfe, it becometh the tiew Servand and the Embadour of the Lord Jesus. Usurpe not Dominior tyrannicall Authoritie owir thy Brethren: not discouraged in Adversitie, bot lay before self the Example of the Prophets, Apostles, d of the Lord Jesus, who in their Ministry ened Contradiction, Cohtempt, Persecution d Death: Feare not to rebuke the World of Justice and Judgment: If any Thing succd prosperouslie in thy Vocation, be not puffed with Pryde, nether yit flatter thy self, as that good Succes proceded from thy Vertew, lustric or Cair: Bot let evir that Sentence of Apostle remain in thy Hatt, *What hast thou ich thou hast not receaved? If thou hast receaved, y glories thou?* Comfort the Afflicted, support Poore, and exhort utheris to support them: not solist for Things of this Lyfe, but be fernt in Prayer to God for the Increase of his lie Spirit; And finallie, behave thy self in this ly Vocation with such Sobriety, as God may glorified in thy Ministerie: And so shal thou ortlie obtaine the Victorie, and shal receive the owne promised, when the Lord Jesus shall appeare

peare in his Glorie, whose omnipotent Spirit
assist thee and us to the End. *Amen:*

Sing the xxiii Psalme.



T H E
E L E C T I O U N
O F
E L D A R I S and D E A C O N I S
In the
Church of *Edinburgh.*

BEfore that there wes any publick Face
the tiew Religioun within this R
alme, it pleased God of his Merc
to illuminate the Harts of many p
vate Persones, so that they did pe
ceave and understand the Abuses that war in th
Papistical Church, and thereupon they did with
draw themselvis from Participation of their Ido
latric.

It is uncertain when this was written: But it is in the Manuscript
Copy of Knox's History, which is in the College Library of Glasgow
and is printed at Edinburgh with other publick Papers by Robert Le
previck, Anno 1569. It is approved by the General Assembly Jan
1582. See T. 12. in these Words. Concerning ane general Order of Men
sent to the Office of Eldaris, referris it to the Order usis at Edinburgh, which
we approve.

And because the Spirit of God will never suffer
awin to be idil, and voyd of all Religion;
en began to exercise themselvis in reading of
Scriptures secretlie within their awin Houses,
d thereunto war added secret Prayers pub-
lie made within the Houses, after schort Pro-
of Time, God gadthered Houses togidder in
e Hous to the same Exercise, some times in
e Feild, and some times in Houses by Nyght:
d then began Men inspyred, no doubt by the
irit of God, to consider that diverle Houses
d Varietie of Persones could not be kept in good
cedience and honest Fame without Oversearis,
daris and Deaconis; and so began that smal
ok to put themselves in such Ordour as if
rist Jesus had plainlie triumphed in the Mid-
s of them by the Power of the Evangel, and so
ey did elect some to occupy the supreme Place
Exhortation and Reading, sum to be Eldaris
d Helparis to them for the Oversight of the
ok, and sum to be Deaconis for the Collection
Almis to be distributed to the Poore of
eir awin Bodie. Of this smal Beginning is
at Ordour that now God of his Mercie hath
win unto us publiclie within this Realm, and
incipallie within this Town of *Edinburgh* pro-
ded: For when it pleased the merciful Good-
s of our God to geve the Victorie to the Evan-
el of his deare Son our Lord Jesus, and to sup-
resse and beat down the Pryde of the Enemies
f all trew Religion within the Realme. Of
e Principals of such as war knowin to be
sen of good Conversation and honest Fame in
e privie Church war chosen Eldaris and Dea-
conis,

conis, to rule with the Minister in the public Church ; which Burden they patiently susten a Zeir and more : And then because they could not, without neglecting there awin private Houses, longer wait upon the publick Charge they desired that they might be releaved, and others might be burdened in there Room which was thought a Petition reasonable of the whole Church ; and therefore it was granted to them that they shuld nominat and give up in Election such Personages as they in there Consciences rhoght most apte and abil to serve in that Charge, providing that they shuld nominat double moe Persones then wer sufficient to serve in that Charge, to the end that the whole Congregation might have there fre Vote in there Election. And this Ordour hath bene ever observed since that Tyme in the Church of Edinburgh ; that is, the old Session before there departing nominates Twentie four in Election for Eldars, of whom Twelve ar to be cholen ; and Two and thirtie for Deacons, and of them Sixtene to be elected : Which Persones ar publickly proclaimed in the Audience of the whole Church upon a *Sunday* before Noon efter Sermon, with Admonition to the Church, that if any Man know any notorious Cryme or Cause that might unable any of those Persones to enter in such a Vocation, that they should notifie the same the next *Thursday* to the Session, or if any knew any Persones more able for that Charge they shuld notifie the same unto the said Session to the end that no Man without the Church

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ld complein that he was spoiled of his Litarie in Ele&tioun.

The *Sunday* following in the End of the Sermon before Noon, the hole Communicantes are commanded to be present at after Noon, to geve re Votes, as they will answer before God, to as they think most able to bear the Charge the Church with the Ministers. The Votes all being received, the Scrollles are delivered to of the Ministers, who keipeth the same se from the Sight of all Men till the nixt *Wrisday*, then in the Session he produces them t the Votes may be counted; where the ma t Votes, without Respect of Persones, hath first Place in the Eldarschip, and so proced til the Number of Twelf be compleit: So t if a poor Man excede the rich Man in tes, he precedeth him in Place and is called first, second and thrid Eldar, ewin as the tes answereth. And this same Method is obved in the Ele&tion of the Deaconis.

The *Fryday* after that Judgement is tane what sones are elected for Elders and Deacons to ve for that Zeir, the Minister after his Sermon dis the same Names publiclie and geves mmandement publiclie that such Persones present in the Church the nixt *Sunday* at mon before Noon, in the Place to be apynted for them to accept that Charge, that d by the Pluralitie of Votes had laid upon m: Who being convened, the Minister after mon readis the Names publiclie, the Absents noted, and the Presentes are admonished, to asider the Dignitie of that Vocation wherun-

to God hath called them, the Dewtie that they aw to the People, the Danger that lyes upon them if they be found negligent in that there Vocation ; and Finallie, the Dewtie of the People towards the Persones elected. Which being done, this Prayer is red.

*The Prayer in the Election of Elders
and Deacons.*

O Eternal and everlasting God, Father of our Lord Jesus Christ, who of thy infinite Mercie and Goodnes, hast chosen to thy self a Church of the lost Seid of *Adam*, which thou hast ever reuled by the Inspiration of thy holy Spirit : And yit not the les hast always used the Ministerie of Men, als weill in preaching of thy Word, and Administration of thy Sacraments, as in guiding of thy Flok and providing for the Poor within the same ; as in the Law, Prophets and in thy glorious Evangel we have Witness. Which Ordour, O Lord, thou of thy Mercie hast now restored to us again, after that the publique Face of thy Church hath been deformed be the Tyrannie of that *Roman Antichrist*. Grant unto us, O heavenlie Father, that we may be thankfull for the Benefits that we have received, and geve unto these our Brethren elected unto the Charges within thy Church, such an Abundance of thy holie Spirit, that they may be found vigilant and faithful in that Vocation whereunto thou of thy Mercie hast called them.

And albeit, O Lord, these small Beginnings are contemned of the proud World, yet, Lord,

for thy awin Mercyis sake blesse the same, in
Sort that thy godlie Name may be glorified,
erstitioun and Idolatrie may be rooted out,
Verteu may be planted not only in this Ge-
tion, bot also to the Posterities to come.
Grant us this mercieful Father, for Jesus
ist thy Sonnes saik, in whose Name we call
to the as he hath taught us, saying, *Our Fa-
&c.*

And so with the Reherfal of the Belcif. After
ch shall be sung this Portion of the 103
me, Verse 19. *The Heavens hic ar made the*
, and so to the End of that Psalme. After
which, shall this schort Admonition be gevin
he elected.

Exhortation to the elected.

Magnifie God who of his Mercie hath called
to rule within his Church, be faithful in your
cation, schaw your self zealous to promote
tew, feir not the Faces of the Wicked, but
uke their Wickednes: Be merciful to the
ore, and support them to the uttermost of
r Power; and so shall ye receive the Bene-
tion of God present and everlasting.

G O D save the King's Majestie, and geve
o him the Spirit of Sanctificatioun in his zong
e. Blesse his Regent and such as assist him in
yght Counsal. And ather fructfullie convert,
luddanlie confound the Enemies of trew Re-
on, and of this afflicted Common-wealth.

T H E
Ourdoure and Doctrine
O F T H E
General Fast,

Appoynted by the Generall As-
semble of the C H U R C H
of SCOTLAND: Halden
at *Edinburgh* the 25 Day of
December, 1565.

Set down by JOHN KNOX and JOHN
CRAIG at the Appoyntment of
the Assemblie.

Joel XI. 12.

*Therefore also now the Lord sayth,
Turne you unto me with all your
Hart, and with fasting, and with
weiping, and with mourning.*

E D I N B U R G H,
Printed by *James Walsin*, His Majesty's Printer.

M D C C X XI.



A
TREATISE
OF
FASTING.

The Superintendents, Ministers, and Commissioners of Churchis reformed, within the Realm of Scotland, meeting in the Generall Assemblie, at Edinburgh the 25 December Anno 1565.

To all that trowlie profes the Lord Jesus within the same Realme, or else where, wish Grace and Mercie from God the Father, and from his onlie Sone our Lord Jesus Christ, with the holie Spirit.

THe present Troubles being somewhat considered, but greater feared schortlie to follow, it was thocht expedient, dearlie beloved in the Lord Jesus, that the hole Faithful within this Realme, shuld together and at one Time, prostrate themselves before their God, craving of him Pardon and Mercie, for the great Abuse

of his former Benefits, and the Assistance of his holie Spirit, be whose mighty Operation we may yet convert to our God, that we provoke him not to tak from us the Light of his Gospell, which he of his Mercie hath caused so cleirly of late **Dayes** to shine within this Realme.

But because that such publick Supplications require alwayes Fasting to be joyned therewith, and publicke Fasting traveth certan Tyme, and certan Exercises of Godlines then to be used with greater Straitness then at uther Times; the whole Assemblie, efter Deliberation, hath appointed the second *Sunday* of *May*, and the third following the Date of the said Assemblie, to that most necessair Exercise (as Tyme now standeth) of publicke Fasting. And farther did requyre the same to be signified be all Ministers to their People the *Sunday* immediatelic before the said second *Sunday* of *May*.

But lest that the Papists shall think that now begin to authorise and prayse that which some times we have reprovèd and dammed in them. Or els that the ignorant, who know not the Commoditie of this most godlie Exercise shall contempne the same, we have thought expedient, sumwhat to speak to the one and to the other: And unto the Papists, First we say, as in Puritie of Conscience we have refused all holc Abominatiouns, and amongis the rest, these superstitious and Pharisaicall Manner of Fasting; so evin unto this Day, we do contenu in the same Purpose, baldlie affirming that there fastings no fasting that evir God approved, but that it is deceaving of the People, and a mere mocking of God.

which most evidently will appeare gif in the Scriptures we search what is the right End of fasting, what fasting pleiseth God, and which it is that is his Soule abhorreth;

Of fasting, in the Scriptures we find two Sorts, the One privat, the uther publique; The privat, is that which Man or Woman doeth in secrete, and before their God for such Causes as their awin Consciencs beareth Record unto them; as *David*, (a) during the Time that his Sone, who was begotten in Adulterie, was strukin with mortall Sicknes, fasted, weipit and lay upon the Ground, because that in the Sicknes of the Child he did consider Goddis Displeasure against himself, for the removing whereof he fasted, murned and prayed, untill such Tyme as he saw Goddis Will fulfilled, by the taking way of the Child. Privately fasted *Anna*, (b) Wyte to *Elcana*; even in the verie solemn Feastes, during the Time of hir Barrennes: For she wept, and ate nothing, but in the Bitternes of hir Hart, she prayed unto the Lord, neither ceased she from Sorrow and Mourning, untill such Time as *Eli* the high Priest concurred with hir in Prayers, by whose Mouth, after that he had hard hir pitifull Complaint, she received Comfort.

Of this fasting speaketh our Maister Jesus Christ, in thir Words; (c) *When ye fast be not sad as the Hypocrites, for they disfigure their Faces, that they may seme unto Men to fast; but thou when thou fastest, anoint thy Head, and wasb thy Face, that thou seme not unto Men to fast, but unto thy Father, which seeth*

S f 4

in

(a) 2 Sam. 12. (b) 1 Sam. 1. (c) Marth. 6. 16.

in secrete and will reward thee openlie. Of the same, no doubt, speaketh the Apostle, (d) when he saith, Defraude not one another, except it be with Consent, for a Time, that ye may give your selves to Fasting and Prayer.

To this private fasting, which standeth cheiflie in a temperat Dyet, and in powring furth of our secrete Thochtis and Necessities before God, can be prescribed no certan Reul, certan Tyme, nor certan Ceremonies: But as the Causes and Occasions why that Exercise is used of divers (yea, so divers, that seldome it is, that many at ones are moved with one Cause) so are Dyet, Time, together with all uther Circumstances, requyred to such Fasting, put in Libertie of them that use it. To this fasting we have bene faithfullie and earnestlie exhorted, by our Preacharis, as oft as the Scriptures, which they intreated, offered unto them Occasion. And we doubt not but the godlie within this Realme, have used the same as Necessitie craved. Albeit with the Papists we blew no Trumpets, to appoint thereto certan Dayes.

The uther Kynd of fasting is publick, so called, because that it is openlie commanded, sumetymes of a Realme, sumetymes of a Multitude, sumetymes of a Citie, and sumetymes of a meaner Companie, yea, sumetymes of particular Personis; and yit publictelie used, and that for the Wealth of a Multitude. The Causes thereof are also divers, for sumetymes the Feir of the Enemies, sumetymes the angrie Face of God punishing, sumetymes his threatning to destroy, sumetymes Iniqui-
tic

(d) 1 Cor. 7, 5.

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found out that was not rightlie before considered, and sumetymes the earnest Zeale that he beir for the Preservation of Godis People, advancing of his Glorie, and performing of Worke according to his Promise, move Men publick Fasting, Confession of their Sinnes, and earnest Prayers, for Defence against there Enemies, recovering of God's Favour, removing of Plagues, Preservation of his People, and setting forward of that Worke, which he hath of his Mercie promised to finish, as in the Probations following evidentlie shall appeire.

When Messengers came to Josaphat, saying, *(c)* There cometh a great Multitude againis thee beyond the Sea, out of Aram, that is, Syria, &c. Josaphat feared, and set himself to the Lord, and proclaimed a Fast through all Juda: And Juda gathered themselves together to ask Counsell of the Lord: They came even out of all the Cities of Juda, to inquire of the Lord. And Josaphat stode in the congregation of Juda and Hierusalem in the presence of the Lord, before the new Court, and Juda stode before the Lord with their Wives, their Wyfes, and their Children.

Josaphat said, O Lord God of our Fathers, dost thou God in Heaven, and reignest not in all Kingdomes of the Heathen? And in thy Hand is Power and Might, and none is able to withstand thee. Hast not thou our King cast out the Inhabitants of this Land before thy People Israell, and hast given it to the Children of Abraham thy Freind for ever, &c? But now

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eightein Thousand : At the first Losse they were lightlie twiched, and asked Counsell, if they shuld renew the Battell, but at the Second Owirthrow, *the hole People repaired unto the House of the Lord, sat there, weipit before the Lord, and fasted that Day untill Night,* for then began they to consider God's angrie Face againes them.

In this last Historie there appeareth just Cause why the People shuld have run to the onlie Refuge of God, because that their first Armie of fourtie Thousand Men was utterlie destroyed.

But what just Occasion had *Joshua* so lamentable to complaine, yea, so baldlie as it war, to accuse God, that he had deceived him in that, that againes his Promise he had suffered *Israell* to fall before their Enemies : Was the Losse of threttie Men (no moir fell that Day in the Edge of the Sword) so great a Maeter that he shuld despaire of onie better Succes; that he shuld accuse God, that he had brought them ower *Jordane*; and that he shuld feire that the hole Armie of the Lord shuld be environed about and consumed in the Rage of their Enemies. Yea, if *Israell* had onlie looked no farther than to the Losse of the Fourtie Thousand Men they had bene but feible Soldiars, for they had sufficient Strenth remaining behind; For what war Fourtie Thousand, in respect of all the Tribes of *Israell*? Nay, nay, deir Brethren, it was an uther Thing than the present Losse that terrified and feired their Consciences, and made them so effeminate (so wald Flesh judge) to complaine, weip and houle before God, *to wit* they saw his angrie Face againes them, they *sa*

Hand fortifie their Enemies, and to fight
nes them whom both he had commanded to
it, and had promised to endew with Victo-

For everie Commandement of God to do
Thing againes his Enemies, hath included
in it ane secrete Promise of his godlie Assist-
; which they found not in the Beginning of
Enterprises, and therefore they did consider
fiercenes of his Displeisure, and did tremble
re his angrie Face, whose mightie Hand
found to fight against them, and that was
Cause of their grevous Complaints, and feir-
Crying before their God. What was the
se that God dealt so strangelie with the one
with the uther? We may Perchance sumewhat
; when that we shall intreat of the Fruictes
iting, and of those Things that may hald
from us the Assistance of God, evin when
repair us to put his Commandment in Exe-
on.

he thrid Cause of publique fasting, is God's
eatnings, pronounced either againes a Multi-
; or againes a Persone in particular. Of the
er the Example is *Ninive*, unto the which
cried. (*b*) *Yit Fourty Dayes, and Ninive shall*
stroyed: Which unpleasant Tydings cuming
e Eares of the King, he proclaimed a Fast,
umbled his owen Soul, yea, even in Sack-
; and sitting in the Dust, he straitlie com-
ded Reformatioun of Maners in all Estates,
and that Signes of Repentance, of Terroures,
Feir shuld appeir, not onlie in Men and
nen, bot also in the bruit Beasts, from whom

was

was all Kynd of Nourishment commanded to be withdrawen, to witnes, that they feared als we Godis Judgement to fall upon the Creatures that served them in their Impietie, as upon themselves that had provoked God to that hot Displeasure. On the other the Example is most notable (most notable we say) because that it fell in a wicked Man to wit, in *Achab*, who by Instigation of his wicked Wyfe *Jezabel* gave himselfe to do all Iniquities. And yit, when that he heard the feirfull Threatenings of God pronounced by the Prophet *Elijah* againes him, againes his Wife and House, *he rent his royal Garments, put on Sack-cloth, slept bare, fasted, and went barefooted.* (i) What ensued the one and the other, of these we shall hear hereafter.

The fourth Cause of publik fasting and mourning (for they Two man ever be joined) is Iniquitie delcied, that was not before rightlie considered, the Testimonie whereof we have in *Esdra*, after the Reduction of the Captivitie, that the Temple and the Work of the Lord's House was stayed: It was shewed unto *Esdra* that (k) the People of Israel, the Priestis and Levites, were not separated from the People of the Nations, but that they did according to their Abominations, for they married themselves, and unto their Sones, the Daughters of the Canaanites, the Perizzites, Hivites, Jebusites, Amorites, Moabites, and Egyptians, so that the holie Seed was mixt with Idolaters, which Thing being understood, was more deplie considered than it was before, then *Esdra* saw just Cause why the Worke of

(i) 1 Kings 21. 27. (k) Esdras 9.

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ord prospered not in their Handis, this confirmed, we say, *Esdra*s taking upon him the Sin and Offence of the hole People, rent his clothes, and pulled forth the Haires of his head and Beard, sate as a *Man desolat* of all comfort till the Evening Sacrifice, and then kneeling, he bowed his Kneis and stretched forth his Handis before the Lord, and made a most sempil and humble Confession of all the enormities that war committed by the People, as weill before the Captivitie, as efter there returning, and ceased not his lamentable Complaint, until such Tyme as an great Multitude of Men, Women and Children, moved by his Example weipit vehementlie, and promised Represse of that present Disorder and Impietie:

Of the last Cause of publik fasting, to wit, the case that certan Persons beir for the Preservation of Godis People, for advancing of his Glorie, and performing of his Work according to his Promise, we have Example in *Mardocheus*, *Daniel* and the faithfull assembled at *Antioch*: For when at *Mardocheus* hard of that cruell Sentence, which by the Procurement of *Haman*, was pronounced against his Nation, (1) to wit, that upon a certain appointed Day, the Jews in all the Provinces of the King *Artaxerxes* should be destroyed; olde and yong, Men and Women, and that there Substance should be distributed in Prey. This bludie sentence we say, being hard, *Mardocheus* rent his Clothes, put on Sack-cloth and Ashes, passed forth through the mides of the Citie, and cryed with a great and bitter Cry, and cuming to the Kings

(1) Esther 3 and 4.

Kingis Gate, gave Knowledge to *Ester* what Crueltie was decreed againes the Nation of the *Jewes*, willing her to mak Intercession to the King for the contrar: Who efter certan Excuses said, *Go and gather all the Jewes, that ar in Susa and fast for me, eat not, nor drink not three Days and three Nightis, and I also, and my Handmaiden shall lykewyse fast, although that I shuld perishe.* In this we may cleirly see, that the Zele that *Mardocheus* had to preserve the People of God, moved not onlie himself to publik fasting, but also *Ester* the Queene, her Maides, and the boie *Jewes* that hard of the Murdar intended, and moved *Ester* also to hazard her Lyfe in going unto the King without his Commandement.

Of the uther, to wit, that the earnest Desire that Godis Servantes have, that God will performe his Promise, and manteine that he hath begun, Example we have in *Daniel*, and in the *Actes of the Apostles*: For *Daniel* understanding the Number of the Yeiris forespoken by the Prophet *Jeremie*, that *Hierusalem* should be wast, and have bene ended in the first Yeir of the Reigne of *Darius* (m) turned himself unto God, fasted, humbled himself in Sack-cloth and Ashes, and with unfeaned Confession of his own Sinnes and of the Sinnes of the People, he vehemently prayed, that according to the Promises, sumtymes made by *Moses*, efter rehearsed by the Prophet *Esay* and *Jeremie*, he wald suddantie give them Deliverance, and that he wald not delay for his owen Names sake.

Wh

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When the *Gentiles* began to be illuminated, that *Antioch* had so baldlie receaved the Gospel of Jesus Christ, that the Disciples in it first all took upon them the Name of Christians, principall Men of the same Church, trusting doubt that the Kingdome of Jesus Christ should farther be enlarged, and that the Multitude of the *Gentiles* should be instructed in the right way of Salvation, fasted and prayed, and whill they war so exercised, Charge was gevin, that Paul and Barnabas should be separated from the rest to the Work whereunto God had called them, &c.

Of this former Histories and Scriptures, we cleirly see for what Causes publik Fasting, generall Supplications have bene made in Church of God, and aucht to be made insoever the lyke Necessities appeir, or Occasions ar offered. Now let us shortlie hear what comfort and Fruict ensueth the same, for the same, yea, the Murderer of all godlie Exercises is Desperation, for with what Courage can a Man with Continuance call upon God, if he hall desperatelie doubt whither God shall accept his Prayer or not? How shall he humbly himself before his Throne? Or to what end shall he confesse his Offences, if he be not persuaded that there is Mercie and gude Will in God to pardon his Sinnes, to accept him in Faith, and to grant unto him moir then his owne merit, in the mides of his Dolour, can requyre imagine?

Perceiue it is, that this Venoum of Desperation never throughlie purged from our Hartis, long als we carie this mortal Carcas: But

T

yit

yit the constant Promises of our God, and manifold Documentis of his Mercie and B^eshawen unto Men, in there greatest Extremi-
 aucht to animat us to follow there Example, a
 to hope for the same Succes that they have got
 above Man's Expectation. *Josaphat*, after his Har-
 liation and Prayer, obtained the Victorie with-
 the Loss of onie of his Soldiars, for the Lord rai-
Ammon and *Moab* againes the Inhabitantis
Mount Seir, who being utterlie destroyed, ever
 one of the Enemies of Goddis People lift up h
 Sworde againes another, till that, of that godle
 Multitude, there was not one left alyve. *Jehoi-*
 and the *Israelites*, after their Dejection, war com-
 forced again. *Ninive* was preserved, albeit that
Jonas had cryed Destruction : yea, *Achab*, not-
 withstanding all his Ungodlines, lost not h
 Fruict of Humiliatioun, but was recompens-
 with Delay of the uttermost of the Plagues, d-
 ing this Lyfetye. The Mourning of *Esfaras* w
 turned into Joy, when that he saw the Peop
 willing to obey God, and the Work of the Ho
 of the Lord go forward. The bitter Crying
Mardocheus, and the painfull Fasting of *Est-*
 were abundantlie rewarded, when not onlie
 People of God war preserved, but *Haman* th
 mortall Enemie was hanged upon the same
 lous that he had prepared for *Mardocheus*.

Daniel, after his Fasting, Confession and Pr-
 er, got most notable Revelations and Assur-
 that his People shuld be delivered, yea, that
 all Extremities they shuld be preserved, till that
 Messias promised unto them, shuld cum, and
 nifestlie shaw himself. And the Godlie of A

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not frustrat of their Confort, when they had
d how mightilie God had wrought amonges
Gentiles, by the Ministerie of *Barnabas* and
I, so that we may baldlie conclude, that as
d hath nevir despysed the Petitiouns of such as
h unfeaned Harts have soght his Confort in
r Necessities, so he will not send us away emp-
and voide, if with treu Repentance we seke
Face.

sonie wald ask in what Extremitie we find
selves now to be that heirtsofir we have not
, and what are the Occasions that shuld move
now to humble our selves before our God be
lik Fasting, moir then we did in the Begin-
g, when this Gospel was now last offered unto

For then by all Appeirance, we and it in
Persones stud in greater Danger, than we do
: We answer, That the Causes ar more then
Greif of Hart we can expres, First, because
t in the Beginning we had not refused Goddis
aces, but contrarywise with such Fervencie we
eaved them, that we culd beire with no Kynd
Impietie : Bot for the suppressing of the same,

nether had Respect to Freind, Possessioun,
nd, or Lyfe, but we put all in Hazard, that
dis Trueth might be advanced, and Idolatrie
ght be suppressed. And therefore did our God
the Mouth of his Messengeris, in all our Ad-
sities, assure us, that our Enemies shuld not
vail againes us, but that they shuld be subda-
under us, that our God shuld be glorified in
r Example and upright Dealing. Bot now
cé that carnall Wisdome hath perswaded us to
r with manifest Idolatrie, and to suffer this Re-

alme, which God had ones purged, to be polluted again with that Abomination, yea, alas, since that sum of us that God made sumtymes Instruments to suppress that Impietie, have bene chiefe Men to conduct and convey that Idolatry throughout all the Quarters of this Realme, yea to the Houses of them that sumtymes detested the Masse, as the Devill and his Service; since that Tyme, we say, we have found the Face of our God angrie againes us, his Threatenings have bene scharp in the Mouthis of his Messengers, which albeit, for the Tyme, we despyled and mocked, yit just Experience convicteth us, that we war wicked, and that they in Threatening us, did nothing but the Dutie of Godis true Messengers.

And this is the second Cause that moveth us to this publik Humiliation, rather now then in the Beginning, *to wit*, that then we followed God and not carnall Wisedome, and therefore made he few in Number, feirfull to monie; Fools before the World, to confound the Wyse; and few as before never had Experience in Weaponis. God made so bald and so prosperous in all their Enterprises, that the expertest Soldiars feired the purer Plew-men; yea, our God fought for us by Sea and by Land, he moved the Harts of Strangers to support us, and to spend their Lyfes for our Reliefe. Bot now, alas, we see no Signe of our former Favour; for Wisedome or Manhood, Strenth and Freinds, Honour and Blude joynt with Godliness, are fallen before our Eys, to let us understand what shall be our Destruction, if in Time we turn not to our God befor that it be too late.

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hath be farther kindled. Bot this is not the
d, for Men had before Hope (or at least,
1 Opinion) that God shuld move the Queenes
Majesties Hart to hear the blessed Gospell of
our Christ treulie preached, and so consequentlie
that she shuld abandon all Idolatrie and false Re-
ligion : Bot now she hath gevin Answer in plain
words, *That that Religion in which she hath bene
nursed* (and that is mere Abomination) *she
will maintaine and defend.* And in Declaration
hereof, of laet Dayis, there is erected a display-
Banner againes Jesus Christ : For corrupted
doctrines, and such as have bene knawen De-
villers of the People, ar now authorized, to
show out their Poyson againes Jesus Christ, his
small Trueth, and treu Messengars of the
Gospel. That Idole the Masse, is now again in
several Places erected : And what heirof may en-
sue, yea, or what may we look shall be the End
of such unhappie Beginnings, we desyre the god-
displeie to consider.

Bot let it be granted, that we had not fallen
back from our former Fervencie, that we saw not
this angry Face threatening us with moir feir-
Plagues to follow, that the best Part of our
Libertie was not exiled this Realme, nether yit,
that our Sovereigne was Enemy to our Religion,
that she bore no greater Favour to flattering Fri-
ars, and to corrupt Papists, then she doeth to
pure Preachers : Supposing, we say, that we
had none of thir foresaid Causes to move us
nowbeit we have them all, and moe, if that we
do remember them) yit is there One, which
move us not to Humiliation, we shaw our

selfes moir then insensible: For now is Sathan enraged * against Jesus Christ, and so odious the Light of his Gospell unto that *Roman Antichrist*, that to suppress it in one Province, Realm or Nation, he thinketh it nothing, unlesse that all *Europe* the godlie and such as abhorre the pistlicall Impietie, be therewith also alutterlie destroyed, and so razed from the Face of the Earth that no Memorie of them shall efter remain.

If onie think that such Crueltie cannot fall into the Hartis of Men, we send them to be resolved of those Fathers of the last Councell of Trent, who in one of their Sessions have thus concluded. *All Lutherans, Calvinists, and such as are of the new Religion, shall utterlie be rooted out. The Beginning shall be in Fraunce, by conducting of the Catholick King Philip of Spaine, and by some of the Nobilitie of France, which Matter (they say) put in Execution, the hole Power of both, together with the Popes Armie, and force of the Duke of Savoy and Ferrar shall assault Geneva, and shall not leave it, till they have put it to the Sack, saving in no living Creature.*

And with the same Mercy shall so many *France*, as have tasted of the new Religion, be served. From thence Expedition shall be made againes the *Germans*, to reduce them to the Obedience of the Apostolik Seat. And so shall proceed to uther Realms and Nations, not ceasing till that all be rooted out that will not make Homage to that *Roman Idole*. How full a Beginning this Conclusion and Determination had, *Fraunce* wil remember moe Ages

* Many Editions have enlarged.

pe: For how many, above an Hundreth thousand Men, Women, Babes, Virgins, Macons, and aged Fathers suffered, sum by Sword, m by Water, sum by Fire and uther Torments, e very Enemies themselves are compelled to acknowledge. And albeit that God of his Mercie Part disappointed their cruell Enterprises, yit t us not think that their Will is changed, or eir Malice aswadged. No, let us be assured, at they abyde but Oportunitie to finish the ork, that cruelly againes God, againes his rueth, and the true Professors of the same, they ave begun, the Whisperings whereof are not secrete, nether yit the Tokins obscure: For the raffique of that Dragon now with the Princes f the Earth, his Promises, and flattering Entisements tend to none uther End, bot to inflam hem againes Jesus Christ, and againes the treu Professors of his Gospell; for who can think hat the Pope, Cardinals, and horned Bischops ill offer the greatest Portion of their Rents, for steining of a Warre, whereof no Commoditie ould redound (as they suppose) to themselves? t onie think that we accuse them without Cause, t them hear their owen Words for this they wrote near the End of the same Decree.

And to the end that the holie Fathers on there part, appeir not to be negligent or unwilling to eve their Aid and Support unto so holy a Warre, r to spair their owen Rents and Money, have dded, that the Cardinals shall content themselves f the yeirly Rent of five or sax thousand Duckts, and the richest Bischops of Two or Thre

Thousand at the most ; and to geve francklie the rest of their Revenues to the manteining of the Warre, which is made for the Extirpation of the *Lutherans* and *Calvinists* Sect, and for re-establisshing of the *Roman Church*, till such Time as the Matter be conducted to a gud and happie End. If thir be not open Declarations, in what Danger all the faithfull stand, if they can bring the Crueltie to passe, let very Idiots judge : Bot let us hear their Conclusion. *Fraunce* and *Germany* (say they) being by thir Meanes so chastely abaised, and brought to the Obedience of the holy *Roman Church*, the Fathers doubt not, but that Tyme shall provyde both Counsell and Commoditie, that the rest of the Realmes about may be reduced to one Flock, and one Apostolique Governour and Pastor, &c.

By this Conclusion we think that the very Blynd may see what is purposed againes the Sainctes of God in all Realmes and Nations, a wit, Destruction with Crueltie, or els to make them to worship the blasphemous Beast, who being an Idol, usurpeth to himself the Name of *universal Pastor*, and being knawen to be the Meane of Sin and Perdition, will be haldin for an Apostolique Governour. Bot sum shall say, they are yit far from the end of there Purpose, and therefore we nede not to be so feirfull, nor so troubled. We answer, The Danger may be nearer than we beleve, yea, perchance a Part of it hath ben nearer to our Neckes, than we have considered. Bot howsoever it be, seing that God of his Mercie hath brought forth to Light their cruell and bludie Counsell, in which we nede not to doubt

still they continue, it becommeth us not to be diligent or slothfull, but we aucht to follow Example of *Ezechias* the King of *Juda*, who giving not onelie the despitefull Answer, bot the blasphemous and threatening Letter of *acherib*, first sent unto the Prophet *Esaïas*, and fullie complained of the instant Troubles, ling him to make Intercession unto God, for Remnant that war left. Unto whom, albeit the Prophet answered confortablie, assuring King. that the Enemie shuld not cum so nere as to shoot Dart or Arrow within *Hierusa-*, yit ceised not the godlie King to present himself in the Temple of the Lord, and as a Man spering of all worldlie Confort, spread abroad Letters that proud *Senacherib* had sent unto n, and made unto God his moste fervent Pray- as in the seventh and thritie Chapter of the ophet *Esaïas* we may read. The Enemie had ned back, and God had put a Bridle in his ostirriles; and so Men might have thought, at the King neded not to have bene so sore umbled: Bot the Spirit of God instructed the art of his Servant to seke Help where it was on- to be found, and from the Handis of God, ho onlie was able to put final End to that Ty- nnie. The Example, we say, of this approved rvant of God, we aucht to follow now, when e lyke Destruction is intended againes us, a, not againes one Realme onlie, bot againes l that professe the Lord Jesus, as befoir we ave hard. Albeit that God of his Mercie hath ayed the Furie of Papistes for a Tyme, we icht not to think that their Malice is changed, nether

nether such as trewlie proteste the Lord Jesus, can be in Securitie, so long als that *Babylonian* Whore hath Power to enchant the Princes of the Earth. Let us, therefore, understanding that she being droncken with the Blude of the Sainctes, can never repent of Crueltie and Murder, use againes her the spirituall Weaponis, *to wit*, earnest Invocation of Godis Name, by the which we find the proud Tyrants of the Earth, in Tymes past, to have bene owirthrownen. Above all thir Causes afore said, we have yit One that aucht not to be omitted, *to wit*, the Bodie of this Realme has long enjoyed Quyetnes, while that other Nations about us have bene severelie plagued. What Thousandes died in the East Countreys, and in *England* of the Pestilence, *Anno 1564*. Their owne Confessions beir Record : What Crueltie hath bene executed in *Fraunce* : What Townis spoiled and Murder committed, sumewhat befoir we have declared, and moir we might, if that we had not Respect to Brevitie and Time : And what Trouble is presentlie and long hath bene betwix *Denmarke* and *Sweden*, the Posteritie of that Countrey will after understand.

And in all this Tyme, now sax Yeires ago moir, hath God spared us, so that the publick Estate hath alwayes remained quyet, except within these few Moneths. Aucht not the deip Consideration of this move us now to stoupe before our God ? For have we bene spared because that our Rebellion to God is lesse, then is the Rebellion of those Nations that we have seen punished ? If we thinke so, we are far deceaved

For in so great Light of the Gospell, we think at greater Inobedience was never shawen unto God, nor greater Ingratitude unto his Messengers, since the Dayis of the Apostiles, than of these Yeirs hath bene (and yit is) within this Realme. Idolatrie is obstinatelie manteyned, Whoredome and Adulterie ar bot Pastymes of the Flesh, Murther and Murder is esteimed small Sin, if the Man have Freind in Court : Craftie Dealing with the Sempil, Deceipt and Oppression is counted gud Conquest, yea, alas, almost universallie, Partialitie in Judgement is bot Interpretation of Lawes, yea, delaying of Justice, what Matter it that ? What Reverence is had to Gods Messengers ? And what Respect unto the Law, that now so multiplie within this Realme (that the lyke hath seldome bene seene) Though we will cease, the Stones will crie, and condemne us : And yet what Superfluitie, what Vanitie, what Feasting, riotous Banquetting hath bene, and yet is used in Court, Countrey and Townes, although the Tongues of Men dare not speake, yet we think the Purfes of some do feil, and in their Maner complein. If thir be not Sinnes that crave Plagues from God, we humbly desyre Men to consider what are the Sinnes that warre wyde to the Charge of *Sodome* and *Gomorrha*, by the Prophet *Ezekiel*.

Now say we, God before our Eyes hath punished others, and can he spare us, being more in full then they war ? Nay, he cannot. And therefore there rests nothing unto us but utter Destruction, if we unfeanedly turn not unto our God, before that his Wrath be farther kindled
again.

againes us. Judgement is begun in his owne House, for if within *Scotland* amonges Men of there Estate, there was to be found Equitie, Justice, Temperance, Compassion upon the Puir, and upright Conscience, they did most cleirly shyne in them, whom God before our Eyes hath first dejected. Therefore, yit again, we say, that onlie Repentance can save us from Plagues more greivous then they have felt, or that we have sent of many Yeires within this Realme.

But now we know, that such as nether love God, nor trewlie feir his Judgements, for monie Atheistes we have, and ranke Papistes within this Realme, shall grudge and cry, what newe Ceremonie is this that now we heire of? Wherefore shall we fast? And who hath Power to command us so to do? A Figge of their Fasting, we will fill and stuffe our Bellies after the olde Fashion, &c. Let not the godlie be offended at the Taunts and Reproches of such godles People, but let us tremble before our God, and consider that such hath bene the proud Contempt of the Wicked in all Ages before us, as in the Prophets we may read: For *Esay* complaineth, saying, When the Lord calleth to Sack-cloth and Ashes, there is nothing hard, but let us eat and drink, kill the fatte Beasts, and make Banquets, let us bring Wine in Aboundance, and more if we must die, let us depart in Joye, for so they meant when that they said, *Let us eate and drink, to morrow we shall die* (n) But let us consider what Answer they receive, *As I live, sayth the Lord, this your Iniquitie shall not be forgiven unto the Death.*
I shall

(n) *Esay* 22. 12, 13, 14.

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all take from you the Mirth of Wine and Oyle, your young Men shall fall by the Swords, your aged Men shall be led Captives, your delicate Dames shall trot upon their Feete over the River (meaning Euphrates) their stockes shall be naked, and their Shame shall not be hid, &c. *Jeremie* the Prophet preached and cryed even to the King and to the Queene, and commanded them to walke in Lowlinesse, to doe Justice, to repress Impietie, and so he promised that they should sit still upon their Throne in Joye and Quyetnesse. But if they wald not, he baldlie pronounced, that their Carkasses should be Cast to the Heat of the Sunne, and to the Frost and Cold of the Night. *Ezechiel* in his Age useth the same word, and in his owen Bodie shaweth unto them Signes of Humiliation, and of the Plagues, that should apprehend them for there Rebellion.

) All thir Admonitions were despyed, we confesse, bot thereto we should not look, but unto that which ensued such proud Contempt:

If we wald that our Places should be so destroyed, that they should remane desolate, and be kennes to Dragons, if we wald that our Land should be layde waste, and be a Prey to our Enemies, and if we wald that the rest of the Plagues, threatned by the Prophets, and which have apprehended the inobedient before us, should cum upon us in full Perfection: Then we neede neither fast nor pray, repent nor turn to God. Bot if we desyre either to find Mercie in this Lyfe, or Joy and Comfort in the Lyfe to cum, we maye law our selves unfeanedlie sorie for the Abominations

nations that now universallie reigne, we man be lyke *Lot* in *Sodome*, and *Noah* in that Catholik Defection from God, which was in the first Age: And by their Examples and notable Deliverance, aucht we to be encouraged, to shaw our selves sorie for this present Corruption, and to set our selves againes it, to the uttermost of our Powers. unlesse that we wald have Portion with the Wicked.

Nether aucht we to be discouraged, because that the Contemners, godles People, and Mockers of all Godlines shall excede us in Number. Their Number, deire Brethren, shall not hurt our Innocencie, if that we with unfeaned Haris turn unto our God, for the Promise of his Mercie is not bound unto the Multitude, so that he will not hear, but where the greatest Part is godlie. No, deir Brethren, *wheresoever Two or Three be gathered in his Name, there is he in the middes of them*: (p) and again, *whosoever calleth upon the Name of the Lord, he shall be saved*, (q) Yea, even when in Gods Displeisure the hole World shall be plagued. And therefore, let us not follow the Multitude in evill doing: But let us declayne from the wayes of their Vanitie, and by unfeaned Humiliation of our selves, let us purchase Favour before Godis Vengeance burst out lyke Fyre.

THe Power that we have to proclaim this Fasting, is not of Man, but of God, who by the Mouth of his Prophet *Ezechiel* pronounceth this Sentence, (r) *If the Watch-man see the Sword or anie Plague comming upon the Land, if he*

(p) *Marth. 18. 20.* (q) *Rom. 10. 13.* (r) *Ezek. 33. 6.*

*not the Trumpet, and plainly warn them to turn
God, and if the Sword come and take anie away,
Wicked shall perish in their Iniquitie, but their Blude
ll be required from the Hands of the Watch-man.
ow so it is, that God of his Mercie hath raised
amongst us moe Watch-men than One or
wo, of whose Mouthes we cannot deny, but
have hard feirefull Threatenings of Plagues,
follow upon this proud Contempt of all
odis Graces.*

And therefore we in the Feir of our God, wil-
g to avoide the uttermost of the Plagues, have
th one Consent concluded this godlie Exercise,
be used amonges us, in Signe of our unfeaned
umiliation, which albeit the godles shall mock,
t ar we assured, that he who ones pronounced
is Sentence, the Soul that shall not be afflicted
at same Day (*to wit*, the Day appointed to
blike Humiliation) shall perish from amongst
s People, yea, everie Soul that shall do anie
orke that Day, I shall destroy such a Soule from
e middes of his People. The Ceremonie and
e certan appointed Day we know to be abolish-
at the Comming of Jesus Christ, together with
e rest of the figurall Ceremonies, but the Effect
ereof shall abyde so long as there abydeth onie
ew Church upon the Face of the Earth, unto
e which Repentance and Remission of Sinnes
e publiklie preached. And therefore albeit we
ave no corporall Punishment, to laye upon the
ontempners of that godlie Exercise, yet have we
e spiritual Sword, which ones will stryke forer
en onie material Sword can or may.

The Judgements and Justice of our God are immutable, he abydeth the same and one God that drowned the World be Water, that consumed *Sodome* and *Gomorrha* with Fyre from Heav'n, that plagued *Pharaoh*, destroyed *Hierusalem*, and hath executed his fierce Judgements in all Ages, yea, and even before our Eyes: It is the same God, we say, that this Day by his faithfull Servants calleth us to Repentance, whose Voice if we contemne, we declaire our selves rebellious to our God, Mockers of his Threatenings, and such as sumetymes in Despyte cryed, we will walke according to the Lustes of our owen Hartis, and let the Counsell of the holie One of Israel cum as it list, &c. And if we do so, then Woe, yea, Woe, and double Damnation unto us, for then even als assuredlie as God liveth, so assuredlie shall the Plagues that our Eares have oft heard, be powred forth upon us, even in the Eyis of this same perverse Generation, with whome we contemne God, and before whom we are nether feired nor aschamed stubburnlie to procede from Sin to Contempt. Our Hope is better of you, deir Brethren, that have professed the Lord Jesus with us within this Realme, albeit that this we speik to let you understand what Rebellion hath bene in Flesh before us, and how it hath bene punished, that we may learn to stoupe before our God, by unfeaned Repentance, and then we shall be assured, that according to the Promise made by the Mouth of Joel, Our God shall leave unto us a Blessing, (s) albeit that the re-
hement

ment Fire of his Wrath shall consume the Inobedient.

But now, lest that we should think that the Observation of the Ceremonie is enough to please God, we may understand what Things must be done with fruitfull Fasting, and what Things may be that may make our Fasting odious to our God: And first we have to understand that Fasting, by it self considered, is no such Thing as the Papistes heretofore have imagined, *to wit*, that it is a Work meritorious, and a Satisfaction for the Sins before committed. No, all they that fast with that Intent, renounce the Merites of Christ's Death and Passion, in so much as they ascribe to Fasting (which is but an Exercise used by man) that which is only proper to Jesus Christ, which is, that he, by offering up himself once for ever, hath made perfect for ever, those that shall be sanctified. We may farther understand, that the Kingdome of God is neither Meat nor Drink; so is neither Fasting, by it self simply considered, the Cause why that Kingdome is granted to the chosen, neither yet eating (moderate we meane) the onie Cause why the Reprobate are frustrated thereof. But unto Fasting there may be somewhat joyned, if that God shall look on it at onie Tyme in his Favour. The Prophet Joel is Witnes hereof, who in the Person of God, said unto such as he had severelie threatened, (1) *Turn unto me with your whole Hart, in Fasting and Murning*. In which Words the holie Ghost requyreth the Conversion of the Hart unto God, and thereto joyneth Fasting and Murning,

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(1) Joel 2. 12.

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as Witneses of the Sorrow that we have for our former Offences, and Feir that we have of his severe Judgements; the Reliefe wherof we publickly professe, we can obtaine by none other Meanes, but by Godis free Mercie, from whom we have before declyned. So that the verie Exercise of Fasting and Murning, and Prayer therewith annexed, so solemnly protested, that by our Fasting, we merite not, for he that still confesseth his Offence, and in Bitternes of Hart cryeth for Mercie, doeth not brag of his Merites. If the Papiests replye, yit God looketh to the Fasting, and heireth the Prayers of such as rightlie humble themselves before him, we deny not but thereto we adde, that rightlie did never Man humble himself before God, that trusted or gloried in the Merites of his owen Works, for (u) *without Faith it is impossible to please God*, and Faith dependeth upon the Promise of God's free Mercie through Jesus Christ, and not upon the Merites of onie Works. (x) The Pharisee in bragging was rejected, but the Publicane in denying himselfe, and calling for Mercie, was justified, not by his Works which he had not, but by Grace and Mercie, for the which he lobbed. *Daniel* fasted, confessed his Sinnes, and the Sinnes of the People, and then he added most earnest and fervent Prayers: But doth he alledge onie of them as a Cause why God should either be mercifull to him or to the People? nay, we find no such Thing, but the plaine contrarie, for thus he concludeth, (y) *Now therefore, O God, heir the Prayer and Supplication of thy Servant, and shew thy pleasing Visage unto thy Sanctuarie,* etc.

(u) Heb. 11. 16. (x) Luke 18. 9-14. (y) Dan. 9.

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th waste for the Lordes sake. O my God, geve
 er that thou mayest heir; and open thy Eyes, that
 u mayest se the waste Places of the Citie which
 reth thy Name: For we alledge not our-Righteousnes
 our Prayers that we powre forth before thee, but thy
 st abundant Mercie. Lord, heir, Lord, be mercifull,
 rd, tak bede, and help, and delay not for thy owen
 e, my God. We may plainlie se whereupon this
 cellent Servant of God grounded himself to pur-
 ase God's Favour, to wit, upon the Lord, that
 upon the Saviour and Mediator promised, upon
 : most abundant Mercie of God, and upon God
 nself, for he understood what God had promised,
 weil be the Mouth of Moses, as by the Prophet
 ay, saying (2) Behold, yit I am, yea, even I am the
 d, and there is no God bot me, I kill, and I
 e Lyfe again, I give the Wound, and I shall heal,
 my owen Names sake will I do it, saith the
 ernall. Upon these and the lyke Promises, we
 , did all the Saincts of God in all their Extre-
 ties depend, and did look to receave Confort
 hout all respect to their owen Workis: They
 nned the best of their owen Workis, and cal-
 them nothing but Filthines before God.
 d therefore yit as befoir, we baldlie affirm,
 at the papisticall Fasting was not onlie vaine
 r what Fasting is it, to abstain from Flesh, and
 fill the Bellie with Fish, Wine, Spice, and
 er Delicates) but also it was odious unto
 od, and blasphemous to the Death of Jesus
 rist, for the Causes fore-written. And thus
 ch schortlie for those Things that man be
 ned with fruietfull Fasting.

U u 2

Now

(2) Deut. 32. 39,

Now we have to consider, what Things may mak our Fasting odious, besides this proud Opinion of Merit, whereof we have spoken.

It is no doubt, but that Infidelitie maketh all the Workis of the Reprobate odious before God yea, even when that they doe the verie Worke that God hath commanded, as we may reade *Matth. 5. 6* and *7. Isai 1* and *66.* Or in divers uther Places. Bot because that Inhuicence lurketh oft in the Hart, and cannot well be cured, but by the bitter and rotten Fruites that spring thereof, the Spirit of God hath painted forth unto us in plain Wordis, what Vices may make us and all our Workis odious before our God, so that nether will he heir our Prayers nor regard our Fasting. (a) *Salomon* sayeth, he that stoppeth his Ear from the Cry of the Puir, his Prayer shall be abhominable before God. And *Esay*, in the Person of God, sayth, (b) *Albeit that ye shall stretch your Handis, and multiplie your Prayers, yet will I not heir you, for your Handis are full of Blude.* And most plainly to our Purpose speiketh the Prophet, saying, (c) *The House of Jacob dayleth me, and they wald knaw my Wayes, as a Nation that wrought Justice, and that had not left the Judgements of there God, they ask me Judgements of Justice (that is, they quarrel with me) and they say that God shall draw near: Why have we fasted, and thou behaldest not? We have afflicted our Souls, and thou despysest it. The Prophet answereth in the Person of God, and sayeth, Behold, the Day of your Fast, ye will seke your Will, and not all your Debtes: Behold, ye fast to Strife and De-*

(a) *Prov. 21. 13:* (b) *Esay 1. 15.* (c) *Esay 58.*

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*id to smyte with the Fist of Wickednes, ye shall not
 st as they do to day, to mak your Voce be hard
 oue, that is, to oppresse others, so that they ar
 impelled to crye unto God : Is it such a Fast that
 haue chosen ? That a Man should afflict his Soul for
 Day, and to bow down his Head, as a Bull-rush,
 id to ly down in Sack-cloth and Asbes ? Wilt thou
 ll this a Fasting, or an acceptable Day unto the Lord ?
 not this the Fasting that I haue chosen ? To lowse the
 inds of Wickednes, to tak away the hevie Burdens,
 id to let the oppressed go fre, and that ye break euerie
 ke ? Is it not to deal thy Bread unto the Hungrie ?
 ad that thou bring the Puir that wandereth unto thy
 use ? When thou seest the Naked, that thou cover
 n ? and hyde not thy self from thy owen Flesh :
 hen shall thy Light breake forth as the Morning, and
 Health shall grow speedilie, thy Righteousnes shall
 before thee, and the Glorie of the Lord shall
 brace thee, &c. In thir most notable Sentences,
 d in such as follow in the same Place, we haue
 mark, what Things may mak our Fasting to be
 ected of God, what he craveth of such as fast
 iustfullie, and what Promise he maketh to such
 obey him. This People externallie professed
 od, they daylie soght his Face by repairing to
 e Temple, heiring of the Law, and exercising of
 e Sacrifices, yit did God plague them in moe
 rtis then One, as in the Buik of the Kings and
 omides we may read : In their Extremitie they
 ne, as to them appeared, to the uttermost
 fuge, they fasted, and unfeanedlie humbled
 ir Bodies, for that the Propther meaneth,
 en that he sayeth, that they fasted till that their
 ckis war weakened, and made faint as a Bull-
 U u 3 rush,*

rush for verie lack of corporal Food : They layd off their gorgeous Garmentes, and put on Sackcloth, &c. And yet war their Troubles nothing releved. And that was the Cause why they quarrelled with God, and said, Why have we fasted, and thou hast not sene ? &c. And in verie dede to the natural Man it was strange, for God had promised, that he wald confort his People, whensoever they shuld humble themselves beefore him, notwithstanding their former Iniquitie.

In the external Ceremonies, nor in the corporal Exercises, there culd no Fault be espied. Why then doeth not God hear them ? Complain they : God answereth, that there outward Profession was bot Hypocrisie, there Fasting was bot Mocking of God, and there Prayers culd do nothing, bot provoke him to farther Displeasure. Because that albeit they reteined the Name of God, and albeit that they appeired in his Temple, yit had they forsaken both his Judgements, Satutes, and holie Ordinances : Alas the Bodie stouped, and was afflicted by Fasting, yit remained the Hart proud and rebellious againes God, for they followed their owen corrupted Wayes, they oppressed such as war subiect unto them, their hevie Yokes lay upon the Neck of such as culd not ridde themselves from the Bondage : Amonges them war Stryfe, Deceit, Whisperings of Malice, yea, oppen Contentions and manifest Violence, which war all evill Declarations of proud Hartis, and impatient Souls : And therefore God geveth unto them open Defyance, in the Tyme when they say that they seke his Face most earnestlie.

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Let us aucht we this Day that professe the Lord
is, and have renuned Abhominatiouns of
distrie within the Realme of *Scotland*, give di-
nt Hede: For it is not the semple Know-
ge of the Trueth onlie, nor yit the external
fession of the same, that is acceptable before
od: Nay, nay, deir Brethren, he requyreth
Fruiſtes of Repentance; and they ar to *declyne*
in Evil and to doe Gud, as we may read in many
ces of the Scripture. Think we it a Thing
eable with the Nature of the eternall God,
it he shall receave us in Favour, after that we
re offended, and we will not for his sake remit
Injuries that ar done unto us? Can we think
be at Peace with him when that we stubburne-
will contineu in Stryfe amonges our selves?
all he receave our Greife, Bondage, or Yoke,
d we not releve the Burthens that unjustlie we
e upon our Brethren? Shall he bestow his un-
erved Mercie, upon us, and we shaw no Bow-
of Mercie to such as we se in Misericordie be-
e our Eys? Let us not be deceaved, God
not deny himself. Murder, Malice, Hatred,
ueltie, Oppression, Stryfe, Theft, Deceipt, un-
t Dealing, Covetousnes, Avaritiousnes, and
mercifulnes unto the Puir, besides Pryde,
horedome, Adulterie, Wantonnes, and the rest
the Works of the Flesh, ar so odious before
od, that whill that anie of them reigneth in the
art of Man, he and his whole Works ar detestable
fore God. And therefore, if we desire that
odis fearful Judgements shall be stayed, let us
that know the Trueth, and say that we professe
e same) unfeanedlie return unto our God: Let

us not be inferiours to the King of Nimue who commanded (d) *everie Man to turn from his wicked Wayes, and from the Iniquitie that was in his Hands.* Let us consider what our God craveth of us, but especially let Earls, Lords, Barons, Burgeses, and Artificers consider by what Meanis their Substances are increased.

It is not enough to justifie us before God, that civil Lawes cannot accuse us. Nay, Brethren, the Eyis of our God peirse deeper then the Lawes of Men can stretch. The Law of Man cannot convince the Earle, the Lord, the Baron, or Gentleman, for the Oppression of the poor Labourers of the Ground; for his Defence is ready. I may doe with myne owen as best pleiseth me. The Merchant is just enough in his owen Conceipt, if before Men he cannot be convicted of Theft and Deceit? The Artificer and Craftsmen, thinketh himself free before God, albeit that he nether worke sufficient Stuff, nor yit sell it at a reasonable Price, the World is evill, sayeth he, and how can Men live if they do not as others doe? And thus doeth everie Man lean upon the Iniquitie of an other, and thinketh himself sufficiently excused, when that he meiteth Craft with Craft, and repulseth back Violence, either with Deceit or eles with open Injurie. Let us be assured, Brethren, that thir be the Sinnes which heretofore have provoked God, not onlie to plague, but also to destroy, and utterly to overthrow strong Realms, and flourishing Common Welles.

Now, seeing that the Justice and Judgement of our God, abyde for ever, and that he hath

(d) Gal. 5. 19, 20, 21.

medlie pronounced, thatteverie Realme, Nation, Citie, that sinneth, as did *Juda* and *Hierusalem*, ill be likewyse punished. Let that feirful Devotion, that came upon them, in the which, er Hunger and Pestilence, the Sword devoured, without Discretion, the Rich and Puir, the noble, and those that were of base Degre, the young and old, the Priests and Prophets, yea, the Matrones and Virgines escaped not the Day of that sharpe situation. Let there Punishment, we say, provoke us to Repentance, and lo no doubt, we shall find Favour in the Sight of God, albeit that he hath begun to shaw unto us evident Signes of his Displeisure, justlie conceived againes us. Bot as God forbid) if we mock his Messengars, and spyse his Words, till there be no Remedie, as they did, then can we (whom God hath raised up to instruct and fore-warne you) do nothing but tak witnes of Heaven and Earth, yea, and your owen Conscience, that we have faithfully instructed you in the right Way of God, as well concerning his treu worshipping, as in doing your Deuties one towards aneuther : And also, that we have fore-warned you of the Plagues to come, first by our Tongues, and now by our Pen, as a perpetual Memorial to the Posteritie that shall follow, who shall glorifie God, either for your conversion, or eles for your just Condemnation and severe Punishments, if ye contineu inobedient.

To prescribe to everie Man his Deutie in particular, we cannot, because we know not wherein everie Man, and everie Estate particularlie offendeth : But we man remit everie Estate, and everie Man in his Vocation, to the Examination
of

of his owen Conscience, that according as God commandeth in his holy Law, and as Christ Jesus requyreth, that such as shall possesse the Kingdome with him, shall do; which is, *(e) whatsoeuer, saith he, that ye wald Men shuld do unto you, doe ye the lyke unto them.* By this Rule, which the Author of all Equitie, Justice, and Policie hath established, if we appointed the Earles, Lordes, Barons and Gentlemen, to try their owen Consciences, whether that they wald be content, that they shuld be intreated (if God had made them Husband-men, and Labourers of the Ground) as they have intreated, and presentlie do intreate, such as sumetymes had a moderate and reasonable Lyfe under rheir Predecessors, whether, we say, that they wald be content, that there Tenements and Rents shuld be raised from Rent to Rent, from one Farme to two, and so going upward, till that for Povertie the ancient Labourers are compelled to leave the Ground in the Hands of the Lord, if with this Intreatment they wald be content, we appeal to their owen Consciences: And if they think they wald not; then in Godis Name we requyre them to begin to reforme themselves, and to remember, that is not we, but that it is Christ Jesus, that se craveth of them. And unto the same Reule we send Judges, Lawyers, Merchants, Artificers, and finallie even the verie Labourers of the Ground themselves, that everie One in his owne Vocation may try how justlie, uprightlie and mercifullie he dealeth with his Neighbour: And if he find his Conscience accused be the forme

Scp.

ntence of our Maister, let him call for Grace, at he may not onlie repent for the Tyme past, it also amend in tymes to come, and so shall ere Fasting, and Prayers, be acceptable unto God.

If Men think that we requyre the Thing that is impossible (for what war this eles, bot to reforme the Face of the hole Earth, which never es, nor yit shall be, till that the righteous King and Judge appeir, for the Restauration of all things.) We answer, That we speik not to the godless Multitude, neither to such as are Mockers of Godis Judgements, whose Portion is in this lyfe, and for whom the Fyre of Hell (which now they mock) is assuredlie prepared : Bot we speak to such as have professed the Lord Jesus with us, who have communicated with us in his blessed sacraments, have renounced Idolatrie, and have vowed themselves to be new Creatures in Jesus Christ, in whom they are ingrafted as lyvely branches, apt to bring furth gud Fruict. Now, why it shuld be thocht impossible, that these Men (of what Vocation soever they be) shuld begin to expresse in their Lyves, that which in Word they have publiklie professed, we see no good Reason, unlesse that they would say, that it is impossible that God shall now work in Men of this Age, as we read that he hath wrought in Men before us, and that war Blasphemie.

Seing that the Hand of our God is no more chortened towards us, then it hath bene towards those that have passed before us: At Godis Commandement, *Abraham* left his Father's House and native Countrey, *Moses* preferred the Condition

dition of the People of *Israell*, even in their greatest Affliction, to the Riches and Glorie of *Pharaoab's Court*: *David*, upon the Unction of *Samuell*, did patientlie abyde the Persecution of *Saul* manie Yeirs: *Zacheus*, at a Dinner with Christ *Jesus*, was not onlie content to restore whatsoever he had befoir defrauded, bot also to geve the Half of all his Substance to the Relief of the Puir: And the faithfull, in the Dayes of the Apostles, sold their Possessions, and ministred unto the Nedie, None of thir excellent Works crave we of the faithfull in our Age, bot onlie those without which the Spirit of Sanctification cannot be knawen to be in Man, to wit, that every Man speak the Trueth to his Brother, that none oppresse nor defraude any other in onie Busines, that the Bowels of Mercie may appeir amongst such as God hath called to his Knowledge, and finallie, that we altogether that professe the Lord *Jesus*, and do abhorre Idolatrie, abhorre all Kyn of Impietie, studying to abound in all gud Works, and to shyne as Lightes in the Middles of this wicked Generation: Which if we do not, we declair no doubt, that Christ *Jesus* dwelleth not within us, bot that we ar they that hear and know the Will of our Lord, but do not the same. And unto what Curse and Malediction such Persones ar subiect, the Parable of the (f) Figge Tree, which was threatened to be cut down, if it brought not furth Fruite, the Curse geven to it upon the which Christ *Jesus*, being hungrie, found no Fruite, and his last Sentence, againes the Re-

probat,

(f) Luke 13. 6. Matth. 21. 39. Mark 11. 13.

that, do sufficientlie witnes. Wherein we have observed, that the Reprobate are adjudged to Fyre that never shall be quenched, not onlie because they committed Iniquitie, but also because they were not found fruitfull in good Works. Let every Man therefore, that will avoyde Plagues corporal and perpetual, unfeanedly studie to accomplish in Work, that which in Word and outward Profession he doeth avow; and upon such doubt, shall the Blessing of God rest, when manifest Contemners, and cloaked Hypocrites, shall be razed from the Face of the Earth, and shall be cast into utter Darknes, where there shall be weeping and gnashing of Teeth without End, which shall be the Reward of their wicked works.

For Things we wald have written, such as the testimonies upon the Discomfiture of *Joshua* at *Hai*, of the *Israelites* fighting against *Benjamin*; together with the foolish Opinion of the *Papists*, who think themselves bound to fast fourtie Dayes which they call their *Lent* because that *Christ* fasted fourtie Dayes, immediatly after his *crucifixion*: But these we are compelled for this present to pretermitt, by reason that the Tyme appointed to this present Exercise of Fasting approacheth so nigh. If it shall please God of his mercie to continue the Light of his Gospel amonges us, this Argument will be enlarged and forth with greater Circumstances from Tyme to Tyme.

Now to the Order, Exercise and Abstinence it is to be kept in this publique Fasting. First, is to be observed, That the two Days befor expressed

Abstinence, that the People may be the better prepared religiouslie to use the Observation of the next Day: But in Villages we think good, that the Doctrine begin the *Sunday* before. The Argument of the Sermon and Exhortation to be taken from some proper Place of the Prophets, as of *Joel* the First, where he sayth, *Sanctifie a Fast, appoint the Assemblie, &c.* or of *Jonas* the Third, where *Jonas* cryed, *Yet fourtie Dayes, and Nineveh shall be destroyed, &c.* Or of *Jeremie* the Second, where that he sayeth, *Hear the Word of the Lord to Juda, and ye that enter in by these Gates, &c.* Or of the Thritene of *Luke*, upon the Declaration of them that shew to our Maister the Cruelty of *Pilate*, and upon his Answer. Or upon onie other Place of Scripture, that intreateth of Repentance, of publique Humiliation, of the Causes, and of the Fruicts of the same.

This ended, as it were for Preparation, the beginning shall be upon *Sunday*, from the Law of *God*, because that all that offendeth *Gods* Majestie proceedeth from the Transgression thereof, and therefore, after a schort Prayer, That it will please *God* to mak his holie Word to fructifie among us, this Confession following shall be made.

The Confessioun that shall go before the reading of the Law, and before everie Exercise.

IT is of thy Mercie, O Lord, and not of our Merites, that it hath pleased thee to shew thyself unto the World, evir from the Beginning, and to us now, in this last and most corrupt Age: Lo

Lord, we farther confesse, that neither Law, nor Gospell, can profit us to Salvation, except that thou of thy mere Grace work in us abuse all Power that is in this our Nature : For albeit thou teach, we shall remane ignorant, albeit thou threaten, we shall contemne, and albeit thou promise Mercie and Grace, yet shall we desper, and remane in Infidelitie ; unless that thou create in us new Harts, write thy Law in the same, and sale in us Remission of our Sinnes, and that Sense and Feeling of thy fatherlie Mercie ; by the Power of thy holie Spirit. To the old World thou spakest by *Noah*, to *Pharaoh* and his People by thy Servant *Moses*, to all *Israel* by the fearefull rumpet of thy Law, to the Citie of *Iherusalem* nothing owen Wisedome, our Lord *Iesus Christ*, and to the Multitude, als well of *Jewes* as *Gentiles*, by the preaching of thy holie Apostles : But who gave Obedience ? who trembled, and constantlie feared thy howe Displeisur ? who did rightlie acknowledge the Tyme of thete Visitation ? And who did embrace and kepe to the End thy fatherlie Promises ? onlie they, O Lord, to whom thy Spirit was the inward Teacher, whose Harts thou openedst, and from whom thou removedst rebellion and Infidelitie : The rest was exteriellie called, but obeyed not : They hard als all Mercie offered, as Threatenings pronounced, yet neither with the one nor with the other was they effectualiie moved. We acknowledge, O Lord, that the same Corruption lurketh in us, it budded forth in them, to their Destruction and just Condemnation. And therefore, we most humbly beseeke thee, O Father of Mercie, for

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Jesus Christ thy Sones Sake, that als thou hast caused the Light of thy Word cleerlie to shyne amonges us, and als thou hast plainly instructed us by the external Ministerie in the right way of Salvation, so it will please thee inwardlie to move our dull Hartis, and by the Power of thy holy Spirit, that thou wilt write and seale in them the holy Fear and Reverence which thou cravest of thy cholen Children, and that faithfull Obedience to thy holy Will, together with the Feeling and Sense, that our Sines ar fullie purged and frelie remitted by that onlie one Sacrifice, which onlie by it self is acceptable unto thee, wit, the Obediences, Death and Mediation of thine onlie Sone our Sovereigne Lord, onlie Pastor, Mediator, and high Priest, our Lord Jesus Christ, whom with thee, and with thee holie Ghost, be all Honour and Glorie, World without End. So be it.

This Confession ended, the Minister or Reader distinctlie read the xxvii. and xxviii. Chapters Deuteronomic, which ended, the Minister with everie Man to descend severally into him to examine his owne Conscience, wherein he find himself guiltie before God. The Minister with the People shall prostrate themselves, and re in private Meditation in reasonable Space, a Quarter of an Hour, or more. Therefore shall the Minister exhort the People to confesse with him Sines and Offences, as followeth.

JUST and righteous art thou, O Lord C
Father everlasting, holie is thy Law,
most just are thy Judgements, yea, even w

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thou dost punish in greatest Severitie: We do
knowe, as the Truth is, that we have trans-
gressed thy holl Law, and have offended thy
divine Majestie, in breaking and violating everie
cept of the same, and so most justlie mayest
thou powre forth upon us all Plagues that are
cattened, and that we find poured forth upon
us Inobedient at onie Tyme from the Begin-
ning.

And so much the rather, O Lord, because
it so long we have bene called by thy hollie
word to unfeigned Repentance and Newnes of
life, and yit have we still remained in our for-
mer Rebellion: And therefore, if thou wilt en-
ter into Judgement with us, we can nether escape
punition in this Lyfe, nor just Condemnation
at the Lye to come: But, Lord, thy Mercie is
without Measure, and the Truth of thy Promise
standeth for ever: Unworthie are we that thou
shouldest look upon us: But, Lord, thou hast
promised that thou wilt shewe Mercie to the
most greivous Offenders, whensoever they repent:
And farther, thou, by the Mouth of thy deere
son our Lord Jesus Christ, hast promised that
thou wilt geve thyne holy Spirit to such as
publically call unto thee: In Baldnes of the which
promise, we most humbly beseeke thee, O Fa-
ther of Mercies, that it wold please thy godlie
Majestie, to worke in our stubbarne Harts an
unfeigned Sorrow for our former Offences, with
an Sense and Feeling of thy Grace and Mercie;
together with an earnest Desire of Justice and
righteousnes, in which we are bound continually
to walke: But because that nether we nor

our Prayers can stand before thee, by reason of that Imperfection which still remaineth in this our corrupt Nature, we flie to the Obedience and perfect Justice of Jesus Christ, our onlie Mediator, in whom, and by whom, we call not onlie for Remission of our Sines, and for Assistance of thy holic Spirit, but also for all Things that thy godlie Wisedome knoweth to be expedient for us, and for thy Church universal, praying as he hath taught us, saying, *Our Father which art in Heave, hallowed be thy Name, &c.*

This ended, the Minister shall read the Text whereupon he will ground his Sermon.

First, he shall expound the Dignitie and Equity of God's Law: Secondlie, the Plagues and Punishments that enflow the Contraries thereof, together with the Blessings promised the obedient Observers of it. Thirdlie, he shall teach Christ Jesus to be the End and Perfection of the Law, who hath perfectly accomplished that which was impossible for the Lawe to do. And so shall he exhort everie Man to unfeigned Repentance, to stedfast Faith in Christ Jesus, and to shew the Fruits of the same.

The Sermon ended, the common Prayer shall be used, that is contained in the *Psalm* beginning thus, *God Almighty and heavenlie Father, &c.* (g) which ended, the Fiftie one Psalm shall be sung hole, and so with the Blessing the Assembly is to be dimitted for that Exercise.

(g) See this Prayer after the *Book of Common Order* No

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At after Noon.

After Invocation of Gods Name, publickly by the Minister, and secretly by everie Man and Woman for a reasonable Space, the Minister may tak the Argument of his Sermon upon the Beginning of the 119 Psalme, where the diligent Reader shall observe the Properties and Conditions of such, as in whose Hearts God writeth his Law. Or if that be thought overurd, then may he tak the Text of John, *God is light, and in him there is no Darknes: If we say we have Fellowship with him, &c.* (i) The Prayer is referred unto the Minister. The 6 Psalme shall be sung.

The Blessing and Exhortation, to call to Mind therefore that Exercise is used, being ended, the publique Exercise shall be put to End for that day.

Lebeit, that in the Countrey the People cannot so well meet everie Day betwix the Two Sonnes, yet in the Cities and Towns we think they ought to assemble an Houre before Noon, and an Houre or more at after Noon: The Houre before Noon, to be the Houre accustomed to the common Prayers: The Houre at after Noon, be at Thre of the Clock, or after.

The Exercise of the whole Weke.

[He Beginning ever to be with Confession of our Sinnes, and calling for Godis Graces. Then certain Psalmes, and certain Histories to be distinguished.

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didinſtlic red, Exhortation to be conceard thereupon, and Prayers likewyſe, as God ſhall inſtruct and inſpyre the Miniſter or Reader.

Monday before Noon.

Pſalme 2. 3 and 10.

Hiſt. 2. of the Judges.

After Noon.

Pſalme 12. 13 and 17.

Hiſt. 6. of the Judges.

Tuesday before Noon.

Pſalme 25 and 28.

Hiſt. 7. of Judges.

After Noon.

Pſalme 36 and 40.

Hiſt. 4. of Judges.

Wednesday before Noon.

Pſalme 14 and 55.

Hiſt. 19. of the Judges.

After Noon.

Pſalme 44 and 56.

Hiſt. 20. of the Judges.

Thursday before Noon.

Pſalme 49 and 57.

Hiſt. 3. and 4. of Eſt.

After Noon.

Pſalme the 37.

Hiſt. 5. 6 and 7 of Eſt.

Fryday before Noon.

Pſalme 59 61 and 64.

Hiſt. 2. of Paralp. 10.

After Noon.

Pſalme the 69.

Hiſt. the 36. of Eſt.

Saturday before Noon.

Pſalme 68 and 70.

Hiſt. the 37. of Eſt.

After Noon.

Pſalme 74 and 77.

Hiſt. 9 & 10. of Eſt.

Sunday the laſt Day of this publique Exerc
for this Tyme, before Noon ſhall be uſed in
Things as the former *Sunday*, except that the
of *Leuiticus* be red for the 28 of *Deuteronom*
and for the Prayer ſhall be uſed that which is
be found in the *Pſalme Burke*, beginning, *Ex*
and overtopping God, &c. (A)

Sunday at after Noon.

Pſalme 78.

Hiſt. the 9 of Danie

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(A) See this Prayer at the End of the Book of Common Order, N.

The Exhortation and Prayers ended, for the conclusion shall be distinctlie read the 80 *Psalm*, and so with Exhortation to everie Man to consider to what End the hole Exercise tendeth, with Benediction the Assemblie shall be dimitted.

THE Exhortation and Prayers of everie severall Exercise, we have remitted to be gathered by the discrete Ministers, for Time pleased us so, that we could not frame them in such Order as was convenient, neither yit thought we it so expedient, to pen Prayers unto Men, as to teach them with what Hart and Affection, and for what Causes we should pray in this great Calamitie, appertaining shortly to owirwhelme this hole Realme, unless God of his great Mercie abuse Man's expectation, find the Remedie, before whom is that we have, and presently do prostrate ourselves, for obtaining of those Things, without which the Light of his Evangell cannot long continue with us. And therefore yit ones again, we exhort, and by the Power committed unto us by God, charge all that professe the Lord Jesus, and the Sinceritie of his Evangell within this Realme, that evin as they lose the Quietnes of there Common-wealth, the Continuance of Christ Jesus his holie Evangell within the same, and there owen Salvation, together with the Salvation of there Posteritie, that unfeignedlie they prostrate themselves before the Throne of Gods Majestie, and in Bitternes of Hart pray with us.

A Rise, O Lord, and let thy Enemies be confounded: Let them flie from thy Presence that hate thy godlie Name: Let the Groines of thy afflicted enter in before thee, and preserve thou by thy owen Power, such as be appointed to Death: Let not thy Enemies thus triumph to the End; But let them understand that against thee they fight. Preserve the Vine which thy right Hand hath planted. Oppone thy Power to the Power of that *Roman Antichrist*, and let the Glory of thy anointed Jesus Christ our Lord shyne before all Nations, So be it.

*Hasten Lord, and tarie not.**

Certaine Chapters, and Parts of the Scriptures, used by the Ministers of Edinburgh and Haly-rud-house, in the Tyme of God's Visitation be the Pest, in the Tyme when in the Court rang all Impietie, as Murther, Hurdome, and Contempt of God's Word, bot especially when the Queen was stricken by God's Hand in Jedburgh: Also in the Tyme of Famine and Dearth, and at uther such Tymes as God gave Occasion, and according to the Maner of the Scourge.

In Tyme of Pest, the 21 of Numbers, the 34 of the second Booke of Samuel, 3 Chapter of Ecclesi. the 91 Psalme, with uther such Places proper for the same.

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* What follows was added after the first composing of this Book.

In the Time when Impietie aboundeth.

| | |
|-----------------------|------------------|
| chiel the 3. | Esaias the 3. |
| : first of Zephaniah. | Jeremias the 34. |
| neri the 16. | Oseas the 4. |
| neri 25. | Amos 6. |
| ua the 7. | Obadiab |
| f Samuell the 4 & 7. | Micheas the 2. |
| f Samuell the 15. | Zacharie the 3. |
| f the Kings the 15. | Ezra the 9. |
| f the Chron. the 26. | Nehemiah 9. |

In Time of Famine.

| | |
|-------------|--------------------------|
| as the 58. | 1. of Kings the 17 & 18. |
| geus the 1. | 2. of Kings the 4. |
| s the 4. | 2. of Kings 6. 7 and 8. |
| s the 8. | Zacharie the 7. |

and others such like Parts of the Scriptures, according as the Correction was laid of God: even as the Lord our God has divers and many Wandes wherewith he scourgeth the World, but mercifullie correcteth his owne Children for their Profit, so has he left divers Exam- ples in holie Scripture; how his chosen has used themselves under everie sort of Correction, by fatherly laid upon them, as in the Chapters before expressed, was first noted, to steir Men to receive God's Judgements, by true and unfeigned Repentance before the Plague came,

So thir Chapters now noted, war chosen be the Ministers of *Edinburgh*, and *Ray-mund*, and others godlie there about, at such Time as God did visite them, as is abuse expressed. To testify also, that the Church of God, nor the faithfull and discrete Ministers are not bound to every Humiliation to like scrupulousness to the former, as no other may be chosen, but as God changeth his Wandes, so may our Prayers with the Examples of the Saints so afflicted, be changed and ordoured. Neither can the Wicked justlie accuse us, in so doing, of Inconstancie. But rather aucht the chosen to glorifie God, that our publik Fasting and Humiliation is not bound to Man's Commandement preciselie, nor to old Customes, as the Papists use their Ceremonies, but as God visiteth us, so in that Maner like we him as he teacheth us and geveith us Examples in his most holic Word, according to his faithfull Correction.

Three Causes of this publique Fast.

AS in thir Dayes we call unto God for Mercy for our Unthankfulness, being so often and divers Times delivered, and yet his Benefices so suddanlie forgot; in that that we sin so to abound in all Estates, Godis severe Threatenings not feared; but the Promises thereof mocked and disdained be the most Part of the World.

Secondlie, the greivous Hunger, Ravine, and Oppression of the paur, although the rich

hic that kepes their Corne while the
Beastes eat it, felt not the Famine, whose
suddenlie followes, if hastilie they prevent
God's Judgements by unfeigned Repentance.
bridlie and cheislie we humble our selves, and
upon our God for the Comfort and Deliverance
of afflicted Brethren in *France, Flanders,*
other Partes: For although the Plague and
all Decree of *Trem* is begun at *Susan*, or ra-
into filthie *Solome* in *Paris* that Bouctier-
e of Sathan, by those men-sworne and cruell
therass, yett their Mynd is no lesse cruel-
ent towards us: For if they had not Pitye
kinke their owen Blades, and so se the samme
n the Strettes with *Manasses*, much lesse will
be moved with Compassion when they shall
e heire Crueltie used againts Strangers, ex-
t God drown *Pharash*, chalc and slay *Samab-*
confound and beat down with Shame *Hirod*,
ich must be through the Prayers of the Sainctes
God humbled under his Hand.

Those, and others manifold Causes, as Sine
unished in monie Places, the Craftines of the
ordlings, with the apparant Deceitfulness of
Brethren, moventh us this Day to stoupe un-
his mightie Hand, whilk we beseech him for
owen Names sake, we may do without Hy-
cricie; then not doubting bot that the Fruite
d Profite thereof shall be found and sene, as at
ers Tymes we have felt, to his owen Glorie,
d Comfort of his Kirk, to whom be Praise,
orie, and Honour for ever. *Amen.*

This Order was observed in all the Fasts appointed by the General
sembly: The Causes were sometimes particularly expressed in the

Proclamation, and sometimes they were left to be laid out by the People according to the Grounds they see and perceive. Two of the Proclamations are as follows.

Assembly March 156². Sess. 3.

It was concluded be the haill Brethren assemble, that an general Fast be proclaimed throughout all Scotland, and to begin on *Lease Day*, and in such Places as may receive Advertisement the 11 Day of this instant, thereafter the Superintendants and Commissioners of the Provinces, to advertise and beginne at sic Times as they thinke expedient, and to continue from the first Day to that Day such Days as shall be And in the main Tyme to use the Exercise accustomed in the Kirk of Scotland, and also to use Sobriety in eating and drinking in the Tyme of the Exercise.

Assembly April 1577. Sess. 3.

The General Assembly of the Kirk of this Realm, considering the great Abundance of Iniquity overruling the universal Face of this Common-wealth, and in the great Light and Revelation of the true and Christian Light, justlie provoking and stirring up the Justice and Love of God, to tak Judgment and Vengeance on this unwordie Nation, and also the monie and perilous Stryfes and Rages of Persecution invading the Kirk and Spote of Jesus Christ; the sair and cruel Troubles of the true and zealous Members thair of in the Part of France and els whair professing with them an Saviour, Lord and King, the Work also of establishing a perfect Order and Policie in the Kirk, presentlie in hand, Hes choct it good, for the same Reason and good Causes, that earnest and speedie Recourse shall be had to Gods common Supplications and Prayers; and to that Effect an general Fast be observed universalie throughout all the Kirks of this Realm, on the 11th of July next to cum, quhill it be the Nyinth Day thair of, and to continue to the next Sunday thair after: Using in the main Tyme the Exercise of Doctrine according to the accustomed Order. And to that Effect Intimation be made be the Commissioners of Countreies to the Ministers within their Bounds as appertains. Given in the General Assembly.

Assemble April 78. Sess. ult.

What shall be the Punishment of Communicants that violate the general Fast? *Answer.* They shall mak Repentance two or three Sundays, and according to the Contempt in the Violation, they shall be aggravate.

THE
ORDOURE
OF
Excommunication,
And of
Publick Repentance:
Used in the
CHURCH
OF
SCOTLAND.

And commanded to be printed by
the GENERAL ASSEMBLIE of
the same, in the Moneth of *Junii*,
1569.

Matth. XVIII. 17.

*If any heare not the Congregation, let him be un-
to the as an heathen Man, and as a Publican.*

EDINBURGH,
Printed by *James Walsen*, His Majesty's Printer.

MDCCLXI.

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THE
ORDOURE
 OF
Excommunication,
 AND OF
 Publick Repentance,

*ed in the Church of Scotland, and com-
 manded to be printed by the Generall
 Assemblie of the same, in the Moneth of
 Junii, * 1569.*

To the Reader.

Albeit that in the Booke of Discipline the
 Causes also well of publick Repentance, as of
 Excommunication are sufficiently expressed:
 Yet because the Forms and Order are not so set
 th, that everie Church and Minister may have Af-
 fiance that they agree with others in proceeding, it is
 thought expedient to draw that Ordour which universal-
 within this Realme shall be observed.

Chap.

This should be Jolii.

Chap. I.

The Ordoure of Summar
EXCOMMUNICATION.

*And First we man understand what
Crymes be worthie of Excommuni-
cation and the Ordoure to proceed
therein.*

IN the First it is to be noted, that all Crymes that be the Law of God deserve Death, deserve also Excommunication from the Society of Christis Church, whither the Offendar be Papist or Protestant: For it is no Reason that under Pretence of Diversitie of Religion open impiety shuld be suffered in the visible Body of Christ Jesus: And therefore wilfull Murthers, Adulteraris, (lauchfullie convicted) Sorcerers, Witches, Conjurers, Charmers, and Gevans Drinks to destroy Children, and open Blaſphemies (as if ony renunce God, deny the Trinity and the Authority of his holie Word, sayll against his blessed Sacramentis) such, we say, ancht to be excommunicat from the Society of Christis Church, that their Impiety may be haldin greater Horror, and that they may be the more fully wounded, preceaving themselves abhorred of the godly. Aganis such open Malefactoris Proceſſe may be summar: For the Cryme be

in, Advertifement aucht to be gevin to the
rintendent of the Diocey, either be the Mi-
; or be such as can best geve Informatioun
at Fact. Except in reformed Townis and
Places where the Ministerie is planted with
ster and Eldaris, according to the Act of the
rall Assembly made the 26 of *December 1568*.
and if there be no Superintendent where

Y y the

this is certainly a Mistake: For this Book was written *Anno 1567*.
Kgox, at the Desire of the Assembly, and revised by the Appoint-
f the Assembly *July 1568*. and commanded to be printed by
the Assembly; tho' it was not printed till 1569. by *Lekprevik*, ac-
; to an Appointment of the Assembly *July 1569*. The Act re-
to is in the Manuscript Acts. Assembly *December 25. 1565*.
as follows.

knawin Murtherars or convict Adulteraris, together with sic as
at horrible Crymes, may not, upon the Notoriety of their
beanis denounced excommunicar, for Declaration that the
horrsic Impieties? *Answer.* The Kirk may and aucht to purge
of all sic notorious Malefactoris, provyding the Offendar be
lly callit and convict, either be their awin Confession, or be
es. The Ordoire to call them for the Sclander (for civil
we remit to the Magistratis) we judge to be this, quhensoever sic
Crymes ar committed, if it be in the Countrie, the Minister,
or Exhorter of that Place, or if thair be nane, the Minister of the
xt adjacent, aucht to geve Notice of the Fact to the Superin-
of that Diocey, quho without Delay, aucht to direct his Sum-
chargand the Personis sclanderet, to compeir befor him at a
Day and Place. Or gif it be done in Townis quhair Ordoire is
it, the Sessoun thair of aucht to call the accused Offendaris:
if they compeir, and either alledge just Defence, or shaw them-
sainedly Penitent; than must the Superintendent, or Minister
ik without the Superintendent, dispence somewhat with the
of the Punishment, secluding only the Offendar fra Participa-
the Scramentis, till farder Tryall of his Repentance. And that
eir Diligence and Sentence be publicly pronounced in the Kirk
he Offence is knawin. Bot gif the Offendar be stubborn, as
compeir not, or shaw himself litle tuiched with his Offence, than
e Superintendent with Advice of the next reformed Kirk, to de-
m or them to be secludit fra all Participatioun of Communie
: faithfull Memberis of Jesus Christ, and to be given to Satban
Destructione of the Fleche, quhas sclavis (be Impietie com-
sit

the Cryme is committed, then aucht the Information to pas from such as ar offended to the next Superintendent, who with Expedition aucht to direct his Letters of Summonds to the Parish church where the Offendar hath his Residence if the Ministerie be there planted: And if it be not, or if the Offendar have no certane Dwelling place, then aucht the Summonds to be directed to the cheife Town, and best reformed Church in that Diocy, where the Cryme was committed: appointing to the Offendar a certan Day, Time and Place, where and when he shall compeire befor the Superintendent and his Assesors, to heare that Cryme tried, as tuiching the Truth of it, and to answer for himself, why the Sentence of Excommunicatioun should not be pronounced publiklie againis him. If the Offendar lauchly warned compeire not, Inquisition being taken of the Cryme, Charge may be gevin be the Superintendent, to the Ministers, so many as shall be thought necessar for Publication of that Sentence to pronounce the same the next *Sunday*, the Execution whereof shall after be declared: Bot and if the Offendar compeire and alledge for himselfe a reasonable Defence, *to wit*, that he will not be Fugitive from the Law, but will abyde the Course

tit and Impenitencie stawen) they declaire themselves to be their Sentence to be publishit in all Places quhair the Offence

Gif the Person or Personis seclused fra the Sacramentis be in seeking Reconciliatione with the Kirk, behave themselves in or urtherwayes then it becomes penitent Personis, the Kirk after Iniquitie committit, is an plaine Argument of Impenitence. Negligence to seek Reconciliation declairis that Contempt he Harte. See some other Acts at the End of this Book

of for that Offence, then may the Sentence excommunicatioun be suspendit till that the Magistrat be required to try that Cause, wherein the Magistrates be negligent, then aucht the Church from secret Inquisition to proceed till due Admonitioun, that the Magistratis may be diligent in that Cause of Blood, which cryeth for vengeance upon the hole Land where it is shed out Punishment. If no Remedie be then found, then justly may the Church pronounce the Offendar excommunicat, as one suspect, be guilty of his Cryme, to have corrupted the Judges, and dangeris of the Blood: And so aucht the Church to proceed to Excommunication, whether the Offendar be Fugitive from the Law, or procure Pardoun, or elude the Severity of the Law by Means whatsoever, besides the Tryal of his Innocencie.

the Offender abyde an Assise, and by the Assise be absolved, then may not the Church pronounce Excommunicatioun, but justlie may exhort the Man be whose Hand the Blood was shed, to come into Consideration with himself, how precious is the Lyfe of Man before God, and how fearful God commandeth Blood (howsoever it be shed), except it be by the Sword of the Magistrate to be punished: And so may inioyne unto such Satisfactionis to be made publicly to the Church, as may bear Testificatioun of his Obedience and unfained Repentance. If the Offendar be convicted, and Execution follow according to the Law, then upon the humble Sute of him that suffer, may the Elders and Ministers of the Church not only geve unto him Consolatioun,

Pardon be purchased of the Magistrat : Bot first aucht Inquisition to be taken if the Murtherat have satisfied the Party offended, *that is*, the Kin and Friendis of the Man slain : Which if he hath not done, neither is understood willing so to do, the Church in no wayis may heare him. Bot if he be willing to satisfie, and the Freinds exceed Measure and the Possibilitie of him that hath committed the Cryme, then aucht the Church to put Moderatioun to the unreasonable, *incaise* the civil Magistrat hath not so done befor, and so proceed with him that offereth Repentance, that the Wilfulnes of the indiscreit be not Hindrance to the Reconciliatioun of him that earnestlie craveth the Benefit and Society of the Church:

And yit may not the Church receave any excommunicat at his first Requeist : Bot in such grevous Crymes as befor ar expressed (of which shall be efter spokin) Fourty Dayis at the last after his first Offer may be appointed to try whether the Signes of Repentance appeir in the outward or not. And yit in the mean Tyme the Church may comfort him be holsome Admonitiouns, assuring him of Gods Mercy, if he be verily penitent, he may also be admitted to the hearing of the Word : Bot in no wyse to Participatioun of Prayeris, nether befor nor efter the Sermon. The first Fourty Dayis expyred, upon his new Suit, the Superintendent or Session may injoyne (k) such Paines as may try whether he be penitent or not : The least ar, the Murtherman stand Threë several *Sundayis* in a public Place before the Church Dore bare-futed at
ba-

(k) The ordinary Copies have *adjoined*.

Of Excommunicatioun. 711

-headed, cled in a base and abject Apparrell, using the same Weapen which he used in the other, or the lyke, bloody in his Hand, and conceaved Words shall say to such as shall enter into the Church.

The Confessioun of the Penitent.

O farre hath Sathan gottin Victorie ovir me, that cruelly I have shed innocent Blood, for the which I have deserved Death corporall eternall: And so I grant my selfe unworthy the common Light, or yit of the Companie of man: And yit because in God there is Mercy: passeth all Measure, and because the Magistrate hath not takin from me this wretchit Lyte, I beseech earnestlie desyre to be reconciled again with the Church of Christ Jesus, from the Societie whereof mine Iniquitie hath caused me to be excommunicated: And therefore in the Bowels of Christ Jesus I crave of you to pray with me unto God, that my grevous Crym may be of him retracted, and also that ye will be Suppliant with me unto the Church, that I abyde not thus excommunicat unto the End.

At the last of the three *Sundays* certain of the Elders shall receive him into the Church, and send him before the preaching Place and shall shair unto the Minister, that all that was intended to that Offendar was obedientlie fulfilled him. Then shall the Minister recite unto him well the Grevousnes of his Sin, as the Mercies of God, if he be penitent. And therefter shall enquire of the Church, if that they desire any

farther Satisfaction? and if no Answer be gevin then shall the Minister pronounce his Sin to be remitted according to his Repentance, and shall exhort the Church to embrace him as a Brother after that Prayer and Thanksgyving be gevin unto God, as after shall be descryved.

And thus far to be observed for the Order receaving of thame that have committed capital Crymes, be it Murther, Adulterie, Incest, Witchcraft, or utheris betoir expressed.

Apostates to Papistrie.

REsteth yit one uther Kynd of Offendaris, that deserve Excommunicatioun, albeit not so summarlie, *to wit*, such as have bene Partakers with us in Doctrine and Sacraments, and have returned back agane to the Papistrie, or have given their Presence to onie Part of their Abominatioun, or yit that of onie long Continuance, withdrawe themselves from the Societie of Churches Bodie, and from the Participatioun of the Sacramentis, when they ar publiklie ministred. See no doubt declair themselves worthe of Excommunicatioun: Bot first they man be called either befor the Superintendent, with sum joyned with him, or elis befor the Eldaris and Sessioun of the best and nixt reformed Church, where the Offendaris have their Residence, who man accuse the Defectioun, exhort them to Repentance, and declair to them the Danger wherein they stand.

Whom if the Offendar hearith, the Sessioun Superintendent may appoynt him ane Day to

the Church publiklie, whom by his Defe&ti-
he had offended. Bot if he continue stub-
e, then may the Sessioun or Superintendent
mand the Minister or Ministers to declair the
Sunday the Defectioun of such ane Person,
his obstinate Contempt, and this Advertisc-
t being gevin two *Sundays*, the third may the
ence of Excommunication be pronounced.

Chap. II.

The Order of publick Repentance.

*ences that deserve publike Repentance,
and Order to proceide thereintill.*

Ich Offences as fall not under the civile Sword,
and yit ar sclanderous and offensive in the
urch, deserve publike Repentance: And
ese sum ar more haynous than utheris; For-
ation, Drunkennes used, Swearing, cursed
king, chydng, feghting, brawling, and com-
in Contempt of the Ordor of the Church,
king of the *Sabbath*, and such like aucht to be
o Person suffered: Bot the Sclander being
win, the Offendar should be called befoir the
nistery, his Cryme provin, accused, rebuked,
he commanded publiklie to satisfie the
urch: Which if the Offendar refus, they
proceid to Excommunicatioun, as efter shall
declaired. If the Offendar compeir nor, Sum-
nds aucht to pass to the third Time; and then,
incase

in case he compeir not, the Church may decree the Sentence to be pronounced.

Utheris be less haynous, and yit deserve Admonition, as wanton and vain Words, uncomely Gestures, Negligence in hearing the Preaching, or abstening from the Lordis Table when it is publickly ministrat, Suspicioun of Avarice or of Pride, Superfluitie or Ryotousnes in Cheir or Rayment: these, we say, and such utheris, that of the World are not regarded, deserve Admonition amongis the Membres of Christis Body: *First*, secretly, by one or two of those that first espy the Offence, Which if the Person suspected heare, and geve Declaratioun of Amendment, then there nedeth no farther Proces.

Bot if he contempne and despiseth Admonition: then shuld the former Admonisaris, tak to themselves two or three faithful and honest Witnesses, whose Prefence the suspected Offendar shuld be admonished, and the Causes of their Suspicion declared, to whom if then he geve Signification of Repentance, and Promise of Amendment, he may cut off all farther Accusatioun: Bot and if he obstinately contempne both the said Admonitiouns, then aucht the first and second Brethren to signifie the Matter to the Ministers and Elders in their Sessioun, who aucht to call the Offendar, and before the Complainers accuse him: weill of the Cryme, as of the Contempt of the Admonitioun: If then he acknowledge his Offence, and be willing to satisfie the Brethren sofoir offended, and the Sessioun then present, then nedeth no farther Publication of the Offence.

Bot if he declair himself inobedient to the Session then without Delay the next *Sunday* aucht the same, and the Ordor of Admonitionis passed afor, be publiklie declaired to the Church, and the Person (without Specification of his Name) admonished to satisfie in Publique that which he refused to do in Secret: And that for the . If he offerris himself to the Church befor the next *Sunday* the Discretioun of the Ministerie may tak such Ordor, as may satisfie als weill the averse Personis that first war offended, as the Church, declairing the Repentance and Submission of that Brother, that befor appeared stubborne and incorrigible.

Bot and if he abyde the second publick Admonition, when that his Name shall be expressed, and his Offences and Stubburnnes declared; then no Satisfaction be received bot in publick, and it may not be received befor that he have publicly required the same of the Ministerie and Session of the Church, in their appointed Assembly.

If he continue stubborne, then the third *Sunday* aucht he to be charged publiklie to satisfie the Church for his Offence and Contempt, under the pain of Excommunicatioun: The Order whereof shall efter be declaired.

And thus a small Offence or Sclander may justly deserve Excommunicatioun, by reason of the Contempt and Disobedience of the Offendar. If the Offendar schaw himself penitent betwene the first Admonitioun and the second, and satisfie the Ministerie of the Church, and the Brethren that are befor offended in their Assembly, then it may

may suffice that the Minister, at Commandment of the Session, declair the next *Sund* (without compeiring or expressing of the Person his Repentance and Submissioun, in these uther Wordis.

IT was signified unto you befor, deirlic be lovit, that one certan Brother (or Brethren was noted, or at the least suspected of some Offence wherof he being admonished by one or two, appeared lightlie to regard the same: And thereloir was he and his Offence notified unto the Ministerie in their Assembly, who according to their Deuty and Charge accused him of the same: And not finding in him such Obedience, as the Professioun of ane Christian requirerh, fearing that such Offences and Stubburnnes shuld engender Contempt, and infect utheris, they war compelled to notifie unto you the Cryme, and the Proceedings of the Session, mynding to have sought the uttermost Remedie, in case the Offendar had continued obstinate. Bot seeing that it hath pleased God to mollifie the Hart of our Brother, whose Name we need not to expresse, so that he hath not onlie acknowledged his Offence, bot also hath fullie satisfied the Brethren that first war offended, and us the Ministerie; and hath promised to abstene from all Appearance of such Evil, as wherof he was suspected and admonished. We have no just Cause to proceed to onie farther Extremitie, bot rather to glorifie God for the Submissioun of our Brother, and unfainedlie pray unto him, that in the lyke Cause we and every one of us may give the lyke Obedience.

The Forme of publique Repentance.

is first to be observed, That none may be admitted to publique Repentance, except that they be admitted thereto be the Sessioun and emble of the Ministeris and Eldaris, in the which they aucht sharplie to be examinat, what feare and Terroure they have of Gods Judgmentis, what Hatred of Sin, and Dolour for the same, and what Sense and Feeling they have of Gods Mercies: In the which if they be ignorant, they must diligently to be instructed; for it is bot unprofitable to present such to publik Repentance, as they can not understand what Sin is, what Repentance is, what Grace is, nor be whom Gods Favour and Mercie is purchased. After then that the Offender shall be instructed in the Assemblie, so that he have sum Taist of Gods Judgements, bot also of Gods Mercies in Christ Jesus, he may be presented before the publik Church upon a Sunday after the Sermon, and before the Prayeris and Psalms, and then the Minister shall say,
 Beloved and dearest Brethren, we be reason of your Charge and Ministry, present befoir you this offender, that by the Infirmitie of the Flesh and the Temptation of Sathan, hes selffullie fallen from the Obedience of his God, by committing N. of a Sin, &c. (let the Sin be expressed) by the which he hes not only offended against the Majesty of God; bot also by the same hes gevin great Scandal and Offence till his holy Congregation: and therefore doeth till his owin Confusion, bot that the Glorie of God and our great Comfort, present

but by Grace only) that we be not eschamed in this same Sort to humble our selfis, and confesse our Offence. Now therefore, Brother; as we praise God in this your Humiliation; beseech him that it be without Hypocrisie, so it becometh ye earnestly to consider of what Mind and with what Hart ye present your self here before this Assemblie. It is not your Sine that shall separate you from your God; nor from his Mercy in Jesus Christ, if ye repent the same: But Hypocrisie and Impenitencie, which God remove from you and us, is nowise tolerable before his Presence.

The Offendar aught to protest before God; that he is sorry for his Sine, and unfainedly desireth God to be mercifull unto him, and that for the Obedience of his deir Sorte our Lord Jesus Christ.

The Minister.

WE can only see that which is without, and according to your Confessioun judge, leaving the Secretis of the Hart to God, who only can try and search the same: But because unfained Repentance for Sine, and simple Confession of the same, are the mere Giftis of God, we will joine our Prayeris with youris, that the one and the other may be granted to you and us.

The Prayer.

Eternal and everliving God, Father of our Lord Jesus Christ, thou that by the Mouth thy holy Prophets and Apostles has plainlie pronounced, that thou desirest not the Death of a Sinner, but rather that he may convert and live, who also has sent thy only Sone to suffer the well Death of the Croce, not for the Just, but for such as find themselves oppressed with the burden of Sinne, that by him, and his Advocati- on, they may have Acces to the Throne of thy grace, being assured, that before thee they shall find Favour and Mercy: We are (1) convened, O Lord, in thy Presence, and that in the Name of the same our Lord Jesus thy deir Sone, to accuse before thee our Sines, and before the Feit of thy Majesty, to crave Mercy for the same: We most humbly beseeche thee, O Father of Mercies, First, that thou wilt touch and move our Hearts by the power of thy holy Spirit, in such Sort, that we may come to ane trew Knowledge of our Sines: Next cheifly, O Lord, it will please thee to move the Hart of this our Brother N. G. who as he has offended thy Majesty, and ane great Number of this thy holy Congregation, by his greivous and publike Sine, so doeth he not refuse publikly to acknowledge and confesse the same, as that is his Humiliatioun given to the Glory of thy Name presently doeth witnes. Bot because, O Lord, the external Confessioun without the Dour of the Hart availeth nothing in thy Presence,

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(1) The ordinary Copies have *assembled*

we most humble beseeche thee, that thou wilt so effectually move his Hart, and ours also, that he and we without Hypocrisie, damning that which thy Law pronounceth unjust, may attaine to some Sense and Feeling of thy Mercy, which thou hast abundantly shawen unto Mankynd in Jesus Christ our Lord.

Grant, O Lord, unto this our Brother, the Repentance of the Hart, and sincere Confession of the Mouth, to the Praise of thy Name, to the Comfort of thy Church, and to the Confusion of Sathan. And unto us grant, O Lord, that albeit we cannot live altogether cleane of Sinne, yet that we fall not in horrible Crymes to the Dishonour of thy holy Name, to the Scandal of our Brethren, and Infamy of thy holy Evangel, which we professe. Let thy godly Power, O Lord, to strengthen our Weaknes, that neither the Craft of Sathan, nor the Tyranny of Sinne, draw us away from thy Obedience. Give us Grace, O Lord, that by Holines and Innocencie of Lyfe, we may declare to this wicked Generation, what Difference there is betwixt the Sones of Light, and the Sones of Darknes, that Men seeing our good Workis, may glorify thee, and thy Sonne Jesus Christ, our only Saviour and Redemer, to whom with thee, and the holy Spirit, be all Honour, Praise and Glory, now and ever. *Amen.*

e Prayer finished, the Minister shall turne him to the penitent Brother, and in full Audience shall say,

TOU have hard, Brother, what is your Dewtie towards the Church, which ye have ended, *to wit*, that willingly ye confesse that me that you have committed, asking Gods mercie for the same, and so that ye may reconcile your self to the Church, which ye have offended. I have hard also the Affection and Care of the Church towards you their penitent Brother, notwithstanding your grevous Fall, *to wit*, that we their present joyne our Sines with your Sine: all repute and esteeme your Fall to be our sin: We accuse our selfis no less then we accuse you: Now finally, we joyne our Prayeris with youris, that we and ye may obtene Mercy, that by the Means of our Lord Jesus Christ we may be comforted, therefore, Brother, have this Comfort of us, that ye wil openlie and simple confesse your Cryme, and give to us (m) Attestation of your true Repentance.

The Penitent shall then openlie confesse the same whatsoever it be, and shall desyre Gods mercie, and pray the Church to call to God for Mercie with him, and unfainedly desyre that he may be joyned againe to their society
Number.

If the Penitent be confounded with Shame, or if any one as cannot distinctlie speik to the Comfort and Instruction of the Church, the Mini-

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ster

(m) Some Copies have a Testimony.

fter shall mak Repetition, that every Head may be understood by it self, and thoreafter shall ask the Penitent, if that be his Confession, and if so he beleveth: His Answer affirmative being received, the Minister shall ask the Congregation, if they judge any farther to be requyred for their Satisfaction and Reconciliation of that Brother. No Contradiction being made, the Minister shall say to the Penitent,

We have hard, deir Brother, your Confession, for the which, we from out Hartis praise God; for in it the Spirit of Jesus Christ hath confounded the Devill, and broken down his Head and Power, in that, that you, to the glorie of God, have openly damned your self and your Impiety, imploring Grace and Mercie for Christ Jesus his Sones sake. This Strenth; Submission and Obedience cannot proceed from Flesh and Blood, but is the singular Gift of the holy Ghost: Acknowledge therefore, it to be given unto you by Jesus Christ our Lord: And now tak Heed, at any Tyme ye be unmyndfull of this great Benefit, which no doubt Sathan doth invy, and will assaile by all Means possible, that you may avoid it: He will not cease to tempt you to fall again in such, or Crymes more horrible: But resist the Devill, and he shall flee from you: Live in Sobriety, be instant in Prayer, commend your selves unfainedly to God, who as he is faithfull, so shall he give to us Victorie over Sinne, Death and Sathan, and that by Means of our Head and Sovereign Champion Jesus Christ, to whom be all Praise, Glory and Honour now and ever. *Amen.*

Ane Admonition to the Church.

Is your Dewtie, Brethren, to tak Example of this our penitent Brother: First, that ye be ainedlie displeased in your owen Harts for your sins; Secondarily, that with this our Brother accuse them in the Sight of God, imploring Grace and Mercie for your Offences committed; And last, if any of you shall after this publicly offend, that ye refuse not with the like Reverence to restore the Church of God, offended in you. Now only resteth, that ye remit and foryet all offences which ye have conceived heretofore by Sinne and Fall of this our Brother; Accept and embrace him as ane Member of Christ's Body; let none tak upon him to reproche or accuse him for any Offences, that before this Hour hath committed. And that he may have the better Assurance of your good Will and Reconciliation, prostrate your selfis before God, and tender him Thanks for the Conversion and Repentance of this our Brother.

The Thanksgiving.

IEavenly Father, Fountaine of all Mercy and Consolation, we confesse our selves unworthy to be counted amongis thy Children; if thou respect to the Corruption of our Nature: seeing it hath pleased thy Fatherly Goodnes, only freely to chuse us in thy deir Sone our Lord Jesus Christ, by his Death to redeme us,

by his Evangel to call us, and by his holy Spirit (which both are thine) to illuminate us ; but also so that thou hast commanded thy Word and holie Evangel to be preached, to the end that the Penitent shall have an Assurance of the Remission of their Sines, not onlie for a Tyme, but even as oft as Men from sorrowfull Hartis shall call for thy Grace and Mercie. In Consideration of this thy fatherly Adoption and ineffable Clemencie shawen upon us, we cannot bot praise and magnifie thy Fatherlie Mercie ; an Testimonie wherof we not onlie seile in our selfis, but also see the same evidentlie in the Conversion of this our Brother, whom Sathan for an Tyme held in Bondage, but now is set at Freedome by the Power of our Lord Jesus Christ, and is returned againe to the Societie of his Bodie. Grant unto us, heavenlie Father, that he and we, may more and more be displeased for our Sines, and proceed in all Manner of good Workis, to the Praise of thy holy Name, and Edification of thy Church, by Jesus Christ our Lord and only Saviour. So be it.

The Thankesgiving being finished, the Minister shall requyre of the Penitent, if that he will be subject to the Discipline of the Church, in case that he after offend: Where answering that he will, the Minister shall say in maner of Absolution.

IF thou unfainedly repentis thy former Iniquities, and beleves in the Lord Jesus, then I in the Name pronounce and affirme that thy Sines are forgiven, not only on Earth, but also in Heave.

According to the Promises annexed with the
receiving of his Word, and to the Power put in
the Ministerie of his Church.

*Then shall the Elders and Deacons with Mi-
nisters (if anie be) in the Name of the whole
Church, take the reconciled Brother by the
Hand, and embrace him, in Signe of full
Reconciliation.*

*Then after shall the Church sing the CIII. Psalmes,
so much as they think expedient : And so shall
the Assemblie, with the Benediction be dismissed.*

Chap. III.

The Forme of Excommunication.

After that all Admonitions, both private
and publick be past, as before is said, then
must the Church proceed to Excommuni-
cation, if the Offender remain obstinate. The
unday therefore after the third publik Admoniti-
on, the Minister being before charged by the Ses-
sion or Elders, shall thus signify unto the Church
after the Sermon.

It is not unkwown unto you, with what Lenity
and Carefulness the Ministerie and the whole
Church, by private and publick Admonitions,
hath sought N. &c. to satisfie the Church, and to
declare himself penitent for his grevous Crymes
and Rebellion, by the which he hath offended
Gods Majestie, blasphemed his holie Name; and
offended his Church, in whom to this Day we

finde nothing bot Stubburnnes; we cannot therefore of Conscience wink anie longer at the Disobedience of the saide N. lest that his Example infect and hurt others: We are compelled therefore in the feare of God to give the said N. into the Hands and Power of the Devill, to the Destruction of the Flesh, if that by that Meane he may be brought to the Consideration of himself, and so repent and avoide that fearfull Condemnation that shall fall on all inobedient in the Day of the Lord Jesus: And lest that onie shuld think that we do this of manlie Presumption, without the Assurance of the Scriptures, ye shall shortly heare what Commandement and Authortie we have so to do.

First. We have the Commandement of our Maister and Saviour Jesus Christ, to holde such for Ethniks and Publicanes, as will not hear the Voie of the Church: But plaine it is, that this obstinate N. hath contemptuously refused all wholesome Admonitions, and therefore we not one or two but the whole Church, must holde him as a Publicane, *that is*, as one cut off from the Body of Jesus Christ, and unworthie of anie Societie with him; or with the Benefites of his Church: till his new Conversion and his receaving againe.

Secondarily. We have the Command of the Apostle S. Paul, and that fearful Sentence, which he, being absent, did notwithstanding pronounce against the Incest, with his sharpe Rebuke to the *Corinthians*, because that with greater Zeale and Expedition they expelled not from amonges them that wicked Man. And if anie thinke that the Offence of this foir-named Obstinate is not so he

as that of Incest; let such understand, that
 Mercie and Favour may rather be graunted til
 further Sine, then to the Contempt of holi-
 e Admonitions, and of the just and laughfull
 finances of the Church; For other Sines,
 & haynous so ever they be (so be it that they
 deserve not Death) as by unfeaned Repentance
 may be remitted before God; so upon the same
 may be offered unto the Church, Order may be
 given, that the Offender may be comforted, and
 again restored to the Societie of the Church
 line: But such as proudlie contempne the Ad-
 monition of the Church, private or publike, de-
 ceive themselves stubborne, rebellious, and alto-
 gether impenitent, and therefore most justlie
 ought they to be excommunicate.

The Precept of God gevin under the Law, to
 expell from the middes of Gods People, such as
 are leproous, without Exception of Persons, is to
 give us Assurance that we ought to expell from the
 societie of Christs Body such as be stricken with
 spiritual Leprosie, for the one is no lesse infective
 & dangerous then is the other. Now seeing
 that we know Excommunication is Gods Ordina-
 ce, let us in few Words understand the Utility
 & Use of the same.

By it first the Church is purged of open wick-
 ed Doers, which is no small Commodity, consi-
 dering that we feight in the middes and Eyes of
 a wicked Generation, which seeketh in us no-
 thing more than occasion of Sclander. *Secondarily*
 it is the Church and every Member of the
 same reteined in Obedience and Feare, whereof
 we have need, if the Faultie of our Flesh shall be
 right-

rightly considered. *Thirdly.* By it we exercise an singular Worke of Charity, whill that we declare our selves carefull to kepe the Flock of Christ in Purity of Maners, and without Danger to be infected: For as it war a Worke both uncharitable and cruell to joyne together in one Bed, Persones infected with pestilent or uther contagious and infective Sores, with tender Children, or with such as war hole, so it is no lesse Crueltie to suffer amonges the Flock of Jesus Christ, such obstinat Rebelles: For trew is that Sentence of the Apostle, *A little Leaven corrupteth the whole Masse.* But lest that we shuld seme to usurpe Power owir the Church, or to doe any Thing without the Knowledge and Consent of the whole Body; for this present we delay the Sentence, willing such as have any Thing to object in the contrair, to propone the same the nixt Session Day, or eles to signify the same to some of the Ministeris or Eldaris, that Answer may be given thereto, and in the meane Tyme we will call to God for the Conversion of the Impenitent.

A Prayer for the Obstinat.

Eternall and everliving God, Father of our Lord Jesus Christ, whose verie Property is to shaw Mercie, and to restore Life, even when to Man's Judgement Death hath gotten Dominion over thy Creatures: For thou first sought, called, accused and convicted our Father *Adam* after his Transgression, and being so dead in Sinne, and Thral to Sathan, that he could not
the

inseffe his Offence, nor yit ask Mercy for
ne, thou by thy free Promises of Mercy
grace, gave unto him a new Lysc and Strenth
ent. The same Ordor must thou kepe, O
with all thy chosen Ckildren of his Poster-
For in Mannis corrupt Nature there can be
obedience, whill that thou by Operation
holy Spirit worke the same. And there-
re most humbly beseke thee, for Jesus Christ
ones sake, pitifullie to look upon this thy
are, who ones was baptized in thy Name,
ath professed himself subject to thy Religiom,
nto the Discipline of thy Church, whome
n, alas, now so blyndeth, that obstinately
stemneth the one and the uther. We have
ved, O Lord, the Reule prescribed unto us
y deir Sone our Lord Jesus Christ, in admo-
g and threatning him, bot hidderto have
ed nothing concerning him and his Humil-

t, O Lord, as thou alone knowes, so may
alone change and mollifie the Harts of the
l and impenitent: Thou by the Voce of thy
et *Nathan* wakened *David* from his dedlie
itie: Thou withoutanie Prophet bet down
ryde of *Manasses* in the Prison, after he had
the Blood of thy Servandis, and had reple-
l *Jerusalem* with all kynd of Impietie: Thou
d the Hart of *Peter* at the Look of thy deir
our Lord Jesus Christ, etter that feirfullie with
le Imprecationis, he had thrise openlie de-
him.

Lord, thy Mercies without Measure endure
ir, to the which we efter long Travell do
re-

remit this obstinat and impenitent ; earnestly desiring thee, O Father of Mercies, first so to pierce his Hart with the Feir of thy severe Judgements, that he may begin to understand, that thus contemning all wholesome Admonitions, he provokes thy Wraith and Indignation againes himself. Open his Eys, that he may see how feirful and terrible a Thing it is to fall into thy Hands : And thereafter mollifie and oynt his Hart by the Unction of thy holy Spirit, that he may unfeignedly convert unto thee, and geve unto thee that *Honour* and Obedience that thou requirest in thy holy Word ; and so to our Confort, that now morne for his Rebellion, that he may subject himself to the just Ordinance of thy Church, and avoide that feirfull Vengeance that most assuredly shall fall upon all the inobedient. These thy Graces ; O heavenly Father, and farther, as thou knowest to be expedient for us, and for thy Church universall, we call for according as we are taught to pray be our Soverane Maister Christ Jesus, saying, *Our Father, &c.*

THe second *Sunday* efter the Sermon and publick Prayeris, the Minister shall in Audience of the hole Church ask the Eldars and Deacons, Who man sit in an eminent and proper Place, that there Answer may be hard,

The Minister.

HAth N. whom the last Day we admonished under the Pain of Excommunication to satisfie the Church for his publick Sclander

empt of the Ministerie, be himself, or be
ther offered his Obedience unto you?

*shall answere as the Truth is, yea,
or nay.*

he hath sought the Favour of anie within the
Ministerie with Promise of Obedience, then
shall farther Proces be delayed, and he com-
ed to appeir before the Session in these next
able, where Ordor may be takin for his
A Repentance, as in the former Head is ex-
d: If he have not labored to satisfie the
ch, then shall the Minister proceed and say,
cannot be but dolorous to the Bodie, that
one Membre thereof should be cut off and
1: And yit it aucht to be more feirfull to
semble then to the Bodie, for the Membre
off can doe nothing but putrifie and perisha,
yit the Bodie may reteine Lyfe and Strenth.
the Rebellion of this Obstinat may proceed
e Part from Ignorance, for it may be that
understanderh not what Excommunication is,
what is the Danger of the same: I shall
foir in few Wordis opyn the one and the

oughfull Excommunication (for the Thun-
gis of that *Romane Antichrist* ar hot Vanity and
d) is the cutting off from the Body of Jesus
st, from Participatioun of his holy Sacramen-
and from publick Prayeris with his Church,
ublike and solemn'd Sentence, all obstinat
impenitent Personis, efter dew Admonitionis:
Which

Which Sentence lawghfullie pronounced on Earth is ratified in Heauen, by bynding of the last Sinnes that they bynd on Earth. The Danger hereof his greater then Man can suddenly see for seeing that without the Body of Iesus Christ, there abydeeth nothing bot Death and Damnation to Mankynd, in what Estait shall we judge them to stand, that iustly are cut off from the same?

Yea, what horrible Vengeance hangeth upon them and their Posteritie, notable and lewre Punishmentis, may instruct us: Cain the Murderer was not accursed in his awin Person only, bot that same Malediction rang in his Posteritie, and upon all that joynted therewith, till that all Mankynde was destroyed by Water, Eight Persons releeue. Cham likewise was accursed in his Bone Cane, the Severity whereof proceeded evin to the Extermination (*) of that hole Race and Nation.

The sempit Word of our Maister Iesus Christ caused the Figg-tree suddenly to wither. At the Voyce of Peter, Ananias and Sapphira war first to Death. The same God and Lord Iesus, with the Power of his holie Spirit that then was present and iust, workis evin now in the Ministry of the Church, the Contempt whereof he will in no wyse suffer unpunished: And therefore ye that have Acquaintance or Familiarity with the famous Obstinat, declair unto him these Dangers and will him not to tempt the uttermoist, as thus yit again let us pray to God for his Conversion.

(*) This Word is changed in the later Copies to *rooting out*.

the former Payer be publicly said.

¶ The thrid *Sunday*, let the first Questionn be proponed by the Minister, to the Eldaris and Deaconis, concerning the Submission of the Obstinat, so oft admonished; as was proposed the second. If Repentance be offered, let it be taken, as is befoir said, with a Charge to the Church to prayse God for the Conversion of that Brother. If Repentance be not offered, shall the Minister expone, wherein the Person that is to be excommunicat hath offended, how oft, and by whom he hath bene admonished, either privatelie as publickly, and shall demand of the Eldaris and Deaconis if it be not so: Whosoever receaved, the Minister shall ask the whole Church, if they think that such Contempt should be offered amonges them: And if then no Man Intercession for the Obstinat, the Minister proceed, and say,

¶ Every Conscience we are compelled to do, which to our Hartes is most dolorous, to wit, to see one over in the Handis of the Devill, this foire-dreaded obstinat Contemner N. whom ones we received a Membre of our Body, and that not for the Cryme that he hath committed, but rather for his proud Contempt and intolent Rebellion; lest that our Sufferance of him is his Impietie, shuld not only be imputed to us, but also that he shuld infect others with the same Pestilence: And therefore, we man use the last Remedie, how grevous that ever it be unto us: And yit I desire you for more ample
De-

Declaration of your Christian Charity towards him, ye pray with me unto God, now for the last for his Conversion.

The last Prayer before the Excommunication.

OMnipotent, eternall and mercifull Father, who for that good-will that thou bearest unto us in Jesus Christ thy deir Sone, wilt not the Death and Destruction of a Sinner, but rather that he, by Inspiration and moving of thy holie Spirit, convert and live, who also doth witness the Vertew and Strength of thy Word to be such, that it causeth the Mountains to shake, the Rockes to tremble, and the Floods to drie up: Behold, we thy Children and People here prostrate before thee, most humbly beseech thee, in the Name of thy deir Sone our Lord Jesus Christ, that thou wilt move and pierce the Hart of our impenitent Brother, whom Sathan so long hath indured and hardened, let it please thy Majesty be the Vertew of thy holie Spirit, that thou wilt mollifie the same. Expell his Darknes, and by the Light of thy Grace that thou wilt so illuminate him, that now at length he may feele, *First*, how grievously he hath offended against thy Majesty: And *secondarily*, against thy holie Church, and Assemblie: Give him thy Grace to acknowledge, accuse and damne als well befor us whom he hath offended, as befor thy Presence, this his proud Contempt, lest that we, by the same provoked, be compelled, with all our Greivis, to cut him

mysticall Bodie, whom we, O Lord, unfean-
desire to receive within thy Church, as a
y Member of thy deir Sone our Lord Iesus :
us, merciful Father, call back again this our
nitent Brother that now tendith to eternal
ruination ; that we al, who befoir thy Presence
for his Rebellion do morne, may receive him
with Gladnes and Joy, and so render Praise
Honour unto thee befoir this thy holie Con-
gatioun. *

e grant our selfis, O Lord, unworthy whom
should heir, because we cease not to offend
by our continual Transgression of thy holy
compts. Look not upon us, mercifull Father,
is our corrupt Nature, bot look thou to thy
Sone, whom thou of thy mere Mercie hast ap-
pointed our Head, great Bishop, Advocat, Me-
mor, and onlie Propitiator, in him and in the
rites of his Death. We humbly beseeche thee
ifullie to behald us, and suffer not not the
innocent Blude of thy deir Sone, sched for
and for this our impenitent Brother, to be
shamed by the Tyranny and Slight of Sathan.
It by the Vertue of the same, let this our im-
penitent Brother be brought to unfeaned Repen-
tance, that so he may escape that feirfull Condem-
nacion, in the which he appeireth to fall : This
we beseech of thee, O heavenly Father, in the Bold-
nesse of our Head and Mediator Iesus Christ, pray-
ing as he hath taught us, *Our Father, &c.*

*If after this Prayer the Obstinat compen
not to offer his Repentance, then shall
the Minister proceed, and say,*

B Rethren, seeing that as ye have hard this ob-
nate and impenitent Person N. hath so gr-
vously offended against God, and against this his
holy Congregation, who by no Means, as ye
may perceave, can be brought to *Repentance*,
whereof it is evident by the Word of God, that
he is fallin from the Kingdome of Heave, and
from the blessed Society of the Lord Jesus,

And we, albeit with Dolour of our Hearts, may
now execute that which the Commandement of
Jesus Christ, and the Practise of his Apostle shew-
eth that of our Office we aucht to do, *to wit,* that
we shall publicly declair and pronounce such a
have no Society with us, as declair themselves ob-
stinat and rebellious agains all holosome Admon-
itions, and the blessed Ordinances of his Church:
And that we may do the same, not of our own
Authority, bot in the Name and Power of our
Lord Jesus Christ, befoir whom all Kneis are com-
pelled to bow, let us humblie fall down befoir
him, and on this Maner pray, and pronunce
Sentence,

Invocation of the Name of Jesus Christ to excommunicat the impenitent, together with the Sentence of Excommunicatioun.

Lord Jesus Christ, the only and eternall King of all the chosen Children of thine eternall Father, the Head and Law-giver of thy Church, who by thy awin Mouth hast commanded that such Offenders as proudlie contemne the admonitions of thy Church, shall be cast out of the Sociery of the same, and shall be reputed thy Professouris as prophane Ethnicks: We come now to obey this thy Precept, which also we have receaved by Institution of thy Apostile, as presently convened in thy Name, to excommunicate and cast furth from the Societie of thy Church: Bodie, and from all Participatioun with thy Church in Sacramentis or Prayeris, N. which we do at thy Commandement, and in thy Power and Authoritie, to the Glorie of thy holie Father, to the Conservation and Edification of thy Church, in the which it hath pleased thee to place us Ministers, and to the extreme Remedy of the stubburne Obstinacie of the fore-named Penitent: And because thou hast promised thy Spirit to be with us, but especially with such as faithfully travel in the Ministry of thy Church, we also thou hast promised to instruct and guide by the Dictament of thy holie Spirit.

We most humbly beseeche thee so to governe and direct us in the Execution of this our Charge, that

A a a a

what.

whatsoever we in thy Name do here pronounce on Earth, that thou wilt ratifie the same in the Heavens. Our Assurance, O Lord, is thy express Word: And therefore, in Boldnes of the same, here I in thy Name, and at the Commandment of this thy present Congregation, cut off, seclude, and excommunicat from thy Body, and from our Societie, N. as a Person scanderous, proud, a Contemnar, and a Member, for this present, altogether corrupted and pernicious to the Church. And this his Sin (albeit with Sorrow of Hart) by vertue of our Ministerie, we bynde and pronounce the same to be bound in Heaven and Earth. We farther geve over in the Handis and Power of the Devill the said N. to the Destruction of his Flesh, straitlie charging all that professe the Lord Jesus, to whose Knowledge this our Sentence shall cum, to repute and hold the said N. accursed, and unworthie of the familiar Societie of Christians: Declaring unto all Men, that as hereafter befoir his Repentance shall hant, or familiarlie accompanie with him, or Partakers of his Impiety, and subject to the lyke Condemnation. This our Sentence, O Lord Jesus, pronounced in thy Name, and at thy Commandment, I humbly desire thee to ratifie according to thy Promise. And yit, Lord, thou that camest to recover that which was lost, look upon him with the Eyes of thy Mercie, if thy good Pleasure be; and perswade his Hart that he may feile in his Heart the Terrours of thy Judgementis, that by thy Grace he fruitfully may be converted to thee, so damning his awin Impiety, he may be with lyke Solemnitie receaved within the Bosome of

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h, from the which this Day, with Greif
olour of our Hartis he is ejected.

d, in thy Presence, we protest that our awin
ons move us not to this Severitie, but
the Hatred of Sin, and Obedience that we
thy awin Commandement. And there-
heavenlie Father, we crave the perpetuall
ice of thy holie Spirit, not onlie to brydil
rupted Affections, bot also so to conduct us
ie Course of our hole Lyfe, that we nevir
ie like Impietie and Contempt, bot that
allie we may be subject to the Voce of
urch, and unto the Ministers of the same,
ewlie offer to us the Word of Lyfe, the
Evangel of thy onlie belovit Sone Iesus
to whom with thee and the holie Spirit be
se, Glorie and Honour, now and ever.

*entence pronounced, and the Prayer
ted.*

: Minister shall admonish the Church, that
l the faithfull hald the Excommunicat as
ike, as before is said, that no Man use his
Companie: And yet that no Man ac-
of onie uther Cryme than of such as he is
d of, and for the which he is excommu-
ot that everie Man shall secretlie call to
Grace to be granted to the Excommuni-
ch as have Office in the Ministerie may
cence required of the Church, speik with
ommunicat, so long as Hop resteth of his

Conversion: But if he continue obstinate, then ought all the faithful utterly to abhor his Presence and Communication. And yet ought they earnestly to call to God, that Satan in the End may be confounded, and the Creature of God freed from his Snares by the Power of the Lord Jesus. And with the accustomed Benediction, the Assemblée shall be dismissed, after they have sung the C. Psalme, or one Portion thereof, as it shall please the Congregation.

Chap. IV.

The Order to receive the Excommunicat againe to the Societie of the Church.

First, we must observe that such as are excommunicated for the Crime committed, never admitted to the Societie of the Church, until such Time as either the Magistrate punish according to the Law, or elles pardon the Crime, as before we have said: But such as for other Offences, for their Contempt are excommunicated, may be received when they shall earnestly seek the favour of the Church. They must begin at the Minister, the Elders and Deacons, who must demand their Repentance to the Minister or Ministers of their Assemblée: A Day may be appointed for the Excommunicat to present himself before the Church. The Signes of his Repentance ought to be gently inquired, as what hath bene his

ice the Tyme of his Excommunication, he will offer for Satisfaction to the Church unto whom he hath expounded the Griefe Dolour of his Hart. If the Excommunicat and penitent and obedient in all Things, theter the next *Sunday* may geve Advertisement whole Church of his Humiliation, and comethem to call to God for Increase of the same, next Session Day the Minister may appoint Excommunicat such Satisfaction as they most expedient, to the which if the Excommunicat fullie agree, then may the said Ministerie nt unto him a certane Day when he shall ful-
e same.

r this is principally to be observed, that no amunicat Person may be receavid to the So- of the Church again, until such Time as he stand at the Church Dure, at the least moe *ys* than one : Which Dayis being expirid, he hole-Satisfaction complete, some of the s shall passe to the Excommunicat, efter that rmar Prayer of the Minister in the Pulpet be , and shall present him to an certan Place nted for the Penitents, where he shall stand same Habite, in the which he maid Satis- n, untill the Sermon be ended : And then e same Eldars that broght him into the h, present him to the Minister, with these lyke Wordis.

is Creature of Godis, N. that for his Wick- and obstinat Rebellion hath bene excommu- from the Bodie of Jesus Christ, bot now by wewer of the Spirit of God, is called back again pentance, so far as the Judgement of Man

can perceave, for he hath not only craved the Favours of the Ministrie, that he might be receaved into the Bodie of the Church again, but also most obediently hath subjected himself to all that we have commanded, for trial of his Humiliation. And theretoir we present him befoir you, to a examinat.

And if his Repentance be sufficient, to be receaved again to the Bodie of the Church; then shall the Minister render Thanks, first to God, for that Part of his Humiliation, and also desire the Church of God to do the same with him. Therefter he shall addresse him to the Person excommunicat, and first shall lay befoir him his Sin; theretter the Admonitions that war gevin unto him to satisfie the Church for the same; and last, his proud Contempt and long Obstinacie, for the which he was excommunicat: And of every one he shall require his peculiar Confession, with Accusation of himself, and Detestation of his Impieie: Which being receaved, he shall read Thanks to God, as followeth.

WE thank the Mercie and Goodnes of God through Jesus Christ our Lord, for this Conversion, N. into the which thou hast not much ashamed thy self, as that thou hast overcome and overcome Sathan, by whose Venomous and deceaveable Entisements thou hitherto wast rebellious to the holisome Admonitions of the Church: And yit because we can bot offer that which is externall, we will joyne our Prayers with thine, that thy Humiliation proceed from the Hart.

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the Prayers appointed to be said in the receiving of the Penitent; (m) be said also here: Which ended, let the Church and the Penitent be admonished as there is expremed; except that the Cryme of his Excommunication must ever be aggredded and mentionat.

Prayer contening his receaving to the Church.

Ord Jesus Christ, King, Teacher, and our eternal Preist, who with the Preaching of blessed Evangel hes joyned the Power to bynd owse the Sinnes of Men, who hes also proved, that whatsoevir by thy Ministers is d on Earth, shall be bound in the Heavin, lso that whatsoever is lowsed by the same, se lowsed and abtolved with the in the Hea-

Look, O Lord, mercifullie upon this thyre, N. &c; whom Sathan oflong Tyme hath n in Bondage, so that not onlie he drew him iquitie, bot also that he so hardened his , that he despised all Admonitiouns; for the h his Sin and Contempt we war compelled communicat him from our Bodie. Bot now, ord, seeing that the Spirit of our Lord Jesus t hath so far prevaled in him, that he is red to our Society, it wil pleise thee, for the dience of our Lord Jesus, so to accept him, his formar Inobedience be never laid to his ge, bot that he may increase in all Godliness, at Sathan finally be trodden under his Feit and

and ours, by the Power of our Lord Jesus Christ, to whom with the and the holy Spirit be all Honor and Glorie now and evir. *So be it.*

The Forme of Absolution.

IN the Name and Authoritie of Jesus Christ, I the Minister of his blessed Evangel, with Consent of this hole Ministry and Church, absolve thee N. from the Sentence of Excommunication, from the Sin by thee committed, and from al Censures led againes thee for the same of before, according to thy Repentance, and pronounces thy Sin to be loosed in Heavin, and thee to be received again to the Societie of Jesus Christ, to his Bodie the Church, to the Participatioun of his Sacramentes, and finally, to the Fruition of all his Benefits, *In the Name of the Father, the Son, and the holy Spirit. So be it.*

The Absolution pronounced, the Minister shall then call him Brother, and geve him Admonition, to watch and pray, that he fall not in the lyke Tentation; that he be thankfull for the Mercie shawin unto him, and that he shaw the Fructis of his Conversion in Lyfe and Conversation,

Thereftir the hole Ministerie shall embrace him, and such uthers of the Church as be nixt unto him: And then shall a Psalm of Thankisgeving be song.

This Ordour may be enlarged or contracted as the Wisdom of the discreet Minister shall thinke expedient. For we rather shaw the to Way the Ignorant, than prescribe Ordor to the Learned that cannot be amended.

Am

Ane Prayer.

PReserve the publick Face of thy Church, within this Realme, O Lord: Dilait the Kingdome of thy Sone Jesus Christ universally: And so farther disclois and brek down the Tyrannie of that *Romane* Antichrist, by the Power of thy Sone our Lord Jesus Christ. *So be it. Anno 1567.*

Rom. 16.

Soli sapienti Deo per Jesum Christum gloria in perpetuum. Amen.

This Book is thocht necessar and profitable for the Church, and commanded to be Printed be the General Assemblie. Set furth be John Knox Minister, and sighted be us, whose Names follow, as we war appointed by the said general Assemblie.

John Willok.
M. John Craig.
Robert Pont.
John Row.

David Lindefay.
Guilielmus Christifonia.
James Greg, &c.

SOME



S O M E

Acts of Assembly

Concerning

Excommunication

A N D

Publick Repentance.

I. *Assembly*, July 1568. *Sess.* 4.

ANent the Excommunication of Papists, and Separation of them from the Societie of Christ's Bodie, after due Admonition refusing to joyne themselves to the Kirk: It is concludeit, that after they have receaveit sufficient Admonitions, according to the Order establishit, in particular Kirks, and they yit remaining obstinate; they shall be declareit publickly, in all
Con-

Congregations necessar, to be excommunicate out
of the Societie of Christis Bodie.

II. *Assembly, March 1577. Sess. 5.*

ANent excommunicate Persons, for non-
hering to the established Religion, and who
wer not joynit thereto of before; yit not the les
presently of their awin free Will submitis them-
selves, and requires to be receavit in the Society
of the faithful. The Kirk ordains the *said* Per-
sons to be receavit be the Minister, in low and
humble Habit with Sackcloath, observing the Or-
dor prescryvit in the Book of Excommunication
in all uther Poynts.

III. *Assembly, March 1577. Sess. 6.*

ORdains all and sundrie Superintendants, and
Commissionars to plant Kirks to proceed
summarly to Excommunication against all Papists
within their Provinces: And that within eight
Days after they be admonischit to joyne them-
selves to the Religion presently established
in this Realme, be hearing of the Word of God
and partaking of the Sacraments, and to subscribe
and give their Oath according to the Act of Par-
liament, * and Acts agreit upon betwixt
Lord Regent's Grace, secret Council, and
Kirk:

IV.

* *Jam. VI. Parl. 3. Cap. 45 and 47.*

Assembly, July 1569. Sess. 3.

Nent Persons guilty of capital Crymes summoned be Superintendants ; or Ministers, and Deacons of reformat Kirks, to compeir in this Assembly or any uther hereafter ; and the Persons fund not compeirand ; The Kirk fines the said Superintendants or Ministers, to be excommunicate, and to be sent to Excommunication against them, and to the supream Magistrate so many as their Offences are alreadie excommunicate, further Punishment may be execute.

Assembly, March 15⁶⁹₇₀. Sess. 2.

He Kirk ordaines sic Persons as are convict of Incest or Adulterie, and has not stubbornly contemnit the Admonitions of the Kirk, nor the Sentence of Excommunication for their offences, shall make publick Repentance in Sackcloth at their awin Kirks, bairheadit, and bair- three several Dayes of preaching ; and after said third Day, to be receavit in the Society of the Kirk in their awin Claiths ; the uthers that been excommunicate for their Offences shall repent themselfis bairheadit and bairtutit six ching Dayes, and the last after Sermon to be receavit in their awin Claiths, as said is,

V.L. Assembly, March 15⁶²/₇₀. Sess. 3.

ANent Homicides, incestuous Persons and Adulterers not fugitive from the Laws, be continually suing to be receavit be the Kirk to publick Repentance: After lang Reasoning and mature Deliberation, the haill Brethren presently assembleit, concludit that all sic Persons humbly suing, shall be receavit, to give the Signs of their Repentance in their awn Kirks, according to the Order appointit before: At quhilk Time the Minister shall publickly notifie their Crimes, that thereby the civil Magistrates may know the Crymes and pretend no Ignorance thereof.

Give they be excommunicat for their Offences, they shall stand bairheadit at the Kirk Door every preaching Day betwixt the Assemblies, seclusion from Prayers before Sermon; and then enter the Kirk, and sit in the publick Place bairheadit at the Time of the Sermons, and depart before the latter Prayer. The others that are not excommunicat, shall be placeit in the publick Place where they may be known from the rest of the People, bairheadit the Time of the Sermons, the Minister remembring them in his Prayer Time after Preaching. All the saids Persons shall bring their Minister's Testimonial to the next Assembly of their Behaviour.

Assembly, August 1573. Sess. 7.

Let Men offending in sic Crymes as deserves Sack-cloath they should receive the as well as the puir.

Superintendants nor Commissioners with e of any particular Kirk of their Jurisdiction dispense with the Extremitie of Sack-prescript be the Acts of General Assembly for any pecunial Sum *ad pios usus*.

Assembly, October 1576. Sess. 7.

Je Man that commits baith Adulterie and Incest, should be doubly punishit. Relapse lterie double punishit.

Assembly, October 1576. Sess. 8.

at the Form of Repentance of Fornicators, e Kirk and Commissioners present hes vo- concludit that ane of the Dayes of their rance to make Repentance for their Offence onday at ten Houres Beforenoon in Time ching, in presence of the Congregation. at double Fornicators receive double Pu- ent for their Offence.

Assembly, July 1570. Sess. 2.

itents that for their Offences resorts to the eneral Assemblie, either to receive Injuncti- r to schaw Signs of their Repentance, or uld present themselves before the same, in -cloaths, and receive farther Injunctions; ey be warnit to compeir the second Day of embly peremptorie.

XI. *Assembly, March 1577. Sess. 3.*

FOrsuameikle as it hes been ordainit be the General Assemblies, that all Adulterers, Murtherers, incestuous Persons and uthers Committers of hainous Crymes, first sould present themselves to the General Assembly, there to receive their first Injunction; and at the next thereafter following to present themselves in Linnen-cloaths, &c. And forsuamikle as divers of the said Offenders, partly are far distant from the Places of General Assemblies; uthers, for Portentive and deidlie Feids, may not, nor dare travel through the Countrie to present themselves before the saids Assemblies. For this Cause and uthers Considerations moveing, the Kirk presently assembled, hes statute and ordainit, that all sic Offenders shall be called hereafter, be the Superintendants and Commissioners of Provinces, to compare before them in their synodal Conventions, and be halden be them twyce in the Year, there to receive and tak their Injunctions; conform to the Order useit before the General Assemblies in all Sorts.

XII. *Assembly, February 1587. Sess. 1.*

ANent the Form of Repentance prescruyt for Adulterers, Homicids and uther Crymes whereof the Satisfaction, of before be Acted by the Kirk, was made before the Synodall Assembly: Sieing in many Parts of the Countrie Penitents at sic Tymes of the Year when synodal Assemblies are halden, are in lawful Travel out of the Country. It is found expedient

Acts of Assembly, &c. 755

s coming, quhere Presbyteries are weill or-
and establishit be Judgement of the synodall
bly, that the saids Penitents shall perform,
sally through the Realm, their Satisfaction
the Presbyteries, in such Form as they were
omit before the Synodals: Utherwayes
the Presbyteries are not yet constitute be the
ment of their synodal Assembly, the accust-
order to be keepit.

Assembly, August 1590. Sess. 14.

cause great Schander lyes upon the Kirk
throw manifold Murthers, notorious Adul-
and Incests; and the Parties being under
s oft times evites the Kirk, and schites
Place to Place quhairthrough the Procces
t weill be brought to a finall Sentence:
ng all the quhilk Tyme the Sclanders con-
and increases. *Quaritur*, Quhither Parties
into sic horrible and odious Crymes may
arly, upon the Notoritie of the Cryme, be
communicate or not? Answerit to the said Que-
Affirmative.

. Assembly, May 1592. Sess. 22.

ent the Forme and Order of Excommunica-
on to be used againes notorious Murtherers,
ssemblie hes concludit that the Order con-
in the Buik of Excommunication be keepit
ollowit out according to the Tenor thereof.

XV. *Assembly, June and July 1595. Sess. 8.*

His Heines Commissioners presentit Articles from his Majestie, craving the same to be read and answerit, as followis.

1. His Majestie craves that there be an Act made ordaining that quhasomever at any Tyme fall practife any treasonable Interprise or Conspiracie againis his Majesties Persone or Estate, being fund and declarit culpable thereof be Law, lawlykwyse incurr the Sentance of Excommunication thairfore, that thairby an inseperable Union may be betwixt the twa Swords.

Humble Answers of the General Assemblie to the foresaid Articles.

1. Quhair an Ordinance is cravit to be made againis Practisers of any treasonable Enterpryse or Conspiracie againis his Heines Persone or Estate, being fund culpable thairof be the Law, that thairfore sal incurr the Sentance of Excommunication. The General Assemblie agrieth thairto, *legitima cognitione ecclesiastica praeunte.*

XVI. *Assembly, March 1594. Sess. 1.*

That nane falling in publick Sclander be ceavit againe in the Fellowship of Kirk, except his Minister have some apparent Warrant in Conscience, that he hes baith an awing of Sin, and Apprehension of Mercy. And to this Effect that the Minister travel with his Doctrine and private Instruction, and bring heirto; and specially in the Doctrine of Repentence, quhilk being neglectit the publick Profit of Repentance is turned in ane mocking.

T. E.

THE
Second Buik
OF
DISCIPLINE,
OR
Heids and Conclusiones
OF THE
POLICIE of the KIRK,

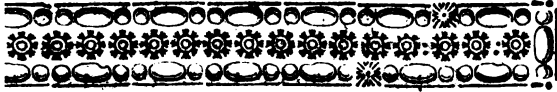
Agreed upon in the GENERAL
ASSEMBLY 1578. inserted in
the Registers of Assembly 1581.
sworn to in the NATIONAL
COVENANT, revived and ratifi-
ed by the Assembly 1638. and by
many other Acts of Assembly. And
according to which the Church Go-
vernment is established by Law,
An. 1592 and 1690.

I Cor. XIV. 40.

Let all Things be done honestly, and by Order.

EDINBURGH,
Printed by James Watson His Majesty's Printer.

MDCCLXII.



T H E
Second Buik
 O F
ISCIPLINE;
 O R
 Heidis and Conclufiones
 Of the
OLICIE of the KIRK.

Chap. I.

*he Kirk and Policie thereof in gene-
 all, and quherein it is different from
 he ciuill Policie.*

[T H E Kirk of God is sumtymes The Kirk
 is takin in
 three diffe-
 rent Sen-
 ses.
 largelie takin, for all them that
 professe the Evangill of Iesus
 Christ, and so it is a Company
 Fellowship not onely of the Godly,
 also of Hypocrites professing alwayis
 wardly ane true Religion. Uther
 B b b 3 Tymes

760 *The second Buik of Discipline:*

Tymes it is takin for the Godlie and Elect onlie, and sumtymes for them that exercise spiritual Function amongis the Congregation of them that profess the Truth.

The Kirkis Jurisdiction is of God, and is groundit on the Word.

2. The Kirke in this last Sense hes a certaine Power grantit be God, according to the quhilk it uses a proper Jurisdiction and Governement, exercisit to the Comfort of the hole Kirk. This Power Ecclesiasticall is an Authoritie grantit be God the Father, throw the Mediator Jesus Christ, unto his Kirk gatherit, and having the Ground in the Word of God; to be put in Execution be them, unto quhom the spirituall Governement of the Kirk be lawfull calling is committit.

It is exercisit be the Ministeris and Office-beararis.

3. The Policie of the Kirk flowing from this Power, is an Order, or Forme of spirituall Governement, quhilk is exercisit be the Members appoyntit thereto be the Word of God: And therefore is givin immediatly to the Office-beararis, be quhom it is exercisit to the Weile of the hole Bodie. This Power diverslie usit: For sumtyme it is severally exercisit, chiefly by the Teacheris; sumtyme conjunctly be mutuall Consent of them that beir the Office and Charge, efter the Forme of Judgement. The former is commonly callit *poteslas ordo* and the uther *poteslas jurisdictionis*. The two kinds of Power have both one Authority, one Ground, one finall Cause.

A doubill Forme of Usage of the Kirkis Power.

the second Buik of Discipline. 761

is different in the Manner and
of Execution, as is evident be the
g of our Master in the 16 and 18
threw.

This Power and Policie Ecclesiasti-
s different and distinct in the awin
e from that Power and Policie,
is callit the civill Power and ap-
is to the civill Government of the
on Welth: Albeit they be both
d, and tend to one End, if they
htlie usit, *to wit*, to advance the
of God, and to have godlie and
bjectis.

For this Power ecclesiasticall flowes
iatlie from God, and the Mediator
Christ, and is spirituall, not having
porall Heid on Earth, bot onlie
the onlie spirituall King and Go-
r of his Kirk.

It is a Title falslie usurpit be Anti-
to call himselfe Heid of the Kirk,
cht not to be attribute to Angel
an, of what Estait that ever he be,
to Christ the onlie Heid and Mo-
of the Kirk.

Therefore this Power and Policie of
rk, sould leane upon the Word im-
lie, as the onlie Ground thereof,
uld be tane from the pure Foun-
of the Scriptures, the Kirk hearing
yce of Christ the onlie spirituall
and being rewrit be his Lawes:

The Differ-
ence be-
twix the
spiritual
and civil
Jurisdiction
one.

A Note of
Antichrist.

The Word
of God the
Ground of
the Kirks
Policie,

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Christ is
the onlie
Lord of his
Kirk; and
Men are
Office-
beiraris.

8. It is proper to Kings, Princes and Magistrates to be callit Lordis, and Dominators over their Subjeidis, whom they govern civilly, bot it is proper to Christ onlie to be callit Lord and Master in the spirituall Government of the Kirk, and all uthers that beiris Office therein, aucht not to usurp Dominion therein, nor be callit Lordis, bot onlie Ministers, Disciples, and Servantis. For it is Christs proper Office to command and reweill his Kirk universall, and every particular Kirk, throw his Spirit and Word, be the Magistris of Men.

Ecclesiasti-
call Office-
beiraris
subject to
the civil
Magistrat,
and ci-
vill Magi-
stratis sub-
ject to the
spiritual
Jurisdicti-
on. Ane
Person
cannot ex-
erce both
Jurisdicti-
ons.

Notwithstanding, as the Ministers and uthers of the Ecclesiasticall Estait are subject to the Magistrat civil, so aucht the Person of the Magistrat be subject to the Kirk spirituall, and in ecclesiasticall Government. And the Exercise of both their Jurisdictiones cannot stand in one Person ordinarlie. The civil Power is callit the Power of the Sword, and the uther the Power of the Keyes.

The spiri-
tual and ci-
vill Juris-
diction sta-
tis.

10. The civil Power sould command the spiritual to exercise and doe their Office according to the Word of God: The spirituall Rewlaris sould requyre the Civilian Magistrat to minister Justice, to punish Vyce, and to maintaine the Libertie and Quietnes of the Kirk within their Boundis.

11. The Magistrat commandes civill Things for externall Peace and Qui-
etnes

The second Buik of Discipline. 763

tnes amongis the Subjects: The Minister handles externall Things onlie for Conscience cause.

12. The Magistrat handles externall Things onlie, and Actions done befor Men: Bot the spirituall Rewlar judges oth inward Affectionis and externall Actionis, in respect of Conscience, be the Vord of God.

13. The civill Magistrat craves and certis Obedience be the Sword, and uther externall Meanis: Bot the Minister,* be the spirituall Sword, and spirituall Meanis.

14. The Magistrat neither aucht toreich, minister the Sacramentis, nor execute the Censuris of the Kirk, nor yit prescribe any Rewll how it sould be done; bot command the Ministeris to observe the Rewll commandit in the Word, and punish the Transgressouris be civill Means: The Ministeris exerce not the civill Jurisdiction, bot teich the Magistrat how it sould be exercit according to the Word.

15. The Magistrat aucht to assist, maintain and fortifie the Jurisdiction of the Kirk. The Ministeris sould assist their Princes in all Thingis agreiabe to the Word, providing they neglect not their awin Charge be involving themselves in civill Affairs.

The civil Magistrat aucht to exerce no Part of the spirituall Office-beiraris Charge, nor pteserve Rewlis thairto.

The Jurisdiction of the Kirk sould be assistit be the Magistrat.

Final-

* The Copie in Spensifwood's History hath the Minister, An old Manuscript hath, the Ministeris.

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Ministers
subject to
the Magi-
strat, and
Magistrats
subject to
Kirk Disci-
pline.

Finally, as Ministeris are subject to the Judgement and Punishment of the Magistrat in externall Things, if they offend; So aucht the Magistratis to submit themselves to the Discipline of the Kirk, gif they transgresse in Matteris of Conscience and Religioun,

Chap. II.

Of the Pairtes of the Policie of the Kirk, and Persons or Office-beiraris to whom the Administration is committit.

Two Sortis
of Personis
in the
Common
Welth.

AS in the civill Policie the hait Common Welth consistis in them that ar Governours or Magistratis, and them that ar governit or Subjects. So in the Policie of the Kirk sum ar appointit to be Rewlaris, and the rest of the Members thereof to be rewlit, and obey according to the Word of God, and Inspiratioun of his Spirit, always under one Heid and chiefe Governour, Jesus Christ.

Quharin
the Kirk
Policie
consistis.

Threesfold
Office-
beiraris in
the Kirk.

2. Againe, the hait Policie of the Kirk consisteth in three Things, viz. Doctrine, Discipline, and Distribution. With Doctrine is annexit the Administration of Sacramentis. And according to the Pairtes of this Division, aris a threesfold

III.

that beir ec-
ones, ar ad-
ce.

is common to Vocation
Office within of Office-
Way, be the beiraris
promotit to within the
the Kirk of Kirk.
ful Calling it
son to medle
sticall.

f Calling, ane Twa Sorts
immediatic, of Calling
nd Apostles,
nd well alrea-

edinar, quhilk
, and inward
ence, hes the
ward Judge-
Godis Word,
Kirk. Nane
n any Office
e this Testi-
before God,
of Men.

ward Calling, Election
l Ordination.

Electi-

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Ordinar
and extra-
ordinar
Functiōes
in the Kirk.

6. Sum of thir ecclesiasticall Functiōes ar ordinar, and sum extraordinar or temporarie. There be three extraordinar Functiōes, the Office of the Apostle, of the Evangelist, and of the Prophet, quhat is ar not perpetuall, and now have ceasit in the Kirk of God, except quhen it pleasit God extraordinarly for a Tyme to steir sum of them up againe. There are four ordinar Functiōes or Offices in the Kirk of God, the Office of the Pastor, Minister or Bishop; the Doctor; the Presbyter or Eldar; and the Deacon.

7. Thir Offices ar ordinar, and aucht to continue perpetuallly in the Kirk, as necessar for the Government and Police of the same, and no moe Offices aucht to be receivit or sufferit in the trew Kirk of God, establisht according to his Word.

Ambitious
Titles
aucht to
be rejectit.

8. Therefore all the ambitious Titles inventit in the Kingdome of Antichrist, and in his usurpit Hierarchie, quhilkis ar not of ane of these foure Sorts, togit with the Offices depending thereupon, in ane Word aucht allutterlie to be rejectit.

Chap

† An old Manuscript hath, *be his Word*.

Chap. III.

of the Persones that beir ecclesiasticall Functiones, ar admitted to thair Office.

Vocation or Calling is common to all that shuld beir Office within the Kirk, quhilk is a lawfull Way, be the qualificet Persones ar promotit to spirituall Office within the Kirk of

Vocation
of Office
beiraris
within the
Kirk.

Without this lawful Calling it ever leisum to any Person to medle ny Function Ecclesiasticall.

There are twa Sorts of Calling, ane ordinar be God himself immediatlie, of the Prophetis and Apostiles, in Kirks establishit, and well alre admit hes no Place.

Twa Sorts
of Calling.

The uther Calling is ordinar, quhilk is the Calling of God, and inward conie of a gude Conscience, hes the Approbation and outward Judgement of Men, according to Godis Word, order establishit in his Kirk. Nane so presume to enter in any Office ecclesiasticall without he have this Testimony of a good Conscience before God, ny knows the Harris of Men.

This ordinar and outward Calling, Election, a Parts, Election and Ordination.

Electi-

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Qualities. Election is the chusing out of a Person or Persons maist able to the Office that waikes, be the Judgement of the Eldership and Consent of the Congregation, to whom the Person, or Persons be appointed. The Qualities in generall requisite in all them wha sould beir Charge in the Kirk, consist in Soundnes of Religion, and Godlines of Lyfe, according as they ar sufficiently set furth in the Word.

Na Intrusion. 5. In this ordinar Election * it is to be eschewit, that na Person be intrusit in any of the Offices of the Kirk, contrar to the Will of the Congregation to whom they ar appointed, or without the Voce of the Elderschip. Nane aucht to be intrusit, or placeit † in the Places already plantit, or in any Rounge that waikes not, for any worldlie Respect: And that quhilk is callit the Benefice aucht to be nothing else, but the Stipend of the Ministers that ar lawfullie callit. ‡

Ordination. 6. Ordinatione is the Separatione and Sanctifying of the Person appointed to God and his Kirk, * eftir he be worthyit and fund qualifiit. The Ceremonies of Ordinatione are Fasting, earnest Prayer,

Ceremonies.

* An old Manuscript and some printed Copies have, *the Order of Election.*

† An old Manuscript hath, *or enterit in the Places*; the Copie which is in *Spottiswood's History*, or placed in the *Mistry in Places.*

‡ An old Manuscript hath, *callit and electit.*

* The old Manuscript hath, *be God and his Kirk.* *Spottiswood* hath, *by, &c.*

The second Buik of Discipline. 765

Prayer, and Imposition of Hands of the Elderschip.

7. All this, as they must be raisit up to God, and be him made able for the Mark quhair they ar callit; so aucht they know their Messag to be limitit within Gods Word, without the quhilk Bounds they aucht not to passe. All this sould tak these Titils and Names onlie (leist they be exaltit and püst up in themselves) quhilk the Scriptures gevis unto them, as these quhilks import Labour, Travell and Mark; and ar Names of Offices, and service, and not of Idlenes, Dignitie, arldlie Honour or Preheminance; quhilk Christ our Maister is expresse reprovit and forbidden.

8. All these Office-beararis sould have their awin particular Flockis amongst whom they exercise their Charge, and sould mak Residence with them, and take Inspection and Oversight of them, every one in his Vocation. And generallie in twa Things aucht they all to respect the Glorie of God, and edifying of his kirk, in discharging their Dewties in their Callings.

C c c

Chap.

Some Copies have, Honour or wayldlie Performances.

Chap. IV.

Of the Office-beararis in particular, and first of the Pastors or Ministers.

Pastors,
Ministers
or Bishops.

1. **P**ASTORS, Bishops, or Ministers, ar they wha are appointit to particular Congregationes, quhilk they will be the Word of God, and over the quhilk they watch. In respect whair of, sometime they ar callit Pastors, becaus they feid their Congregation; sumetyme Episcopi, or Bishops, becaus they watch over their Flock; sumetymes Ministers be reason of their Service and Office; and sumetymes also Presbyters or Seniors, for the Gravity in Manners, quhilk they aucht to have in taking Cure of the Spirituall Government, quhilk aucht to be most deir unto them.

A certain
Flocke.

2. They that ar callit unto the Ministerie, or that offer themselvis thereunto aucht not to be electit without ane certain Flock be assignit unto them.

Lawfull
Calling.

3. Na Man aucht to ingyre himselfe, or usurpe this Office without lawfull Calling.

Nane may
leave the
Ministerie.

4. They that ar anis callit be God, and dewlie electit be Man, eftir that they have anis acceptit the Charge of the Ministerie.

the second Buik of Discipline. 77x

may not leive their Functions;
desertours should be admonishit, and
of Obstinacie finallie excommuni-

ing his 28. 1. 1130-
A Pastor may leive his Flock, with- Not his
ence of the provinciall or Nati- Flock
assemblie, quhilk gif he do eftir without
Licence,
dition not obeyit, let the Censures
Kirk stryke upon him.

into the Pastors apperteinis Teach- Quhat per-
the Word of God, in Season and tains to the
Season, publicklic and privatelie, Dewtie
travelling to edifie and discharge of Pastors.
science, as Gods Word prescryves The teach-
word.

into the Pastors onlie apperteinis Admini-
ministration of the Sacramentis, in stration of
anner as the Administration of the the Sacra-
ments.

For baith ar appointit be God
es to teach us, the anc be the
d the uther be the Eyes and uther
hat be baith Knowledge may be
it to the Mynde.

apperteinis be the same Reason Prayce
astors to pray for the People, and
or the Flock committed to his
and to blesse them in the Name
ord, who will not suffer the Bles-
his faithfull Servants to be fru-

aucht also to watch over the watchfuly
of his Flock, that the better he nee.

C c c 2 may

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may apply the Doctrine to them in reprehending the dissolute Persons, and exhorting the Godlie to continew in the Feir of the Lord.

Excommunication.

10. It appertaines to the Minister or lawfull proceeding & belongs to the Eldership, to pronounce the Sentence of binding and loosing upon any Person, according to the Power of the Keyes granted unto the Kirk.

Marriage.

11. It belongs to him, *scilicet* the lawfull Proceeding, in the Marriage, to the Eldership, to solemnize, betwix them, that ar to be joynt therein; and to pronounce the Blessings of the Lord upon them, that enter in that, *scilicet* in the Feir of God.

Publick Denunciations.

12. And generallie all publick Denunciations that ar to be made in the Kirk before the Congregation, concerning Ecclesiasticall Affaires belong to the Office of a Minister; For he is as a Messenger and Herauld betwix God and the People in all these Affairs.

† An old Manuscript hath, *It appertaines to the Minister to be lawfull preceeding with the Eldership, &c.*

Chap. V.

*Of Doctors and thair Office, and
of the Schoolis.*

ANe of the twa ordinar and per- Doctor.
petuall Functions that travell in
the Word, is the Office of the Doctor,
wha also may be callit Prophet, Bischop,
Ruler, Catechizar, *that is*, Teicher of the
Catechisme and Rudiments of Religi-
ne.

2. His Office is to open up the Mynde His office;
of the Sprit of God in the Scriptures sim-
lie, without sic Applications as the Mi-
nisters usis, to the End that the Faithfull
may be instructit, and sound Doctrine
be teachit, and that the Purity of the Gospell
be not corruptit throw Ignorance or evil
Opinions.

3. He is different from the Pastor, not His Differ-
whely in Name, but in Diversity of Gifts. For
the Doctor is gine the Word of Know-
ledge, to open up be simple Teiching the
Mysteries of Faith; to the Pastor the
Gift of Wisedome; to apply the same be
Exhortation to the Manners of the Flock,
as Occasion craveth.

4. Under the Name and Office of a Schoolis
Doctor, we comprehend also the Order and Col-
leges.
in Schooles, Colledges, and Universities
quhilk hes bene from Tyme to Tyme

cairfullie maintainit, also weill, among the
Jewes and Chastianes, as among the
phane Nations.

He shuld
sist the Pa-
stor in
Govern-
ment.

5. The Doctour being an Elder, shuld
sist the Pastor in the Govern-
ment of the Kirk, and counsel the
Elders his Brethren in all Affaires; be-
cause the Interpretation of the Word
quhile is onlie Judge in ecclesiastical
Matters, is committit to his Charge.

But such
not preach
or minister
the Sacra-
mentis.

6. Bot to preach unto the people, to
minister the Sacraments, and to celebrate
Marriages, he is not qualified, unless he be
unlesse he be otherwise called, in the
Howbeit the Pastor may teach in the
Schoolis, as he will, in case he has
Knowledge of the Scriptures, and of
the Examples of *Polycarpus* and others
testifie.

Chap. VI.

Of Elders, and their Office.

The Word
Eldar dif-
ferentlie
taken.

1. The Word *Eldar* in the Scrip-
sumetyme is the Name of a
sumetyme of Office. When it is
Name of ane Office, sumetyme it is
largely, comprehending als weill the
Pastors and Doctors, as them who are
Seniors or Elders.

The Office
of ane El-
dar is per-
petuall and
spirituall.

2. In this our Division, we call
Eldars, whom the Apostles call

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their Governours. Their Office as it
 is, so is it perpetuall and alwayes
 in the Kirk of God. The Elders
 a spirituall Function, as is the
 le. Elders are lawfully callit to
 ice, and having Gifts of God meit
 with the same, may not leive it
 Albeit for an Number of Elders
 chosen in certane Congregations,
 a Pairt of them may reliefe another
 in the same Space, as was among the
 under the Law in serving of the
 The Number of the Elders in
 Congregation cannot weill be limit-
 fouth be according to the Bounds
 cessitie of the People.

is not necessar that all Elders be
 ichars of the Word, albeit the chief
 o be sic*, and swa ar worthie of
 Honour. What Manner of Per-
 ey aucht to be, we referre it to the
 Word of God, and namely the
 written be the Apostle Paul.

Not neces-
 far that all
 Elders be
 Teachers,

their Office is als weill severallie,
 unetlie, to watch diligently upon
 ock committit to thair Charge,
 ublickly, and privately, that na-
 tion of Religion, or Manners ca-
 ein.

Their Of-
 fice.

s the Pastors and Doctors sould
 ent in Teaching and sawing the
 the Word, so the Elders sould be

C c c 4

cair-

Topic in Spottiswood's History and several Manu-
 re, albeit chiefly they ought so to be sic.

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cairfull in seeking the Fruit of the law in the People.

6. It appertaines to them to assist the Pastor in Examination of them that come to the Lords Tables. Item, in visiting the Sick.

7. They should cause the Actes of the Assemblies, als weil particular as general, to be put in Execution cairefullie.

8. They should be diligent in admonishing all Men of their Dewtie according to the Rewl of the Evangell. Things that they cannot correct be privat Admonitions, they should bring to the Assembly of the Elderschip.

9. Their principall Office is to hold Assemblies with the Pastors, and Doctors who are also of their Number, for establishing of gode Ordor, and Execution of Discipline. Unto the quhillis Assemblies all Persones at subject that remain within their Bounds.

Chap. VII.

Of the Eldarschips, and Assemblies, and Discipline.

Of what
Persones
Presbyteries
consist.

ELderschips and Assemblies are commonlie constitute of Pastors, Doctors, and sic as we commonlie call Elders, that labour not in the Word and Doctrine,

† An old Manuscript hath, als weil particular, as presigial or generall.

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n, and of what severall Power
spokin.

For all Four Sorts
of Assemblies.
For all
Kirk and Con-
gregations of maples To be a Province;
hail Nation, or of all and di-
visions professing one Jesus Christ,
the ecclesiasticall Assemblies Jurisdiction
to convene lawfully to consider
things concerning the
and pertaining to their Charge,
with Power to appoynt Tymes, and
that Effect; and to appoint Meeting
in the Day, Time and Place for

all Assemblies; and Moderator Moderator
to be chosen by common Consent his Office.
hail Brethren in convent, who
propose Matters, gather the
and cause gude Order to be kept
Assemblies, Diligence should be
chiefly be the Moderator, that
ecclesiasticall Things be handlit in
mbles, and that there be na
with ony Thing pertaining to the
Jurisdiction.

Every Assembly has Power to send Visitation.
in them of their awin Number,
noe Visitours to see how all
eis rewrit in the Bounds of thair
on. Visitation of mae Kirks is
an Office ecclesiastick in the Per-
e Man, naither may the Name
shop be attribute to the Visitor
onlie,

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onlie, naither is it necessar to abyde the wayes in ane Mans Person, but it is the Part of the Elderschip to send out quha it Persons to visit *pro re nata*.

The End
of Assem-
blyes.

6. The finall End of all Assemblies is first to keip the Religion and Doctrine pure, without Error and Corruption. Next, to keip Cemelnes and gude Order in the Kirk.

Their Acts.

7. For this Orders Cause, they may make certane Rewls and Constitutions appertaining to the gude Behaviour of the Members of the Kirk in their Vocation.

They may
abrogat
and alter.

8. They have Power also to abrogate and abolish all Statutes and Ordinances concerning ecclesiastical Matters that are found noysome and unprofitable, and agree not with the Tyme, or are about the People.

Discipline.

9. They have Power to execute ecclesiastical Discipline and Punishment upon Transgressors, and proud Contemners of the gude Order and Politie of the Kirk, and swa the hiall Discipline is in their Hands.

Particular
Elder-
ships.

10. The first Kynde and Sort of Assemblies, although they be within particular Congregations, yit they exerce the Power, Authoritie and Jurisdiction of the Kirk with mutuall Consent, and therefore beir sumtyme the Name of the Kirk. When we speik of the Elders of the particular Congregations, we mein not the

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particular Parish Kirk can, or may
their awin particular Elderships,
ly to Landwart, bot we think thrie
r, mac or fewar particular Kirks,
ave ane common Elderschip so them
judge thair ecclesiasticall Causes.
this is meir that some of the El-
be chosen one of every particu-
ngregation, to concurre with the
their Brethren in the common As-
e, and to take up the Dilations of
ces within their awin Kirks, and
them to the Assemblie. This wa
of the Practise of the primitive
where Elders or Colleges of Seni-
ers constitute in Cities and famous

The Power of thir particular El- Their Pow-
ers, is to use diligent Labours in er and
oundis committit to thair Charge, Dewtie.
he Kirks be kept in gude Order, to
e diligently of nauchtie and unruly
is, and to travell to bring them in
ay againe, aither be Admonition
reatning of Gods Judgements, or
rection,

It pertains to the Elderschip to take
that the of Word God be purely
it within their Bounds, the Sacra-
rightly ministrat, the Discipline
y mantenit, and the ecclesiasticall
suncorruptie distributit.

It belongs to this Kynde of Assem-
o cause the Ordinances made be the
Assem

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Assemblies provincially, nationall, and generall, to be keipit, and put in Execution. To mak Constitutions quhilk concern to *πρέπον* in the Kirk, for the decorat^o Order of these particular Kirks & where they governe : . . . Provying they alter nactis made by the general or provincial Assemblies, and that they mak the provincially Assemblies foresein of these Rewis that they sall mak, and abolish them that tend to the Hurt of the same. *1st*

14. It hes Power to excommunicat the Obstinat.

15. The Power of Election of them who beir ecclesiasticall Charges, pertains to this Kynde of Assemblie, within their awin Bounds, being well credit, and constitute of many Pastors and Elders of sufficient Abilitie.

16. By the like Reason their Deposition also pertains to this Kynde of Assemblie, as of them that teach erroneous and corrupt Doctrine; that be of scandalous Lyfe, and efter Admonition desist not; that be givie to Schisme or Rebellion against the Kirke, manifest Blasphemie, Semonie, Corruption of Brybes, Falser Perjurie, Whoredome, Thift, Drunkenes, Feghting worthy of Punishment by the Law, Usurie, Danelling, Infamie, and all others that deserve Separation fra the Kirk: These also who are fund altho

gith

† An old Manuscript hath, *Paroch Kirks.*

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insufficient to execute their Charge
deposit. Quhair of uther Kirks
adviseit, that they receive not
sons deposit.

Yit they aucht not to be deposit,
row Age, Sicknes, or uther Acci-
becum unmeir to do thair Office;
quhilk Case thair Honour sould
to them, their Kirk sould mantein
and uthers aucht to be provedit to
r Office.

Provinciall Assemblies we call law. ^{Provinci-}
ventions of the Pastors, Doctors, ^{all Assem-}
er Eldaris of a Province, gatherit ^{blies.}
common Affaires of the Kirkes
, quhilk also may be callit the Con-
of the Kirk and Brethren.

Thir Assemblies are institute for ^{Causes of}
ie Matters to be intreatit be mutu- ^{their insti-}
sent and Assistance of the Brethren ^{tution.}
that Province, as Neid requyres.

This Assemblies hes Power to ^{Thair Pow-}
order, and redresse all Things ^{er.}
or done amisse in the particular
lies. It hes Power to depose the
beirers of that Province for gude
st Causes deserving Deprivation.
enerallie thir Assemblies have the
power of the particular Elderschips
if they ar collectit.

The nationall Assemblies quhilk is ^{The Gene-}
ll to us, is a lawfull Convention of ^{ral Assem-}
all Kirks of the Realm or Nation, ^{blie.}
it is usit and gatherit for the com-
mon

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mon Affaires of the Kirk, and may be callit the generall Eldership of the Kirk within the Realme. Nane are to reparaire to this Assemblie to vote but ecclesiasticall Persons to sic a Number as shal be thocht gude be the same Assemblie: Not excluding uther Persons that will reparaire to the said Assemblie to propose, heir and reason.

The Causes of Institution thair of.

22. This Assemblie is institute, that all Things aither omittit, or done amisse in the provinciall Assemblies, may be redressit and handlit: And Things generally, touching for the Weill of the haill Bodie of the Kirk within the Realme may be foinsie, intreatit, and set furth to Godis Glorie.

The Duties requirit of it.

23. It sould tak Cair, that Kirks be plantit in Places quhair they are not plantit. It sould prescrive the Rewill how the uther twa Kynds of Assemblies sould proceed in all Things.

24. This Assemblie sould tak Heid that the spirituall Jurisdiction and cr. be not confoundit to the Hurt of the Kirk: That the Patrimonie of the Kirk be not consumit * nor abusit: And generallie concerning all weighty Affairs that concerne the Weill and gude Order of the haill Kirks of the Realm, it auct to interpone Authoritie thairto.

Generall Councils.

25. There is besydes these, an uther mair generall Kynde of Assemblie, quhair is of all Nations and Estairs of Persons with.

* An old Manuscript hath, *diminishit or abusit.*

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he Kirk, representing the univers-
k of Christ: Quhilk may be
operlie the Generall Assemblie or
l Councell of the haill Kirk of

Assemblies wer appoyntit and
gether, specially when ony great
or Contraverſie in Doctrine did
the Kirk, and wer convocat at
nd of godlie Emperours being for
e, for avoyding of Schiſmes with-
niverſall Kirk of God: Quhilk
they apperteine not to the parti-
t of ane Realme, we cōſis further
of them.

Chap. VIII.

Deaconis and thair Office, laſt ordinar Function in the k.

He Word *Διακονος* ſumtymes is Deaconia;
largely takin, comprehending
that beir Office in the Miniſtrie
ituall Function in the Kirk: Bot
we ſpeik, it is taken only for
nto whom the Collection and Di-
n of the Almes of the faithfull and
icall Gudes does belang.

he Office of the Deacons ſa takin, *Thair Of-
fice and
Powe.*
linar and perpetuall eccleſiaſticall
Funci-

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Function in the Kirk of Christ. Of what Properties and Dowties becometh be that is calling to this Function, we commit it to the manifold Simplices. The Deacon aucht to be called and elected at the rest of the spirituall Officers, of the quhilk Election was spoken befor.

They at
not of the
Presbytrie
or Session.

3. Thair Office and Power is to receive, and to distribute the hail ecclesiasticall Gudes unto them to whom they are appoyntit. This they aucht to do according to the Judgement, and Appoyment of the Presbytrie or Elderchip (of the quhilk the Deacons are not) that the Patrimonie of the Kirk and Puir be not convertit to privat Mens Usis, nor wastfullie distributit.

Chap. IX.

Of the Patrimonie of the Kirk, and Distribution thair of.

The Kirks
Patrimo-
nie.

I. **B**E the Patrimonie of the Kirk, we mein whatsumever Thing bene at any Tyme before, or shall be at any Tymes cuming gevin; or be Consent of universall Custome of Countries professing the Christian Religion, applyit to the publique Use and Utilitie of the Kirk. Swa that under the Patrimonie we comprehend all Things gevin, or to be gevin to the Kirk and Service of God,

Lanc.

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, Biggings, Possessions, Annual-
and all sic lyke, wherewith the
dotit, either be Donations, Foun-
s, Mortifications, or any uther
Titles, of Kings, Princes, or ony
s inferiour to them; together with
annual Oblations of the Faithfull.
comprehend also all sic Things as be
of Custome, or Use of Countries
ne applyit to the Use and Utilitie
Kirk; of the quhilk Sort ar Teinds,
s, Gleib and sic lyke; quhiks be
on and municipall Lawis and un-
Custome ar possessit be the Kirk.

To tak ony of this Patrimonie be Sacriledge,
full Meinis, and convert it to the
ular and profane Use of ony Person,
d it ane detestable Sacriledge befoir

The Gudes ecclesiasticall aucht to be The Dea-
it, and distributit be the Deacons, cons suld
Word of God appoynts, that they collect the
eir Office in the Kirk be providit Kirks
hout Cair or Solicitude. In the Gudes, and
olical Kirk, the Deacons wer ap- distribut
t to collect and distribute quhatlum the liberal
as collectit of the Faithfull to distri- Gifts of the
nto the Necessitie of the Saincis; Faithfull.

neane lackit among the Faithfull.
Collections war not onlie of that
was collectit in Manner of Almes,
ne suppose; bot of uther Gudes,
ble and unmoveable, of Lands
Possessions, the Price quhairof was

D d d

brocht

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brocht to the Feit of the Apostles. This Office continuit in the Deacons H^{and} quha intromettit with the haill Gude of the Kirk, ay and whil the Estate that was corruptit be Antichrist, as the ancient Canons bear Witnes.

To quham
the Patti-
monie of
the Kirk is
to be distri-
but.

4. The same Canons mak Mention of ane fourfald Distribution of the Patrimonie of the Kirk, quhair of ane Part was applyit to the Pastor, or Bishop for his Sustentation and Hospitalitie, another to the Elders and Deacons, and all the Clergie; the third to the Puir, the fourth and Strangers; the fourth to the Uphald and uther Affaires of the Kirk, speciallie extraordinar. We adde hereunto the Schules and Schuile-maisters also, quha aucht and may be weill sustentit of the same Gude, and ar comprehended with the Clergie. To wham, we joyne the Clerks of Assemblies als weill particlar as generall; Syndicks or Proctors of the Kirk Affaires, Takers up of Psalmes, and sic lyke uther ordinar Officers of the Kirk, sa far as they ar necessar.

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Chap. X.

*Office of a Christian Magi-
strate in the Kirk.*

Although all the Members of the Kirk be halden every one in cation, and according therto to the Kingdom of Jesus Christ sa-
lyis in their Power; yit chiefly Princes, and uther Magistrates, n to do the same; For they ar the Scripture Nourishers of the or sameikle as be them it is, or at ht to be manteinit, fosterit, up- and defendit agains all that wald the Hurt thereof.

it perteinis to the Office of a Magistrat, to assist and fortifie y Proceedings of the Kirk in all ; and namely to sic that the pub- ait and Ministrie thereof be man- d sustein it as it apperteins, ac- to Godis Word.

sic that the Kirk be not invadit be false Teichers and Hyrelings, lowmes therof be occupyt be ogs, or idle Bellies.

assist and manteine the Disci- the Kirk; and punish them civil- will not obey the Censure of the

D d d 2 same,

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same, without confounding always the same Jurisdiction with the other.

Provision
of Mini-
strie,
Schuils and
Puir.

5. To sic that sufficient Provision be made for the Ministrie, the Schuils, and the Puir: And if they have not sufficient to awaite upon their Charges, to supplie their Indigence even with their awn Rents, if Neid require. To hold Hand als weill to the saving of their Persons from Injurie and opin Violence, as to their Rents and Possessions, that they be not defraudit, robbit, nor spoilit thereof.

The Patri-
monie of
the Kirk.

6. Not to suffer the Patrimony of the Kirk to be applyit to profane and unlawfull Uses, or to be devorit be idit Bellies, and sic as have na lawfull Function in the Kirk, to the Hurt of the Ministry, Schuiles, Puire, and uther godly Uses, quhairupon the same aucht to be bestowed.

The Juris-
diction of
the Kirk.

7. To mak Lawis and Constitutions agreeable to Gods Word, for Advancement of the Kirk, and Policie therof, without usurping ony Thing that pertainis not to the civil Sword, bot belongs to the Offices that ar meirlic Ecclesiasticall, as the Ministrie of the Word and Sacraments, using of ecclesiasticall Discipline and spirituall Execution therof, or ony Part of the Power of the spirituall Keys, quhilks our Maister gave to the Apostles and thair trew Successours. And although Kings and Princes that be godlie sumtymes be their awin Authority, wh-

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It is corruptit and all Things out
 or; place Ministers, and restore
 Service of the Lord; after the
 es of sum godly Kings of Juda,
 vers godly Emperours and Kings
 the Light of the new Testament:
 that the Ministris of the Kirk is
 wfullie constitute; and they that
 ceit do thair Office faithfullie, all
 Princes and Magistratis aucht to
 d obey thair Voice, and reverence
 jellie of the Son of God speiking
 in Xⁱ

Chap. XI.

*the present Abuses remain-
 in the Kirk, quhilks we
 are to be reformat.*

¶ Sit is the Dewtie of the godlie The Magi-
 Magistrat to mantein the pre- strate
 sertie quhilk God of his Mercie aucht to
 ntit to the Preaching of his Word, remove all
 ; trew Administration of the Sacra- Abuses.
 within this Realm: Sa is it to
 e, that all Abuses quhilks as yit
 e in the Kirk, be removit, and ut-
 kin away.

Thairfor first the Admission of Men Unlawfull
 sicall Titles of Benefices, sic as Titles,
 ot, nor have na Function in the

D d d 3

refor-

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reformat Kirk of Christ, as *Abbas*, *Commendatoris*, *Prioris*, *Prioratus*, and uther Titles of *Abbayis*, quhair *Pars* are now for the maist Part be the Judgement of God demolishit and of Idolatrie, is plaine Abusion, and is no so receive the Kingdom of Christ among us, bot rather to refuse it.

Chapters,
Convents,
Abayis,
Deans, &c.

3. Siclyke that they that of auld callit the Chapters and Convents of *Abbayis*, cathedrall Kirks, and the like Places, serve for nathing now, but for Fewes and Tacks, it ony Thing of the Kirk-lands and Teinds, in Hurt and Prejudice thair of, as daily Experience teiches, and thairfoir aucht to be abrogat and abolishit. Of the Nature ar the Deanes, Archdeacons, Cantors, Subcantors, Thesaurers, Chancellars, and uthers having the lyke Titles flowing from the Pape and Canon Law onlie, wha have na Place in the reformat Kirk.

Annexation.

4. The Kirks also quhilks ar united together, and joynit be Annexation of thair Benefices, aucht to be separat and dividit, and gine to qualific Ministers as Gods Word craves.

Vote in
Parliament.

5. Neither aucht sic Abusers of the Kirk Patrimony to have Vote in Parliament nor sit in Councill under the Name of the Kirk and Kirk-men, to the Hurt and Prejudice of the Libertie thair of, and Law.

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Realm made in Favouris of the re-
Kirk.

Meikle less is it lawfull, that ony ^{Pluralitie of Kirks,}
among these Men should have fyve,
h^{er} or twenty Kirks, or mae, all
the Charge of Saules. And
the Patrimoine thair of, either Be-
lion of the Prince, or of the Kirk,
s^hicht of the Evangell; for it is
Mockage to crave Reformation,
sic lyke hes Place.

And albeit it was thocht gude, for
ng of greater Inconvenientis, that
ld Possessors of sic Benefices quha
abracit the trew Religion, suld in-
Permission the twa Pairt of the
quhilks they possessit of befor in-
thair Lysetyne: Yit it is not to-
to continew in the lyke Abuse, to
haife Places and uthers Benefices of
als unmeit Men or rather unmeit-
ha ar not myndit to serve in the
bot leif an idle Lyfe as uthers did
bruikeit them in the Tyme of Blind-

D d d 4

8. And

Copy in *Caldershead's History*, that printed Anno
1440, and that printed in 8vo. Anno 1682, have
the Charge of Soules. An old Manuscript hath, and
Charge of thair Saules. The Copy in *Spottiswood's*
hath, all having the Cure of Soules.
s Paragraph is not in the Copy which is in *Calders-*
istory, neither is it in the Copy printed in 4to, Anno
or in that printed in 8vo. Anno 1682. But it is in the
Registers and other Manuscripts, and in *Spottis-*
istory.

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8. And in sa farr as in the Order ¹⁵⁷¹ at *Leith* in the Zeir of our Lord appeires that sic may be admitit, bot found qualifiēt; Either that preceat Order is agains all gude Ordor, or else must be understood not of them that are qualifiēt in worldly Affaires or to serve in Court; bot of sic as are qualifiēt to teach Godis Word, having thair lawfull Admission of the Kirk.

Bischops.

9. As to Bischops, if the Name *ἐπίσκοπος* be properly takin, they ^{are} with the Ministers, as befor was declarit. For it is not a Name of Superioritie and Lordship, bot of Office and Watching. Yit because in the Corruption of the Kirk, this Name (as others) has been abusit, and yit is lykeliē to be; we can not allow the Fashion of thir new chosen Bischops, neither of the Chapters that Electors of them to sic Offices as they are chosen to.

No Lordship.

10. Trew Bischops sould addit themselves to ane particular Flock, quhill they dry of them refuses; neither sould they usurpe Lordship over their Brethren nor over the Inheritance of Christ, as the Men doe.

Visitation onlie be Appoyntment of the Presbyterie.

11. Pastors, in sa far as they are Pastors, have not the Office of Visitation of mae Kirks joynit to the Pastorship, wch out it be ginē them. It is a Corruption that Bischops sould have farder Bound

nor they may lawfullie t. Na
 ought to have the Office of Visita-
 tion he that is lawfully chosen be the
 one therunto. The Elderships
 well establishing have Power to send
 visitors into or out, with Commission
 to the Bounds within their Elder-
 ship. And so they ke their Compt takin of
 their continuance, or remove
 from tyme to tyme, to the quhills
 whilk they shall be alwayes subject.
 The Criminal Jurisdiction in * the
 wot a Pastor, is a Corruption.

It agrees not with the Word of God Bishops not
 Pastors of
 Pastors,
 nor exemit
 fra the
 Correction
 of the
 Presbytrie.
 Bishops should be Pastors of Pastors,
 of monie Flocks; and yit without
 attain Flock, and without ordinat-
 ing. It agrees not with the Scrip-
 ture that they should be exemit fra the

rection of their Brethren, and Dis-
 cipline of the particular Eldership of the
 where they shall serve; neither that
 usurpe the Office of Visitation of
 Kirks, nor ony uther Function be-
 uthir Ministers, bot sa far as fall be
 mittit to them be the Kirk.

Heirfor we desyre the Bischops
 now ar, either to agree to that Or-
 dat Gods Word requyres in them,
 as

e Copy in *Spottiswood's History* hath, *than they may* 1
only overtake.

e Copy printed in 8vo. Anno: 1682. which is said
 been printed from the Presbytery Book of *Hadding-
 uth, civil jurisdiction,*

as the generall Kirk will
them not passing that
ecclesiasticall or civil
be deposit fra all For

Now that
Pastors
may help
their Flock
etc.

15. We deny not
Ministers may and
when they are
agreeable to the
Councell or
provyding
their awin
of Princes
Kirk
under
freed
Pres
to

of the Kirk,
or we any other
the same, then the Kirk
be Abolition and
the Libertie of
the Realmes
shall, redempt
the Kirk, etc.

Mr. P. says
of Kirk
author

Power of the Office
Power also, and last
of the Kirk; we under
the right Reformation, which
at our Hands, that the
according thairto, as with
Order quhilk is most agreeable
Word. But because sumthing
reached in particular, concerning
Estat of the Countrey, and that
we principally seek to be reformed
same, we have collected them in the
following.

Now in
the
same

2. Seeing the hallow
Provinces, and the
in Parishes, als
in Townes; in every
Country is divid
Provinces again
in Land-war
Parishes and reig

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There wald be placit ane or
the Flock, and no
waies to be burdenit
ge of mae Kirks

ocht Hard to Small Pa-
all the Pa-rochines
Land-unitit,
Ad-and great
ne-anes di-
in-vydit,

joyn-

places to-
maist com-

and be repairit
Ministers placit

ther Kirks, quhilk ar
may be sufferit to de-

ark-yards alwaies beand kept
Places: And in sume Places

Neid requyres ane Parish, where
ongregation is owir great for ane

may be dividit in twa or mae.
Doctors wald be appointit in Uni-

es, Colledges, and in uther Places
for Univer-

all, and sufficiently provided for; to
sities.
up the Meining of the Scriptures,
o have the Charge of Schules, and
the Rudiments of Religion,

As for Elders there wald be sume Eldars.
Censurers of the Manners of the

le, ane or mae in every Congregati-
bot not an Assembly of Eldars in eve-
rticular Kirk, bot only in Townes
and

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grantit to them for thair Lyfetyne:
And not, under the abusit Titles quhilk
they had, to dispone the Kirk Rents,
set Tackes and Fewes thair of
thair Pleisure, to the grit Hurt of the
Kirk, and puir Lawbourers that dwell
upon the Kirk-lands, contrar to all good
Conscience, and Ordor.

Chap. XII.

Certain speciall Heids of Reforma- tion quhilk we crave.

1. **Q**Uhatsoever hes bene spokin of
the Offices of the Kirk, the sever-
rall Power of the Office-beirars,
their conjunct Power also, and last of the
Patrimonie of the Kirk; we understand
to be the right Reformation, which God
craves at our Hands, that the Kirk be
orderit according thairto, as with this
Order quhilk is most agreeable to the
Word. Bot because sumthing wald be
touched in particular, concerning the
Estait of the Countrey, and that quhilk
we principally seik to be reformat in the
same, we have collectit them in this Heid
following.

Pastors for
severall
Kirks.

2. Seeing the haill Countrey is dividit
Provinces, and thir Provinces again are
vydit in Parishes, als weill in Land-wart, as
in Townes; in every Parish and reasonab

Co:

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gregation there wald be placit ane or
pastors, to feed the Flock, and no
or Minister alwaies to be burdenit
ie particular Charge of mae Kirks
akes then ane, alanerly.

And because it will be thocht hard to Small Pa-
rochines
unitit,
and great
anes di-
vydit.
out Pastors or Ministers to all the Pa-
kirks of the Realm, als well in Land-
s in Townes, we think be the Ad-
fic, as Commission may be gine

the Kirk and Prince, Parishes in
part or small Villages, mae be joyn-
t or three or mae in sum Places to-
, and the principall and maist com-
us Kirks, to stand, and be repairit
ntly, and qualifiit Ministers placit
t; and the uther Kirks, quhilk ar
nd necessar, may be sufferit to de-
neir Kirk-yards alwaies beand kept
iall Places: And in sume Places
Neid requyres ane Parish, where
ongregation is owir great for ane
may be dividit in twa or mae.

Doctors wald be appointit in Uni- Doctors
for Univer-
sities.
es, Colledges, and in uther Places
ll, and sufficiently provided for; to
up the Meining of the Scriptures,
have the Charge of Schules, and
the Rudiments of Religion.

As for Elders there wald be sume Elders.
Censurers of the Manners of the
e, ane or mae in every Congregati-
ot not an Assembly of Eldars in eve-
ticular Kirk, bot only in Townes
and

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and famous Places quhere Resort of
of Judgement and Habilitie to that Ea
may be had, quhere the Eldars of a
particular Kirks about may convene
gether, and have a common Elders
and assembly Place amang them, to treat
of all Things that concernes the Congrega-
tions of which they have the Oversight.

Places
meet for
conveining
particular
Sessions.

6. And as there ought to be Men ap-
pointit to unite and divyde the Parishes,
as Necessity and Commodity requyres:
Sa wald there be appointit be the general
Kirk, with Advyce † of the Prince, sic
Men as feir God, and know the Estat of
the Countries, that were able to nomi-
nate and desyne the Places, quhere the
particular Elderships should convene, tak-
ing Consideration of the Diocesess as they
were dividit of auld, and of the Estat of
the Countries and Provinces of the Re-
alme.

Provincial
Assem-
blies.

7. Lykewise concerning Provinciall and
Synodall Assemblies Consideration were
easie to be taken, how mony and in
quhat Places they were to be halden, and
how oft they sould convene, aucht to be
referrit to the Libertie of the general Kirk,
and Order to be appoyntit therein.

Generall
Assemblies
thair Pow-
er to con-
vene.

8. The nationall Assemblies of this
Countrey, callit commonlie the Generall
Assemblies, aucht alwayes to be retein-
in their awin Libertie, and have their
awin Place. With Power to the Kirk.

† Some Copies have, *Assessors*.

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oynt Tymcs and Places convenient
same, and all Men als weill Magi-
as Inferiours to be subject to the
nent of the same in ecclesiasticall
, without any Reclamation or Ap-
on to any Judge, civill or ecclesi-
within the Realm.

The Libertie of the Election of Per- ^{Election of}
illit to the ecclesiasticall Functions, ^{Spiritual}
bservit without Interruption swa ^{Office-}
s the Kirk was not corruptit be ^{beiraris,}
rist, we desyre to be restorit and
t within this Realm. Swa that ^{Intrusion}
e intrustit upon any Congregation, ^{forbidden.}
be the Prince or any inferiour Per-
without lawfull Election and the As-
f the People owir quham the Per-
placit; as the Practise of the Apo-
l and Primitive Kirk, and gude
craves.

And because this Order, quhilk ^{Patronage}
Word craves, cannon stand with ^{ges.}
ages and Presentation to Benefices
the Paipes Kirk: We desyre all
that trewlie feir God earnestly to
ler, That for swa meikle as the ^{not ver}
s of Patronages and Benefices, to- ^{no ver}
with the Effect thairof have flowit
e Paip and Corruption of the Ca-
aw only, in sa far as thereby ony
was intrustit or placit owir Kirks
g *curam suam*. And for swa
e as that Manner of Proceeding hes
ound in the Word of Gpd, but is
con-

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contrar to the same, and to the said libertie of Election, they aucht not now have Place in this Licht of Reformation. And therefore quhasumever will embrace Gods Word, and desyre the Kingdome of his Son Christ Jesus to be advancit, they will also embrace, and receive that Police and Order quhilk the Word of God, and upright Estait of his Kirk craves, otherwise it is in vaine that they have profess the same.

Patronages without Cure.

11. Notwithstanding as concerning uther Patronages of Benefices that have not *curam animarum*, as they speak: Such as ar Chaplanries, Prebendaries foundit upon temporall Lands, Annuals, and sic lyke, may be reservit unto the ancient Patroness, to dispone thairupon, quhan they vaik, to Schulis and Burfars, as they are requyrit be Act of Parliament. ‡

Kirk Rents.

12. As for the Kirk Rents in generall, we desyre that Order be admittit and maintainit amangis us, that may fize with the Sinceritie of Gods Word, and Practise of the Purity of the Kirk of Christ. To wit, that as was before spoken, the haill Rent and Patrimonie of the Kirk, exceptand the small Patronages before mentionat may be dividit in four Portions: Ane thereof to be assignit to the Pastor for his Intertainment, and Hospitalitie: An uther to the Elders
De:

Division thereof.

‡ Jam. VI. Parl. 1. Cap. 12. Afterward ratified VI. Parl. 12. Cap. 161.

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and uther Officers of the Kirk, sic
s of Assemblies; Takers up of the
, Beadels and Keipers of the Kirk;
is necessar; joyning therewith al-
doctors of Schules; to help the
Foundations where Neid requires;
rd Portion to be bestowit upon
Members of the Faithfull, and
pitals. The fourth for Repara-
the Kirks; and uther extraordinar
; as ar profitable for the Kirk;
for the Common Weil, if Neid

We desyre therefore the ecclesiasti-
les to be upliftit, and distributit
lie to quham they appertein; and
the Ministerie of the Deacons, to
Office properlie the Collection and
ition therof belangs; that the
ay be answerit of their Portion
and they of the Ministry live
: Cate and Solicitude: As also
of the Treasurie of the Kirk may
vit, and bestowit to their richt
Gif these Deacons be electit with
lities as Gods Word craves to be
, there is na Feir that they fall
hemselfis in their Office, as the pro-
Collectors did of before.

To be col-
lectit and
distribute
be the Dea-
cons.

Yit because this Vocation appeires
y to be dangerous; let them be
as they wer of auld to a yeirlic
to the Pastors and Elderschip; and
Kirk and Prince think expedient

They ar
obligit to
ane Count.

E e e

let

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let Cautioners be obliſhit for their Felicitie, that the Kirk Rents on as was be dilapidat.

Uther Col-
lectors dis-
chargit.

15. And to the effect this Order may tak Place, it is to be provydit, that iⁿ uthers Introuettors with the Kirk Rents, Collectors general or speciall, whether it be by Appointment of the Prince, or utherwaies, may be denudit of farther Introumission therewith; and *ſaffer* the Kirk Rents in Tyme cumming to be haldlie introuettit with be the Ministerie of the Deacons, and diſtribute to the Utherſore mentionat.

Tacks ſet
with Dimi-
nution re-
ducit.

16. And also to the effect, that the ecclesiasticall Rents may suffice to the U^ses, for the quhilk they ar to be appointed: we think it necessar to be desyrit, that iⁿ Alienations, setting of Fewes or Tacks the Rents of the Kirk, als weill Lands & Teinds, in Hurt and Diminution of the auld Rentals, be reducit and annullit: the Patrimony of the Kirk restorit to the former auld Libertie. And lykewiſe, in Tymes cumming the Teinds be ſet iⁿ name, bot to the Labourers of the Gro^u or els not ſet at all, as was agriet upon and ſubſcribit be the Nobilitie of afore *.

Teindis.

Cir

* See Chap. 8. of the first Book of Discipline, was subscribed by many of the Nobility. See also Proceedings of the General Assemblies about the Power of the Kirk, No. IV. §. 3. to be printed in the third Vol.

Chap. XIII.

*the Utilitie that shall flow fra this
Reformation to all Estates.*

SEEING the End of this spirituall Government and Policie, whair of we think, is that God may be glorified, the Kingdom of Jesus Christ advancit, and who are of his mysticall Bodie may be peaceable in Conscience: Therefore our dar bauldlie affirme, that all these who have trew Respect to thir Ends, will for Conscience cause gladly agree and conforme themselves to this Order, and advance the same, so far as in them lies, that their Conscience being set at rest, they may be replenishit with spirituall Gladnes in giving full Obedience to that quhilk Godis Word and the Testimonie of their awin Conscience does require, and in refusing all Corruption contrary to the same.

2. Nixt we shall becom an Example and pattern of gude and godly Order to other Nations, Countries and Kirks professing the same Religion with us, that as they have glorified God in our continuance in the Sinceritie of the Word hitherto, without any Errours, Praise be to his name: So they may have the lyke Occasion in our Conversation, when as we

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conform our selfis to that Discipline, Pollicie and gude Order; quhilk the same Word and Purity of Reformation craveth at our Hands; utherwise that fearful Sentence may be justlie said to us, *The Servant knowing the Will of his Maister, and not doing it, &c.*

3. Mairover, gif we have any Pite or Respect to the puir Members of Jesus Christ, who so greatly increase and multiplie amanges us, we will not suffer them to be langer defraudit of that Part of the Patrimonie of the Kirk, quhilk justly belangs unto them: And by this Order, it be deuly put to Execution, the Burden of them shall be taken off us to our great Comfort, the Streits shall be cleaned of their Cryings and Murmurings; (whereas) we shall na mair be an Skandall to our Nations as we have hitherto bene for not taking Order with the Puir amanges, and causing the Word quhilk we profess to be evill spokin of, giving Occasion of Sclander to the Enemies, and offending the Consciencies of the sempiternally godly.

4. Besydes this, it shall be a great Ease and Commoditie to the haill common People, in relieving them of the burden and uphalding of their Kirks, in bigging of Brigges and uther lyke publick Works. It shall be a Relief to the Labourers of the Ground in Payment of their Teinds: and schortlie in all these Things, where

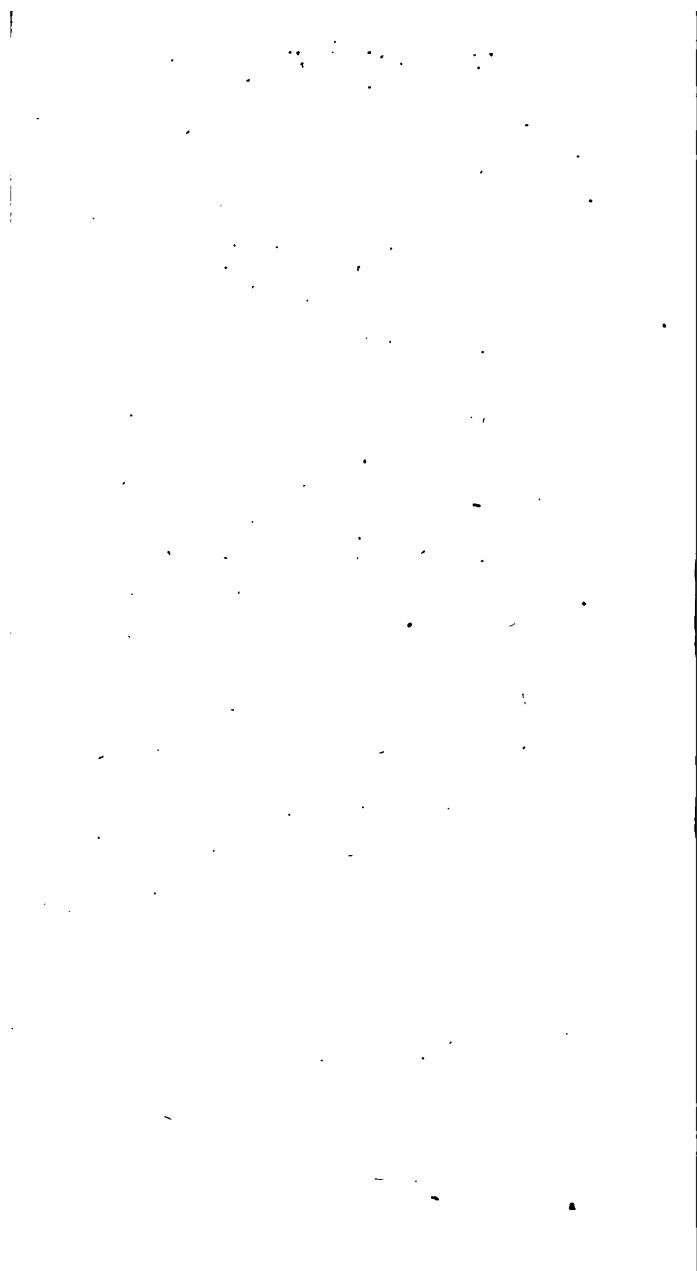
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have bene hitherto rigorously
be them that were falslie callit
men, thair Tacklmen, Factours,
erlanes and Extortionars.

lly, to the Kings Majestie and Com-
reill of the Countrey, this Profite
dound; That the uther Affaires
Kirk beand sufficientlie provydit ac-
g to the Distribution of the quhilk
ene spokin; the Superplus beand
t in the Tresurie of the Kirk,
profitable imployit, and liberale
owit upon the extroordinar Sup-
the Affaires of the Prince and
on-weill, and speciallie of that
uhilk is appoyntit for Reparation
ss,

o conclude, all beand willing to
themselfis to this Order, the Peo-
fering themselfis to be rewlit accord-
reto; the Princes and Magistrates
and exemit, and these that ar plac-
ie ecclesiasticall Estait richtlie rewld
d governing, God fall be glorifiet,
rk edifiet, and the Bounds thereof
t, Christ Jesus and his Kingdome
, Satan and his Kingdom subvertit,
od fall dwell in the Middis of us, to
onfort, through Jesus Christ, who
er with the Father and the Holy
, abydes bleffit in all Eternity,

Endis the Buik of Policie.





Acts of Assemblie

Concerning the

BOOK of POLICIE.

I. *Assemblie*, April 1581. *Sess.* 9.

FOrswameikle as Travells hes bene taken in the forming of the Policie of the Kirk, and diverse Sutes made to the Magistrate for Approbation thair of; quhilk albeit as yit hes not takin the happie Effect quhilk gude Men wald crave, yit that the Posteritie sould judge weill of the present Age, and of the Meining of the Kirk: The Assemblie hes concludit that the *Buik of Policie* agriet upon in diverse Assemblies before sould be registrate in the Acts of the Kirk, and to remaine thairin *ad perpetuam rei memoriam*; and Copies thair of to be taken be everie Presbyerie.

II. *Assemblie*, August 1590. *Sess.* 10.

FOrswameikle as it is certaine that the Word of God cannot be keepit in the awin Sinceritie without the holie Discipline be had in Observance; It is thairfore be common Consent of the haill Brethren and Comissioners present concludit, that quhasumever hes borne Office in the Ministrie of the Kirk within this Realme, or that presentlie beirs or sall heirefter beir Office *there*, sall be chairgit be every particular Presbyterie quhair thair Residence is, to subscriyve the Heids of Discipline of the Kirk of this Realme, at Length set down and allowit be Act of the haill Assemblie in the *Buik of Policie*, quhilk is registrat in the Registers of the Kirk, and namelic the Heids contraverit be the Enemies of the Discipline of the reformat Kirk of this Realme, betwix and the nixt synodall Assemblies of the Provinces under the Pain of Excommunication to be execute againes the Non-subscriyvers; and the Presbiterie quhilk sall be fund remiss or negligent herein to receive publick Rebuke of the haill Assemblie. And to the effect the said Discipline may be knowne as it aucht to be by the haill Breithers, it is ordaynit that the Moderator of ilk Presbyterie sall receive fra the Clark of the Assemblie a Copie of the said Buik, under his Subscription to on the Expenses of the Presbyterie, betwix and the first Day of *September* nixt to cum, under the Pain to be opinlie accusit in Face of the haill Assemblie.

III. *Assemblie, Julii 1591. Sess. 4.*

ANent the Subscription of the *Buik of Politie* injoynit in the last Assemblie, in respect the greatest Part of the Presbyteries as yit hes not atisfiet the Ordinance of the Kirk; the Assemblie hes ordaynit the former Act to be observit and execute betwix and the next Assemblie, and the Moderator of everie Presbyterie to sic to the Execution therof, under the Pain of 40 Pound to be imployit to the Use of the Puir, belyde the publick Rebuke in the opin Assemblie,

IV. *Assemblie, 1638. Sess. 21.*

CONCERNING Kirk Sessions, provincial and nationall Assemblies. The generall Assemblie considering the great Defection of this Kirk and Decay of Religion, by the Usurpation of the Prelates, and their suppressing of ordinary Judicatories of the Kirk; and clearly perceiving the Benefit which will redound to Religion by the Restitution of the said Judicatories: Remembering also that they stand obliged by their solempne Oath and Covenant with God, to return to the Doctrine and Discipline of this Kirk as it was profest 1580, 1581, 1590, 1591. which in the *Book of Politie* registrate in the Books of the Assemblie 1581, and ordained to be subscribed 1590, 1591. is particularlie exprest; both touching the Constitution of the Assemblies, of their Members, Ministers and Elders, and touching the Number, Power and

and Authoritie of these Members in all Matters Ecclesiasticall, The Assemblies findeth it necessary to restore, and by these Presents restoreth all these Assemblies unto their full Integritie in their Members, Priviledges, Liberties, Powers and Juridictions, as they were constitute in the forsaide *Book of Politie*.

The Proceedings of the General Assemblies about the *Politie* of the Kirk, are left to the third Volume, where they shall be printed after the *Propositions concerning Church Government*; together with the Acts of Assemblies, from the Reformation 1560. to the 1782. concerning the Government of the Church; the Office, Power and Duty of the Officers of the Church; and concerning the Constitution and Power of the Judicatures of the Church, with the Method and Form of their proceeding.

FINIS.



Confessio Fidei

E C C L E S I Æ

SCOTICANÆ;

Latine reddita,

Ut exteræ nationes sciant Scotos, religionem vere christianam, a pontificiorum erroribus repurgatam, ab ecclesia Scoticana receptam creditam, comitiorum actis confirmatam, regisque & universorum civium publica professione approbatam, ad extremum spiritum defensuros, atque in ea constanter perseveraturos; regemque suum serenissimum in ea defendenda, in libertate patriæ asserenda, & in justitia administranda, bonorum & vitæ summo discrimine propugnaturus, iurando se obstrinxisse.

NOs universi & singuli subscribentes profiteremur, postquam de religionis controversiis diu multumque apud nos deliberatum esset, cunctis ad lydium veritatis divinæ lapidem accuratius examinatis, in veritatis certâ persuasione, per Dei verbum & Spiritum sanctum,
animos

animos nostros acquiescere: ideoque corde credimus, ore profiteamur, consignatis chirographi testamur & constanter asserimus, Deo teste invocato, & universo genere humano in conscientiam appellato, hanc unicam esse fidem & religionem christianam Deo acceptam, hominique salutarem, quæ nunc ex immensa Dei misericordia per evangelii prædicationem mundo patefacta, a multis ecclesiis gentibusque clarissimis, præsertim ab ecclesia *Scotiana*, rege nostro serenissimo tribulque regni hujus ordinibus, ut æterna Dei veritas & unicum salutis nostræ fundamentum recepta, credita & propugnata est; explicata etiam uberius, in Fidei confessione, plurimis comitiarum publicorum actis confirmata, regisque serenissimi & universorum hujus regni civium publica multorum jam annorum professione approbata. Cui nos Confessioni cultusque divini formulæ, ut veritati divinæ certissima sacrarum auctoritate subnixæ, lubentissimis animis in singulis assentimur: Omniaque ideo contraria de religione dogmata averfamur; præsertim vero papismum universum & singula ejus capita, quemadmodum hodie Dei verbo confutata & ab ecclesia *Scotiana* damnata sunt. Nominatim detestamur antichristum istius *Romani* in sacras scripturas, in ecclesias, in magistratum politicum, & in hominum conscientia sacrilege vendicatam auctoritatem: nefarias omnes de rebus adiaphoris leges, libertati christianæ derogantes: impium de sacrarum literarum, de legis, de officii Christi, de beati evangelii imperfectione dogma: perversam de peccato originis, de naturæ nostræ impotentia & in legem divinam contumacia, de justificatione per solam fidem

fidem; de imperfecta nostra sanctitate & obedientia legi præstanda; de natura, numero & usu sacramentorum doctrinam: quinque adulterina sacramenta; omnesque ritus, ceremonias falsasque traditiones genuinorum sacramentorum administrationi, citra auctoritatem verbi divini, accumulatas: crudelem de infantibus ante baptismum morte præreptis sententiam: districtam & absolutam baptismi necessitatem: blasphemam de transubstantiatione, & corporali præsentia Christi in cœnæ dominicæ elementis, cujus etiam impij fiant participes, atque orali ejusdem manducatione doctrinam: juramentorum perjuratorumque gratiam faciendi arrogatam potestatem: matrimonij in verbo Dei interdictis permissionem: crudelitatem erga innocentes matrimonij nexu solutos; diabolicam missam; sacrilegum sacerdotium; abominandum pro vivorum mortuorumque peccatis sacrificium; hominum indigentionem seu canonizationem, angelorum mortuorumque invocationem; crucis, imaginum reliquiarumpue venerationem; in creaturarum honorem dicata fana & altaria, dies sacratos, vota nuncupata: purgatorium; pro defunctis deprecationem: ignotæ linguæ in precibus sacrisque usum, sacrilegas supplicationum pompas, blasphemam litaniam: mediatorum turbam, ordinum ecclesiasticorum multiplicem varietatem, auricularem confessionem: incertam & desperationis plenam pœnitentiam, generalem & ancipitem fidem: peccatorum per satisfactiones humanas expiationem, justificationem ex operibus, opus operatum, operum supererogationem, merita, indulgentias, peregrinationes & stationes, aquam lustralem, campanarum baptismationem,

exorcismos; bonas Dei creaturas cruce obfighendi, lustrandi, ungendi, conjurandi & consecrandi superstitionem: politicam ipsius monarchiam, impiam hierarchiam: tria vota solennia, variasque rasuræ sectas: impia & sanguinaria concilii *Tridentini* decreta, omnesque atrocissimæ illius in Christi ecclesiam conjurationis populares & fautores: denique inanes omnes adversamur allegorias, omnesque ritus & signa, traditiones omnes, præter aut contra auctoritatem verbi Dei ecclesiæ obtrusas, & doctrinæ hujus ecclesiæ veræ reformatæ repugnantes. Cui nos ecclesiæ reformatæ, in doctrinæ capitibus, fide, religione, disciplina, & usu sacramentorum, ut vita illius sub Christo capite membra, libentes nos aggregamus. sancte promittentes magnumque & terrendum **DOMINI DEI NOSTRI NOMEN** jurantes, nos in ecclesiæ hujus doctrina & disciplina constanter perseveraturos, & pro cujusque vocatione ac viribus ad extremum spiritum defensuros; sub pœna omnium in lege maledictionum, æternique cum animæ tum corporis exitii periculo in tremendo illo Dei judicio.

Quumque sciamus non paucos, a Sathana & antichristo *Romano* subornatos, promissionibus, subscriptionibus & juramentis se obstringere, & in usu sacramentorum cum ecclesia orthodoxa ad tempus subdole contra conscientiam communicare; versute constituentes, obtento interim religionis velo, in ecclesia verum Dei cultum adulterare & clanculum ac per cuniculos labefactare; tandem per occasionem apertis inimicitis oppugnare, vana spe propolita veniæ dandæ a pontifice *Romano*, cujus rei potestatem contra veritatem divinam sibi

Confessio fidei, &c. 815

arrogat, ipsi perniciosam, ejusque affectis
magis exitiosam. Nos igitur ut simulatio-
ga Deum ejusque ecclesiam & insinceri ani-
spicionem omnem amoliamur, **CORDIUM**
NIUM INSPECTOREM testamur, huic
& confessioni, promissioni, juramento & sub-
ioni animos nostros usquequaque respondere :
que rerum terrestrium momento, sed indu-
certa notitia, ex amore veritatis divinæ per
tum sanctum in cordibus nostris inscriptæ, ad
nos inductos esse ; ita **DEUM** propitium
amus eo die quo cordium omnium arcana
m fient.

um vero nobis constet, per eximiam Dei gra-
huic regno præfectum esse regem nostrum
issimum, ad ecclesiam in eo conservandam
stitiam nobis administrandam ; ejus incolu-
te & bono exemplo, secundum Deum, religi-
& ecclesiæ tranquillitas & securitas nitatur :
te, ex animo, eodem adacti sacramento, ea-
que pœna proposita pollicemur, & signa-
chirographis promittimus, sacratissimi regis
ri incolumitatem & auctoritatem in beato Chri-
vangelio defendendo, in libertate patriæ asse-
la, in justitia administranda, in improbis
iendis, adversus hostes quoscunque internos
externos, quovis etiam bonorum & vitæ dis-
nine, nos constanter propugnatueros. Ita **DEUM**
OSTRUM OPTIMUM MAXIMUM poten-
& propitium conservatorem habeamus in mor-
articulo, & adventu **DOMINI NOSTRI JESU**
IRISTI, cui cum Patre & Spiritu sancto, sit o-
is honos & gloria in æternum. *Amen.*

F I N I S.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text outlines various methods for organizing and storing data, including digital databases and physical filing systems. It also mentions the need for regular audits and reviews to ensure the integrity of the information.

2. The second section focuses on the role of communication in the organization. It highlights the importance of clear and concise communication channels, both internally and externally. The text suggests implementing regular meetings and reports to keep all stakeholders informed and engaged. It also discusses the benefits of using technology to facilitate communication, such as email, instant messaging, and video conferencing. The section concludes by stressing the need for a culture of open communication and collaboration.

3. The third part of the document addresses the issue of resource management. It discusses the importance of identifying and allocating resources effectively to achieve organizational goals. The text provides guidance on how to prioritize tasks and projects, ensuring that resources are used efficiently. It also mentions the need for ongoing training and development for staff to enhance their skills and productivity. The section ends by emphasizing the importance of monitoring and evaluating resource usage to make necessary adjustments.

4. The final section discusses the importance of compliance with legal and regulatory requirements. It outlines the various laws and regulations that may apply to the organization and provides guidance on how to ensure compliance. The text stresses the importance of staying up-to-date with changes in the legal landscape and implementing appropriate controls to mitigate risks. It also mentions the need for documentation and record-keeping to demonstrate compliance during audits.



